"Grace and Truth"

A BIBLE STUDY MAGAZINE

FOR EARNEST MEN AND WOMEN EVERYWHERE



VOLUME TWENTY-ONE

"Grace and Truth"

"The Topical Bible Study Magazine of America"

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VOLUME XXI, JANUARY-DECEMBER, 1943

Published by

THE DENVER BIBLE INSTITUTE PRESS

P. O. Box 1617, Denver 1, Colorado

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Sin Number

GRACE and TRUTH

JANUARY 1943



Greetings for the New Year

Another year is dawning, dear Father, let it be
In working or in waiting another year with Thee;
Another year of progress, another year of praise,
Another year of proving Thy presence all the days.
Another year of mercies, of faithfulness and grace.
Another year of gladness in the shining of Thy face,
Another year of leaning upon Thy loving breast,
Another year of trusting, of quiet, happy rest.
Another year of service, of witness of Thy love,
Another year of training for holier work above.
Another year is dawning, dear Father, let it be
On earth or else in heaven, another year with Thee.
—Frances R. Havergal

Is there any place that men and women can find peace in these days of awful uncertainty? The students of the Denver Bible Institute testify that there is. They find that peace and joy in their study of the Word. They not only find it for themselves but in giving it forth to others. Why not make a New Year's resolution that you will give your aid in prayer and in the giving of your means to help support these young people that they might continue their training so that they might ably assist in the building up of the Spiritual Defense so needed in this world today?

PRAY AND GIVE!

THE DENVER BIBLE INSTITUTE

Box 1617 Denver, Colorado



A HINT to the WISE is SUFFICIENT

About three years ago an earnest Christian in a Pacific coast state saw an advertisement of the Denver Bible Institute Summer Bible Conference in a Christian magazine. He attended the Bible Conference that year and reveled in the rich Bible study and warm Christian fellowship he found there.

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The Topical Bible Study Magazine of America
Box 1617, Denver, Colorado

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XXI JANUARY, 1943 No. 1

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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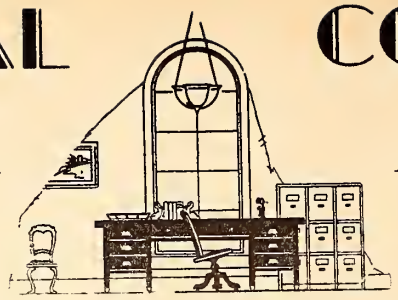
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SUBSCRIPTION PRICE: $1.50 PER YEAR; 2 YEARS—$2.50
IN CLUBS OF FIVE: $1.00 PER YEAR
15 CENTS PER COPY
FOREIGN—$1.75 PER YEAR; $1.25 IN CLUBS

ISSUED MONTHLY BY
THE DENVER BIBLE INSTITUTE PRESS
P. O. Box 1617 Denver, Colorado

EDITORIAL COMMENTS



THIS YEAR ALSO

Luke 13:8

AT THE BEGINNING of a New Year I desire to write a word of exhortation for myself and others. Let not the few words the writer puts together come with diminished power because he as well as others stand in need, for the gun fired by the wounded soldier sends forth the bullet with none the less force.

The vine-dresser pleaded for the fruitless fig tree—*"Let it alone this year also."* Trees and fruit-bearing plants have a natural cycle of fruit-bearing for their lives. The year came to its close when it was time to seek fruit and another started when the vine-dresser began his digging and pruning work. Men are such barren things that there seems to be no set period for man's spiritual harvest—so we say—"This shall be the beginning of a New Year."

The beginning of a New Year suggests a retrospect—*"This year also."* There had been former years of grace. The dresser of the vineyard was not for the first time aware of the fig tree's failure, neither had the owner come for the first time seeking figs in vain.

God Who gives us *"this year also"* has given us others. His mercy is no novelty. His patience has already been experienced. In our youthful years, when even a little fruit unto God is sweet unto Him, how did we spend them? Did our strength run wild into limb and barren branch? Did we just produce wood?

He saw us fail, nevertheless gave us *"this year also."* In early manhood when we became a tree fixed in its place, then also fruit would have been precious. Did we bear any? Did we bring unto the Lord a basket of summer fruit? If not, the past rebukes us and warns us not to let *"this year also"* be wasted.

Many of us are in the prime of life and our years already spent are not few. Shall *"this year also"* be as those which have gone before? The text mentions a mercy. It was in great goodness that the tree which cumbered the soil was allowed to stand for another year, and prolonged life should always be regarded as a good thing bestowed—a favor and a blessing.

Is this year of grace to be spent as former years? May God forbid that any of us should hesitate and delay through *"this year also."* May we appreciate His love and grace, and be fervent in spirit, serving the Lord. —L. R. S.

★

PRAYER FOR ISRAEL

WE ARE HAPPY to pass on to our readers another call to prayer by the Great Commission Prayer League. The occasion is the Jewish "Feast of Purim," March 19, 20, 21, 1943. "Purim" commemorates the deliverance of Israel from their threatened extermination, for which Haman had secured the king's order.

The burden of the prayers should be for the alleviation of Israel's physical distresses, the necessity for re-birth of the "Scattered Nation," and the salvation of individual Jews through faith in Christ Jesus their rejected Messiah.

Pastors are urged to lead in Prayer meeting arrangements and to announce the plans for such on Sunday, March 14. Suggested sermon topics for that Sunday would be "The Importance of Prayer for Israel," "Reasons Why Israel Deserves a Share in our Thinking," "The Christian's Debt to Israel," and "The Danger of Christians Giving a Sympathetic Ear to Anti-Semitism." (The League, 808 N. LaSalle St., Chicago, Ill. will send a specially prepared poster if postage is enclosed.) —E. E. L.

★

POSSIBILITIES OF A JEWISH ARMY

SOMETIME AGO the question of a Jewish army was discussed and many Jewish leaders opposed the idea on the ground that it would promote sectarianism. However, the matter has not been dropped as the following letter to a weekly news magazine reveals. This letter is written by Mr. S. Merlin on behalf of The Committee for a Jewish Army, Washington, D. C. After pointing out that the Jews were singled out by Hitler for extermination and not merely for conquest as other nations, Mr. Merlin writes:

> The gruesome plight of the Jewish people must be considered, at least partially, as a result of the fact that there is no instrument of power and force which could oppose Hitler's persecution; which could avenge the tortures he inflicts upon the Jewish people, and call the Nazis to account for the savage and ruthless practice of eradicating a people.
>
> The only possible answer would be the creation of such an instrument of power and force—a Jew-

ish army. The Germans are known to be very courageous as long as they are not faced with the threat of retribution. It is, therefore, the sacred and urgent duty of world democracy to create this instrument of force and retribution—a Jewish army of Palestinian and stateless Jews, to fight under the supreme Allied Command on every required battlefield. This army will not only help defeat Hitler but is also the surest way to stop or alleviate his atrocities against the Jews.

We here raise a question, not as to the merits of this movement, but as to its prophetic significance. The Book of Zechariah contains this prediction about a Jewish army in the last days:

> In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:6-9).

Does this talk of a Jewish army indicate that we are in the last days, that is, in the days immediately preceding Christ's return to earth? One thing we can say: It is a most significant foreshadowing of the near fulfilment of this prophecy. Remember, coming events cast their shadows before. Such happenings are a call to "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24:44).

—A. H. Y.

ARE AMERICANS DODGING THEIR RESPONSIBILITY?

In analyzing public opinion since Pearl Harbor and basing his analysis primarily on the last elections, Raymond Moley, writing in *Newsweek* says that the year since Pearl Harbor has proved that the American people can hold elections, change officeholders, discuss public questions, make mistakes, and still carry on a successful war. He cites a speech made my Hatton Sumners, Representative from Texas, as an example of the trend in public opinion. Here it is:

> God Almighty has intended that people shall be free to run their own business and be masters of their own government. In the goodness of God Almighty He has put something in the nature of people, a sort of instinct, that seems to warn them when they are in danger of losing their ability to govern, to get down and stand on their own feet and exercise their capacity to govern before they lose it by non-use. That is what happened in America.

We are glad that something seemed to stir us as Americans to take more seriously our democratic right and responsibility to vote in the last election. Surely if "government by the people and for the people" is not to perish from the earth, we must not only fight against foreign foes, but we must also guard against indifference and irresponsibility at home.

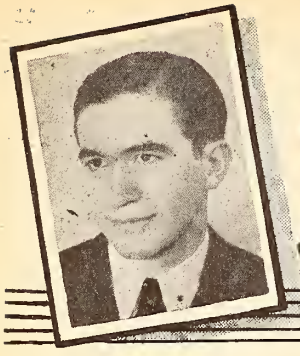
But while exalting our privileges as free Americans and emphasizing our responsibilities, are we forgetting our responsibility to God? From much that we see and hear in our beloved America, it would seem that it could be said of many Americans, "God is not in all their thoughts." Remember the Psalmist's warning: "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). How glad we are that our President, Mr. Roosevelt, again designated New Year's Day as a National Day of Prayer! But did this day find you meeting your responsibility to God and your country by meeting with your fellow-Americans in the House of God for prayer?

Then there is the individual responsibility which you and I may seek to dodge. Nevertheless, we are responsible, and must some day give an account to God, for it is written, "So then every one of us shall give account of himself to God" (Rom. 14:12). Naturally, we are in "the red" with God, for we have all sinned and come short of the glory of God. But God sent His Son into the world to "redeem" us. He suffered for sins, your sins and mine, that we might be right with God. If we will accept His work on the Cross as done for us, God will forgive us for Christ's sake. Then our account will be a good one, for when we receive Christ, He not only forgives our sins, but He gives us His righteousness. —A. H. Y.

FACING A NEW YEAR

I know not what awaiteth me
As dawns another year,
The path untrod I can not see
Yet knows my heart no fear.
Though dark the path may be, or light,
A smooth or rugged way,
I ever shall be led aright
While I for guidance pray.
I know not whether short or long
My pilgrimage may be,
I'll daily praise my Lord in song
For all His love to me.
And as the years shall onward roll
And day by day be mine,
I'll seek to lead some precious soul,
To Christ, the Way divine.
My God shall be my strength and stay
While sojourning here below,
He will supply my need alway,
His Word assures me so.
With joy I greet the opening year,
It cannot bring me ill,
Since Christ, my Lord is ever near,
My soul with peace to fill.

—*From 212 Victory Poems*, by Clifford Lewis



Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

The famed Gallup poll has, apparently, gone the way of all other mechanisms for sounding out public opinion. It will be recalled that the *Literary Digest* acquired quite a reputation for predicting elections on the basis of straw polls. Then came the election of 1936; the *Digest* guessed wrong, and went out of business a few months later.

From 1936 to 1942, the so-called Gallup poll succeeded in building up a similar reputation for political forecasting. But the November, 1942, election proved that the Gallup poll, too, can be wrong.

The Gallup poll indicated that there would be no substantial turnover in Congressional representation. The straw vote claimed that the division in Congress between Democrats and Republicans would undergo no sizeable alteration. But after the people had visited the polls, it was found that the Republicans had made huge gains.

Ever since the first Tuesday after the first Monday (election day) in November, the Gallup pollsters have been offering alibis while the political analysts have been trying to explain just what took place.

American public opinion has taken a sharp swing back to the conservative position. The representatives and senators who were most decisively defeated were precisely those who had stood most strongly for radical reforms and experiments.

Some analysts have advanced the theory that the election registered the people's disapproval with the conduct of the war. I do not believe that this claim can be substantiated. All indications are that the people are quite patient with the delays that have been encountered along the road to victory.

But the people have lost patience with the bureaucrats and regimenters who seek to use the war as an excuse for ushering in a system of socialism, with all power concentrated in the hands of politicians.

For more than ten years, Washington has swarmed with star gazers and socialistic theorists, whose one ambition was to "make America over," to carry out some sort of Soviet revolution in our country. Instead of calling off their experiments for the "duration," many of these experimentalists are endeavoring to exploit the emergency to intensify and extend their economically disruptive schemes.

It is generally believed that in times of war and general disturbance, the people tend to "lose their heads." But there is little evidence of such a trend in the present conflict. Rather, in America at least, there is a decided turn in the direction of conservatism.

If the socialistic bureaucrats can be put in their places, there is some reason to hope that, out of the war, we may see a return to the principles of economic stability and social sanity.

Of course, it is the common assumption that, after the war, some system of socialism or communism will sweep the world, including our own country. But there is no evidence that this *has* to happen — even though it is a real danger which must be faced, so long as socialism has such an appeal to entrenched politicians and bureaucrats.

"Post-war planning" is a favorite topic for discussion in all important political circles in Washington. Most of the "planners" have in mind, it is true, a system of "world collectivism." But unless these regimenters and radicals are permitted to steal control of our nation's destiny, there is no reason why their scheme must prevail.

America was built upon the solid basis of the "thrift system." The *thrift system* is a better name for the American way than is the so-called "capitalistic system." For many folks misunderstand *capitalism*. Capital is saved-up labor. Capital is the fruit of labor of body and brain.

Another name for the American system is the "free enterprise" system. Enterprise is *intelligent effort*. Free enterprise is the system under which every man is free to put forth his best efforts of muscle and mind; to *earn* and to *save*.

The war is taking us back to the thrift system. Millions are learning the meaning of honest toil again. The idle rich and the idle poor, in most cases, have gone to work — or gone into the army. Everyone is learning to make himself useful to his country, to his family, to himself.

The theory of socialism that the world owes the individual a living has been shelved for the duration.

The war is making millions of new "capitalists" — on a small scale, of course. High taxes will prevent the making of war-time millionaires. But high wages and, in some cases, high farm prices are enabling millions of Americans to *earn* and to *save*.

Thousands of men and women who were on relief a few years ago are now commanding good wages in defense industries. For the first time in their lives, they are enabled to acquire government bonds and bank accounts.

The ideal of the Founding Fathers was that America should be a place where the *middle class* prevailed. It was never their goal that there should be a few very rich on the top and a great mass of very poor on the bottom. They believed in private property *widely distributed*. They wanted the masses of the people to have an opportunity to own something for themselves.

Our goal for the post-war period should be an achievement of the American ideal. Instead of moving in the direction of socialism, we should move further in the direction of the American system of free enterprise.

Someone has given this definition of a socialist: "A socialist is one who has given up hope of becoming a capitalist."

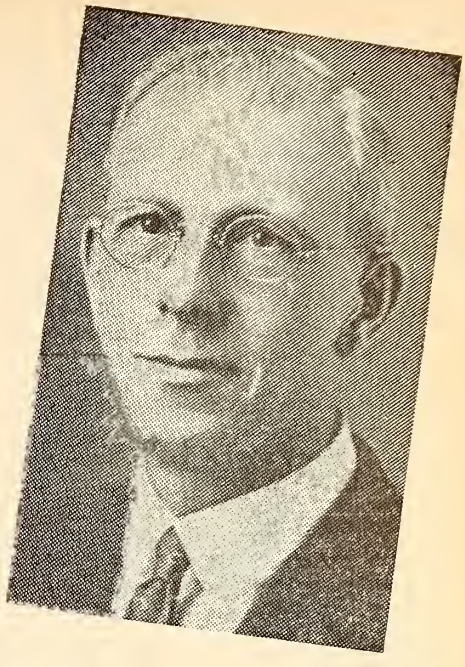
The mass of Americans have grown more conservative now that they see opportunity for themselves to become capitalists.

When the rule was laid down that no American should be permitted to have a net salary of more than $25,000 a year, a Washington reporter interviewed a number of people as to their opinion on the subject. He found that war workers were nearly all opposed to it, very strongly. One of them said, "I make $80 a week. By hard work and study, I hope to some day be head of this factory. I hope to make $25,000 or $50,000 a year myself. And if I earn it honestly, I don't think it should be taken away from me."

The politicians are much more socialistic, it would seem, than are the people themselves. For many years, the political schemers have believed that the way to popularity with the common

(*Continued on page* 26)

The BELIEVER and SIN



By W. S. Hottel

PRESIDENT, THE DENVER BIBLE INSTITUTE
EDITOR, *Grace and Truth*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world (I John 1:8—2:2).

THE APOSTLE stresses three things in particular in reference to sin in these Scriptures. And it is not sin in relation with the unregenerate of which he speaks but in relation to the regenerate or the believer. John includes himself throughout with the little children whom he addresses, as is seen by the use of the words "we" and "our" (vss. 3, 4, 6, 7, 8, 9, 10; 2:2).

The Apostle, be it noted, professes to have fellowship with the Father and the Son, and also, to be the messenger of God, which shows that he belonged to those who were regenerated (vs. 3). What was true of the Apostle was true also of the *little children* whom he addresses (vs. 3; 3:1-3, 14). When the Apostle speaks about sin here, it is obvious and clear that it is sin in relation with the born again children of God.

The three particulars in respect to sin John stresses are these: first, the *denial* of indwelling sin and sin in conduct (vss. 8, 10); second, the *confession* of sins committed with its consequent blessing (vs. 9); and third, the admonition to *cease* from sinning, and still, if sins be committed, there is an Advocate with the Father (2:1).

Each one of these things stressed should deeply concern the believer on the Lord Jesus Christ, since the believer should earnestly seek to know the truth respecting sin and sins in order that he may be an intelligent Christian and maintain the proper attitude both toward sin and sins.

The recognition and admittance of the fact of indwelling sin bespeaks sanity, and is the test of self-knowledge and the searching energy of light (vs. 8).

The confession of sins reveals a penitent mood in respect to sin, and brings forgiveness and cleansing, and hence the restoration of broken fellowship (vs. 7).

To cease from sinning answers the purpose of God concerning this revelation about sin and sins, and shows a humble surrender to the Word of God (2:1).

We shall now consider more fully the things John stresses concerning sin, sins and sinning.

I. THE BELIEVER MAY DENY SIN

This denial may take on two forms and be manifested in two aspects.

1. The believer may deny the fact of indwelling sin, saying, that he has no sin (vs. 8).

It will be observed that the Apostle does not say "have not sinned" but "have no sin." The reference is not to past sin before becoming saved, but to the present state of the believer as the inheriter of a sinful nature, the nature of the flesh. The word used is "sin," which is singular and not "sins" as in verse nine, which is plural. The term "sin" indicates the root, while the term "sins" reveals the fruits. The term "sin" describes a state, while the term "sins" refers to acts and practises.

It must be remembered that the flesh with its sinful nature is ever present with the believer so long as he lives in this mortal body, and it is unchanged and unchangeable. This is not the assertion of a mere human opinion, but the clear and positive teaching of Scripture.

It is definitely affirmed and clearly revealed that the flesh with its sinful nature is unchanged and unchangeable (John 3:6; Rom. 7:25; Phil. 3:3).

(*Continued on page 29*)



The REMEDY for SIN

By Rev. Sam Bradford

As the tornado sweeps across the land leaving desolation and ruin behind, so sin sweeps over the soul of man and leaves death as the portion for every natural man, for "the wages of sin is death."

As disease ravages the bodies of men and leaves weakness, emaciation, pain, and death, so sin works in the souls of men leaving spiritual impotence, suffering, and death.

The title of this article implies that sin is a malady and how truly this describes the awful disease of sin. Sin is rebellion against God or failure to live up to His infinite standard. "All have sinned." "There is none righteous, no, not one." The human race as a whole is afflicted by this terrible malady and men suffer everywhere because of its ravage. As disregard for the natural laws of the body brings suffering and weakness, so disregard of God's laws for the soul brings all the evil and awful results of sin in the soul.

Sin is illustrated in the Scripture by peculiar maladies:

a. The malady of sin is illustrated by the sting of a serpent:

> And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.
>
> Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee (Num. 21:6-7).

Here the serpent's sting is not only God's judgment, but also illustrative of the sting of sin, for a brazen serpent, symbolic of judged sin, was raised through which those bitten might be healed.

b. The malady of sin is illustrated by leprosy — that dread disease of the Orient.

> Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man of valour, but he was a leper. . . . and Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean (II Kings 5:1, 10).

Here is an illustration complete, portraying sin and its remedy, for leprosy typified sin in Naaman. Death (the Jordan) only could heal—and that the death of a perfect one, portrayed in plunging beneath the water seven times. Blindness, physical impotence, deafness, dumbness, withered limbs, all of these are used in the Scriptures to illustrate the effect of sin in human life.

c. The malady of sin is illustrated by a loathsome disease.

Hear God speak to Israel of her sinfulness. Hear His words portraying the condition of soul among these people as they sinned against Him. He alone knows the depth of degradation by human sin, for He alone knows the perfection of infinite holiness.

> Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy

(*Continued on page 27*)

SIN



By C. Reuben Lindquist

SIN is that little word of three letters with such far-reaching influence that its effects are everywhere to be found, and every one the world around is affected—none excepted.

Sin is that potent factor which distorts the minds of men, blighting the reason and blasting the fondest of hopes and ambitions; producing instead, fear, jealousy, hatred, strife, envy, and murder.

Sin is that sinister force which lays hold upon the natural appetites of men, degrading and debasing them to the level of the jungle beasts; leaving earth's pathways strewn with human derelicts.

Sin is that deadly virus which enters the veins of mortals, producing disease, pain, suffering, torture, and anguish.

Sin is that lurking monster which pounces upon young and old alike, without respect of persons, position or possessions, to bring them low in death.

Sin is that soothing, satisfying opiate which blinds the hearts of men and paralyzes them to eternal realities.

Sin is that glimmering, glittering show of unreality couched to give pleasure for a season, but at last returns to sting like an adder and bite like a serpent.

Sin is the word which describes everything that is wrong in the world today.

In our brief discussion, we shall consider the subject of sin under three captions. First:

ITS CAUSE

Before man was created sin had already scored a devastating blow upon God's universe. One called Lucifer, Son of the Morning, created by God and given power and glory and honor such as no other of God's creatures ever enjoyed, first fell victim to the vicious malady of sin. Uplifted with his own splendour, position and power, this high and lofty one conspired against his Creator within his own heart. Thus sin was born within the breast of this exalted creature. Sin, embodying all that is contrary to the thought, will, plan, and purpose of God dominated the heart of this beautiful Arch-Angel and the results are graphically described by the prophet Isaiah in the fourteenth chapter of the book which bears his name, verses twelve to nineteen. Sin is simply missing the mark with God—just coming short of doing God's will, following God's plan, receiving God's blessing. This is evidenced in Isaiah's description of Satan's fall. No less than five times do we find that it is said Satan set his own will in opposition to God's will. Instead of giving God His rightful place as Creator or heeding God's will as Sovereign, Satan became uplifted by his selfish ambitions and desires and the record is, "Thou hast said in thine heart, I WILL ascend into heaven, I WILL exalt my throne above the stars of God, I WILL sit also upon the mount of the congregation, in the sides of the north; I WILL ascend above the heights of the clouds; I WILL be like the Most High" (Isa. 14:13-14).

The Apostle Paul in referring to the condemnation of the Devil reveals that pride is the root of all sin (I Tim. 3:6). It is significant to note that the perpendicular pronoun "I" is the central letter in both sin and pride. Sin is nothing more or less than exalting "self" to the exclusion of God in the life. It is evident from the account given in God's Word, that with the fall of Satan, sin made its advent into the world.

When man was created and placed in the garden of Eden, Satan, filled with pride and conceit, lost no time in appealing to the natural desires of our first parents. They, like Satan, believed a lie, set aside the truth and the commandment of the Lord, and being filled with their own desires, sinned against God. This leads us to consider sin and

ITS CURSE

God did not create sin. Sin, as we have already outlined, is simply missing the mark with

(*Continued on page* 32)

Prophetic and Dispensational Studies

BY THE EDITOR

"So God created man in His own image" (Gen. 1:27).

MAN was created, not evolved. He came from the hands of God the Creator and not up from some lower forms of life or animals. The fact that man was created is calmly and deliberately stated in this Scripture. If we reject this statement, we have no reasonable explanation for the existence and being of man. Our Lord Jesus Christ, the greatest teacher and authority that ever lived among men, confirmed the fact and declaration that man was created (Matt. 19:4; Mark 10:6). We accept this fact, and rest assured that man came from the hands of God. The burden of proof to the contrary rests with those who deny it.

The Scripture not only states that man was created, but that he was created in the image of God. There was a semblance of God in man, a constitutional and moral likeness. In his constitution and being, man is far superior to the highest beast, in that he possesses God-consciousness. Man created in the image of God was given dominion over the earth. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). Man was, therefore, the representative of God upon the earth.

I. MAN IN CREATION WAS THE PHYSICAL AND ORGANIC REPRESENTATIVE OF GOD ON THE EARTH

The Godhead is constituted a triunity. The very first title of the Divine Being used in Scripture indicates this fact. It is the English title "God," which is the Hebrew *Elohim*, and is a uni-plural noun formed from *El* and *Alah*. Compare Genesis 1:1. The Trinity is manifestly latent in *Elohim*.

This uni-plurality in the name *Elohim* is directly asserted in the use of the plural "Us" in several passages.

"Let *Us* make man" (Gen. 1:26).

"Behold, the man is become as one of *Us*" (Gen. 3:22).

"Let *Us* go down" (Gen. 11:7).

"Who will go for *Us*" (Isa. 6:8).

It must be remembered, however, that though the Godhead is constituted a triunity, God is but one God (Deut. 6:4; I Thess. 1:9-10).

In His essence God is a unity, and that unity will never be broken; God will never be dismembered. There are not three Gods in the Godhead, but the Godhead is One. God is not one among many gods and He has no equal. He is supreme, the only.

Nevertheless, God is a Trinity, consisting in three Persons—Father, Son, and Holy Spirit (Matt. 28:19; II Cor. 13:14).

These three Persons are united in Being, each being one with the other (John 10:30; 17:21).

The only difference between these three Persons is in relationship and operation.

Man made in the image of God is constituted a tri-unity. He consists of "spirit, soul, and body" (I Thess. 5:23).

Man though constituted in three parts is, nevertheless, but one individual personality. He is not three but one, exactly as God is three in one.

Being a tri-unity, man is, therefore, a representative of God—an illustration of the Divine Trinity—in his physical and organic constitution.

II. MAN IN CREATION WAS THE GOVERNMENTAL AND AUTHORITATIVE REPRESENTATIVE OF GOD ON THE EARTH

God gave man control and authority over all creation. He was lord and master. By and through him God ruled the earth. He was in the place of authority and mastery for God. God set him over the works of His hands (Ps. 8:5-8).

This order prevails yet; however, through sin, the rule of man has been limited and circumscribed. It is no more quite absolute, since some of the animal creation have become wild and furious. In the coming age Jesus Christ, the last Adam, will rule unhindered over all (Heb. 2:5-8; I Tim. 6:14-15; Rev. 11:15; Isa. 11:1-9).

III. MAN IN CREATION WAS THE MORAL AND SPIRITUAL REPRESENTATIVE OF GOD ON THE EARTH

When Adam was created in the image of God, on the moral and spiritual side of his nature, he reflected the righteousness, love, and holiness of God. He was in perfect accord with God; had perfect inclination toward God; and was also the reflector of the great attributes of the Creator God. He was, in a sense, the visible manifestation of God in the world—God manifest in flesh. He was in a vague sense an illustration of the Incarnation and therefore of the Divine manifestation. He was an illustration of the Incarnation in that he was created of God in the image of the Divine Being, directly and immediately, apart from any human channel. He was the manifestation of God in that he was created in the *likeness and image* of God. Jesus Christ the Son of God became incarnate by the direct and immediate creation of the Holy Spirit of God in the womb of the Virgin Mary; His humanity was created by the Holy Spirit through the channel of the Virgin (Luke 1:31-35; Heb. 10:5-10). Jesus Christ was the *Word made flesh*, God manifest in flesh, the "image of the invisible God" (John 1:1, 14; I Tim. 3:16; Col. 1:15; Heb. 1:3).

In the light of all these facts, we may readily conclude that the first Adam was created in anticipation of the last Adam, Jesus Christ; and that Eden was the anticipation: first, of Bethlehem, for Incarnation; and second, of the new heaven and earth in the ages to come, at the consummation of God's eternal plan of redemption.

This, we note, is in perfect harmony with what we have in the first chapter of Genesis. The first verse gives the record of the original creation of the heavens and the earth. From verse two we learn that the original creation for some reason or other was thrown into confusion and chaos; that is, it was ruined. Beginning with verse three there is the record of the restoration or re-creation of the ruined original creation, with the addition of two further creations; namely, animal life and human life (vss. 21, 26, 27). In every detail, the re-creation of chapter one is a typical anticipation of God's plan of redemption. The first Adam, therefore, was the anticipation of the last Adam, and Eden was the anticipation of Paradise restored in the new heavens and the new earth. God's plan of redemption is an eternal plan, and the whole of Revelation contained in Scripture is the unfolding of that plan. The opening chapters of Genesis contain a typical summary of this great and marvelous plan.

IV. ONCE MORE IN DUE TIME, THE TRUE INCARNATE REPRESENTATIVE OF GOD WILL HOLD AUTHORITY AND LORDSHIP OVER ALL THE EARTH, AND WILL BE ITS RULER AND MASTER.

Our Lord Jesus Christ will, at His Second Coming, reign over all the earth, as the official governmental and authoritative representative of God (Luke 1:31, 32; I Tim. 6:14-15; Rev. 11:15; 19:16; Zech. 14:19).

Eve, the wife of Adam, also had her share in this scheme of things. She was a part of the very being of Adam, and taken out of him, shared the dominion over the earth with him. So also, the Church, which is the Body of Christ, will share His earth-rule with Him, as His bride. It is obvious, therefore, that true greatness and glory awaits the now despised and persecuted people of God.

(*Continued on page* 32)

Book Reviews

Conducted by
C. Reuben Lindquist



A SPIRITUAL DEFENSE PROGRAM

So much is heard of "Defense Programs" today that men are prone to forget there is something even more important than physical defense. The author of this booklet *A Spiritual Defense Program* emphasizes that our lack of spiritual defense is the cause of our great need for physical defense. The author, Mr. Anderson, points out that America needs to get back to God before we can truly sing "God bless America." He says that only a spiritual defense program will call men back to the Bible and God.

A Spiritual Defense Program by Edwin Raymond Anderson. Publishers, Zondervan Publishing House, 847 Ottawa Ave. N. W., Grand Rapids, Michigan. 30 pages. Price, 25c, paper.

—N. V. S.

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WILL AMERICA WIN?

In this little booklet the author Rev. Edward Vander Jagt presents some biblical reasons as a basis for his contention that in spite of her national sins, America will win the war. The author reveals some startling facts and figures which show how far our beloved nation has drifted from her spiritual moorings. He concludes by answering the question, "When will lasting Peace come?" Timely, helpful, and informative.

Will America Win? by Evangelist Edward Vander Jagt. Publishers, Zondervan Publishing House, Grand Rapids, Mich. Price, 15c, paper.

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THE FATHERHOOD OF GOD

The doctrine of God is the starting point of all theology and philosophy. Fatherhood is a term which denotes relationship. God's fatherhood should be most precious to the believer, for it reveals the intimate relationship between God and His own. This series of studies treats this great theme from six standpoints: (1) Fatherhood in God; (2) Fatherhood and Creation; (3) Fatherhood and Incarnation; (4) Fatherhood and Redemption; (5) Fatherhood and Prayer; (6) In the Father's House Forever. The author's approach is scholarly and devotional. Concerning the chapter on "Fatherhood and Creation," the author brings out how Paul in his Athens' address refers to God as the Father of all mankind. Though there is a sense in which this is true (for Paul taught it), we must be careful about stressing it, for the Universalists have built their whole teaching of "universal brotherhood" and "God the Father of all" on such passages as this—forgetting that God is *not* the Father of all in regard to redemption.

The Fatherhood of God, by Evert J. Blekkink, D.D. Publishers, Wm B. Eerdmans Publishing Co., 234 Pearl St. N. W., Grand Rapids, Mich. 120 pages. Price, $1.00, cloth.

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EARTHEN VESSELS

We are sorry to say that we cannot recommend the book *Earthen Vessels* by John R. Church, D.D. We do not believe that the author is scriptural in his teaching on the old and new nature. He believes both in eradication of the old nature and suppression of the human nature, and yet he claims that it is possible to become vexed or irritated because we are living in earthen vessels. He declares, "I doubt very seriously if you could find many people who have the blessing of sanctification who at sometime or other after they were sanctified did not get vexed or irritated —even Jesus seemed to have His patience tried to the breaking point by the blindness of the scribes and Pharisees and certainly the Bible tells us that He was angry with them" (Page 28.) We cannot endorse this teaching because it is not according to the Word of God.

Earthen Vessels by John R. Church D. D., Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 56 pages. Price, 25c, paper.

—N. V. S.

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DARE TO DECIDE

In this group of sermons written by Dr. Ralph Neighbor, the Lord Jesus Christ is highly exalted. The way of salvation is beautifully clear and plain. Also in every one of these messages the author strikes a warning note to make a decision for Christ without delay, and gives the fearful results if no decision is made. It has been a real privilege to review this book and we can highly recommend it to all Christians.

Dare to Decide, by Ralph Neighbor. Publishers, Zondervan Publishing House, 847 Ottawa Apenue, N. W., Grand Rapids, Michigan. 135 pages. Price, $1.00. cloth. —N. V. S.

KEEPING THE FAITH

A Book of Occasional Sermons

This book contains thirty-one exceptionally fine sermons delivered on the following special occasions: Church Dedication, Chancel Dedication, Organ Dedication, Organization Centennial, Harvest Home, Ordination, Installation, Minister's Funeral, Convention, Baccalaureate, Seminary Day, National Day, Lent. This is not just another book of sermons. The author is fundamental and evangelistic to the core and his style is extremely interesting. His two series of lenten sermons on "Is It Nothing to You, All Ye That Pass By?" and "The Speaking Cross" are worth the price of the book. This is a very helpful volume for pastors, but will be a real blessing to all.

Keeping the Faith, A Book of Occasional Sermons, by W. E. Schuette, D.D. Publishers, The Wartburg Press, Columbus, Ohio. 226 pages. Price, $1.00, cloth.

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ADDRESSES BY ALFRED MACE

In this volume we have a collection of sermons that will lift the soul of every believer. Salvation is made very clear and also the way of victorious living. In the eighth address, the message on the Passover, the author brings out the thought of protection through the blood and urges everyone who is not saved to put the blood on his doorposts immediately.

Addresses, by Alfred Mace. Publishers, Loiseauz Brothers, Bible Truth Depot, 19 W. 21st Street, New York City, New York. 188 pages. Price, $1.00, cloth.

—N. V. S.

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THE END FROM THE BEGINNING

The title of the book indicates the subject matter—a resume of God's plan through the ages.

We commend the book in that the author is unquestionably loyal to the Word in setting forth that which he believes the Scriptures to teach. And his interpretations are substantially correct.

We criticize the book in that the truth is not clearly presented. Should one unfamiliar with Bible prophecy, especially Daniel's prophecies, read the book, he might be confused by the author's handling of the Scriptures. Furthermore, we believe the author makes some dogmatic statements concerning this present war, its outcome, and termination, which may be true, or may not be true.

The End from the Beginning, by Perry F. Haines. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 98 pages. Price, 50c, paper. —H. H. S.

Weekly Meditations

BY ESTHER OYER - WASHINGTON, D.C.

WEEK OF JANUARY 1

"Yet the Lord will command his loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life" (Ps. 42:8).

"I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search" (Ps. 77:6).

Songs in the Night

Have you ever had nights dark and sleepless—
Have you anxiously tossed on your bed—
While thoughts so distressing came crowding,
Pressing down on your poor, tired head;
Until the hot tears wet your pillow,
And you felt there was no one to care,
And you longed for some one who could lighten
The burdens, too heavy to bear?
Ah, there's one precious Friend Who is near you,
One Who never doth slumber nor sleep,
Who throughout all the weary night watches,
His loving arm 'round you will keep;
He wants you to lean hard upon Him,
To pillow your head on His breast,
For e'en when the dark night surrounds you,
He knows how to give perfect rest.
And so as you toss on your pillow,
Just center your thoughts upon Him,
And meditate on His great goodness,
Till all worry and trouble grow dim;
Until your sad heart shall grow joyous,
And burdens, so heavy, grow light—
Till gladness shall fill all your being,
With songs He will give in the night.

Sleep has fled. You feverishly toss on your pillow. The hot tears course down your cheeks. The more you try to close your eyes in restful slumber, the more restless you become. How dark the night grows! How wearily the long hours drag! Will the night ever end and the morning dawn? The cares and burdens which can more easily be borne during the day seem to fall upon you with their crushing weight in this midnight blackness, until you sob, "How can I bear it—will relief ever come?"

At the end of your extremity comes the welcome answer. Those everlasting arms seem to slip all about you. They enfold you in their soothing clasp. You begin to think of that One Who is touched by all your troubles. Your thoughts are concentrated on Him. You grow quiet and peace steals into your throbbing heart.

More than that—even gladness has crept in. Your heart is filled with song—a song of joy. Joy to know that the great Burden Bearer is at your side by night as well as by day—that He will carry not only your load, but will also hold you in His everlasting arms, all safe and secure. How happy, indeed, is your lot. You rejoice in Him and in the song He doth send in the night. Peace and rest creep softly into your heart and you sleep enfolded by His everlasting love.

WEEK OF JANUARY 8

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Come Boldly to the Throne

Come boldly to the Throne—
'Tis there the Saviour's mercy freely flows;
'Tis there your troubled heart will find repose;
'Tis there the heavy burdens lighter grow,
When cast upon the One Who loves you so;
So come—rely upon your Lord alone—
Come boldly to the Throne.
Come boldly to the Throne—
'Tis there you'll find His help for every need,
For to your earnest prayer He will give heed;
And though He answers not in your own way,
His grace will be sufficient as you pray;
So let His grace, so rich, to you be shown—
Come boldly to the Throne.
Come boldly to the Throne—
Oh do not come all trembling, in fear,
He says, "Come boldly, I thy prayer will hear,
I long to give thee daily of my best,
If thou wilt only ask and trust and rest."
So come when every other hope has flown—
Come boldly to the Throne.

Come how? In fear and trembling? Afraid? Afraid to make our requests known? Looking at ourselves and at our own unworthiness? Ah, no, come boldly—not in fear and trembling—not afraid—not looking at ourselves but seeing Jesus Christ only and our completeness in Him. It is thus that we may come—boldly.

He has made the provision. He has paid the price. Thus our Father sees us as His children through the worthiness of His own dear Son and He welcomes us with open arms. He gives heed when we come. Not His back but His face is turned toward us. His ear listens to the faintest whisper. His eye is ever watching.

A child does not come tremblingly to his father to ask him to meet his needs. No more should we come in fear to our heavenly Father. We often have not because we ask not. Oh, let us come boldly and ask largely that He may answer us according to His abundant resources, money, and grace.

WEEK OF JANUARY 15

"And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10).

"If God be for us, who can be against us?" (Rom. 8:31)

Jesus and I

When I am weakest, He makes me strong;
When I am saddest, He sends a song;
When I am troubled, He gives sweet peace,
From every heartache, offers release.
When I am burdened, He bears the load,
As we together travel life's road.
When I am climbing up some steep hill,
He gives me courage to do His will.
When I'm confronted with some great loss,
I know that Jesus, too, had His cross.
When disappointment bows me with grief,
He gently whispers, "I'll bring relief."
When clouds of sorrow darken the sky,
He says, "Oh, trust Me, I know just why."
When I am tempted to doubt and to fear,
I hear His voice say, "Child, I am here."
He meets each need as it on Him I lay,
In His great wisdom and infinite way.
I leave each circumstance—gloomy or bright,
In His own keeping, Who doeth things right.

The circumstances surrounding your life make no difference to your Lord. Are you weak, sad, troubled, burdened, disappointed, tempted, sorrowful; has some great loss or heartache come to you; has your courage almost failed? Remember the Christ of Calvary is still on your side to bring sure victory and His grace is sufficient.

A little three-year-old chap was vis-

(*Continued on page 26*)

HYMN STORIES

ONWARD, CHRISTIAN SOLDIERS

By Robert Harkness, D.D.

They were all blind. They sat at small school desks and sang with remarkable precision. The language seemed to present no special difficulty for the pronunciation was excellent. The handicap of sightless eyes proved to be no barrier to happy singing. The refrain echoed and re-echoed through the school hall. They were accompanied by one of their number, also blind. He played the cabinet organ in flawless style. Crescendoes and diminuendoes added a touch of helpful expression. His sense of touch was perfect. Every stop was correctly located. No discord was in evidence. He played like a master.

Thus it was our privilege to hear the students at a Chinese Mission School for the Blind sing "Onward, Christian Soldiers." Far up the Yang-tse-Kiang River the school is located. Possibly the only school of its kind in China, for in that land of ancient culture a blind child is regarded as a distinct liability. Kind-hearted missionaries with the love of God in their hearts founded the Blind Mission School. And great has been the success of the work. Like a trained choir the students sang the great hymn.

ON THE HIGH SEAS

As far as the eye could see it was a watery waste. Gentle billows heaved restlessly. An occasional petrel soared over the ship. The vastness of the Pacific Ocean was never more impressive. We were voyaging from Panama to New Zealand. The ship was in the vicinity of Pitcairn Island. We were very far south of the Equator, sailing in fair weather, enjoying a Sunday afternoon "sing-song" with the crew. "What shall we sing?" we asked as stokers and stewards, seamen and sailors were gathered near the forward hatch. "Onward, Christian Soldiers," came the almost unanimous reply. There was no organ or piano to lead the singing. It was unnecessary. Those stalwart men—some roughened by the wild life of the sea — others more refined — wanted to sing. Soon a male chorus resounded. It attracted the attention of leisurely passengers and the ship's officers. And how they sang! It was no time for sermons but it was an opportunity for a few direct references to the message of the hymn. We had no hymn books. They were not necessary as most of the men seemed to know the hymn thoroughly. They sang from memory. "Notice that line . . . 'Christ our royal Master' . . ." The men listened intently. "Is He your Master, or is SELF your master?" It was a simple question. Its directness reacted suddenly, yet favorably. The hymn continued. Its world-wide service was once again proven.

IN A RECITAL

The piano had seen its best days. Any tonal quality it may have had was a thing of the past. The keys were discolored. Some had lost the thin coating of celluloid. The sustaining pedal had ceased to sustain. As one ventured into the rare atmosphere of the upper octaves he discovered a distinctly metallic tone. In fact the tone gradually disappeared until the last few notes uttered nothing more than a faint squeak. From near and far the farmers had come for the evening program. The little country hall was fast getting into a state of irrepairable dilapidation. We were in an "out-back" Australian settlement. For several hours that day we had travelled from the distant railroad depot in a springless dray. The old draught horse had patiently plodded on through the Australian bush over deep-rutted bush tracks. The heat of the summer day was accentuated by the oppressive smoke-laden atmosphere of the nearby bush fires. Once through the bush we found ourselves in a large clearing. Giant eucalyptus trees had been felled. Great stumps had been "jacked" out of the ground. The land was cleared and ready for later ploughing. The farmers were pioneers—never a faint heart among them — bravely facing an uncertain future. With their families they crowded into the simple hall. Broken windows were useful as ventilators. They sang an old hymn. They learned a new song. They listened attentively to the vibrant strains of the old piano. Its out-of-tune condition did not seem to adversely affect them. At length we came to the item of "Improvised accompaniments." "What would you like me to play?" The question was no sooner uttered than an old-timer on the front bench called out—"Onward, Christian Soldiers." We turned our attention to the great hymn. Out in the solitude of the Australian "out-back" country the old hymn was played. First it sounded out in its original four-part form. Then came a few "variations" and accompaniment forms. It was just as well-known there as in the heart of the greatest cities of the world. It proved again its world-wide influence and usefulness.

ITS AUTHOR

When we first met the Rev. Sabine Baring-Gould, he was well advanced in years. His whole life had been spent in the Christian ministry. He was living at that time at a seaside town in Lancashire, England. The knowledge of his hymns gave us a keen desire to meet him. Thus it was an unusual privilege to journey from Manchester, England, to the seaside town. His reference to the great hymn was short. Evidently he preferred not to refer to his achievement. Quiet and dignified, he chatted pleasantly about hymnology, carefully avoiding reference to his own work in that connection. "If we can lend a hand in furthering the interest of the Kingdom of God we are glad," he remarked as we tried to draw from him some references to his greatest hymn.

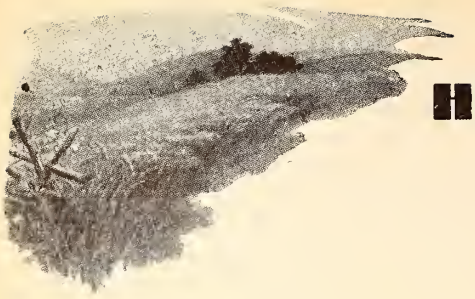
ITS ORIGIN

Nearly sixty years ago a new curate arrived in Horbury, a village in Yorkshire, England. As in so many North country places, the march of the Sunday-school children in procession around the parish on Whit Monday was a great annual event. On the previous Sunday evening, the new curate was asked to select the hymns to be sung during the next day's march. Among others, he thought of a good marching tune known as "St. Albans" and "Haydyn," but he did not care about the words set to these tunes. He believed he could substitute a better hymn. He sat up very late that night in order to compose the verses. The next day the children marched to the parish singing for the first time the words of the hymn now familiar in every part of the world—"Onward, Christian Soldiers."

The widespread use of the hymn called for one significant alteration. The author thought only of his Sunday-school children when he wrote—

"We are not divided
All one body we . . ."

Later he felt that these words were, unhappily, inaccurate when the hymn came to be sung far and wide. He wished to have another couplet in place of these lines. The popularity of the hymn has been immensely increased since it became wedded to Sir Arthur Sullivan's famous tune—"St. Gertrude"—a composition for which it is said the author only received a paltry amount equivalent to a few dollars, although the firm owning the copyright must have obtained a large income for its use.



In the HARVEST FIELD

Conducted by
B. Grace Crooks

An early missionary in India once said he would as soon expect to see the sun stand still as to see a Brahman become a Christian. Within the last ten years, writes Rev. H. Merriweather of the Ceylon and India General Mission, 10,000 high caste Brahmans have come into the Christian Church. In their United Province Field in three months over 3000 Gospel portions have been sold, many being bought by priest from the closed land of Nepal. The Mission is celebrating its Jubilee year and endeavoring to make it a year of evangelism. Already missionaries on the field are reporting revival blessings. Let us pray for those who are giving their lives for the evangelization of this needy field in response to the challenge that there are 100,000,000 more non-Christians in India now than when William Carey landed in 1793.

The paralyzing cold of winter has settled over much of Alaska. Daylight is abbreviated all over the territory. Missionary work must needs be slowed up, but there is one outlet for the Gospel in Alaska that is rather stepped up during the long nights of arctic winter, and that is the radio, which proves to be a real boon to those who are "hugging their fires." The Alaska Evangelization Society is taking advantage of this opportunity by enlarging their radio ministry which is the most efficient as well as the most economical way to evangelize Alaska. They covet our prayers and financial support.

In answer to prayer, the Orinoco River Mission was enabled to purchase the needed property for the Venezuela Bible Institute. Plans are now being formed for the building of the Girls' and Boys' Dormitories as well as for the Administration Building. Lack of imports and the rising cost of foods means that the Bible Institute will need all of the support which Christians can give. Let us join in "praying in" the money for the buildings as well as for their daily needs.

A Christmas letter was received from Mr. and Mrs. Harvey Hammond, former students, and Mr. Ernest L. Fowler ('33), who arrived safely in Santa Marta, Colombia, South America, the first of November. Let us follow them in prayer as they carry the Gospel to an inland Indian tribe. Interested friends may address them in care of Rev. Clifford Filer, Apartado No. 21, Santa Marta, Colombia, South America.

A Christmas letter was also received from Hannah Roach of Peru, South America, who spent three months in Cahuapanas with the Hurleys, who are now starting on their seventh year without a furlough because there is no one to fill their place. (Let us make a place for them on our prayer list.) Mrs. Roach is now back at Contamana, and is rejoicing in the salvation of eight souls through her Tuesday Evening Bible Study Class.

Numerous Christmas greetings were received from graduates, former students, and friends, but lack of space forbids our listing all names. The staff and students wish to take this opportunity to thank you in the Name of the Lord for your gracious remembrance and to wish for you a joyous New Year in the Triumphant One.

Arien Mills, former student, is rejoicing in opportunities for personal work in Washington, D. C., where he is stationed in the Navy Hospital Corps as 3c Phm.

Rev. Clyde Shaffstall, former student, was recently called to the pastorate of the First Baptist Church of Fruita, Colorado, which has a membership of around one hundred.

Rev. P. J. Clifford ('33), pastor of the Bible Church of Three Rivers, Michigan, held meetings in the First Baptist Church of Fenton from November 2 through 15. Following this, he conducted a week of evangelistic meetings with Rev. Walter Davis, former student and pastor of the First Baptist Church of Lapeer, Michigan. Rev. Gavin Hamilton, Bible teacher from England, recently held meetings in Mr. Clifford's church. Rev Joseph Cohn of the American Board of Missions to the Jews and Rev. A. B. Machlin of Buffalo were speakers at a three day Jewish Missionary Conference recently sponsored by the church.

The church at North Adams, Michigan, of which the Rev. William Swihart, former student, is pastor, burned to the ground on December 20 while the pastor was conducting a Gospel service elsewhere. The Christmas program which was planned for that night was cancelled. Let us pray that ample provision will be made for the rebuilding of the church. In the meantime, the church services are being held in a nearby schoolhouse.

Rev. A. H. Yetter ('28), pastor of the Berean Fundamental Church and instructor at the Institute, is being blessed in his week-day broadcast over station KMYR, Denver, "Truth Worth Telling from a Book Worth Reading."

CAMPUS NEWS FLASHES

Classes closed on December 19 for the holidays. A number of students and staff repaired to their homes, but many remained at the Campus. They were joined by a number of friends at the Christmas dinner. Mr. and Mrs. R. B. Winter of Pinnacle, Colorado, graciously provided the turkeys for the dinner. The Grand Junction Fruit Market donated a crate of grapefruit for the breakfast. Mr. F. D. Hall, member of the Board of Directors, provided a delicious treat of fruit, candy, and nuts for everyone. The day was climaxed with a season of testimony and song around the tables, closing with a heart-searching message brought by Rev. Sam Bradford, also a member of the Board.

Additional gifts which the D. B. I. "family" enjoyed during the Christmas season were five chickens from Mr. and Mrs. Hugh Foster of Denver, and biscuits and honey from Mr. and Mrs. J. C. Burke of Denver. Graduates and former students will recall the many occasions when they enjoyed "biscuits and honey" provided by the Burkes.

Rev. W. S. Hottel, President of the Institute, who has been engaged in Bible Conferences in the mid-east, writes that between conferences he is seeking to make arrangements for a longer stay at the Institute upon his return the middle of January.

Students have had numerous opportunities for testimony during the holidays, in the Colorado and Denver General Hospitals, the Servicemen's Christian Center, the Denver Rescue Mission, etc.

MARRIED

Mr. Mark Kinnaman ('45) and Miss Gladys Ostrander ('42) were united in marriage on November 24 at the home of the bride in Hale, Colorado. Rev. Albert Ostrander ('42) performed the ceremony.

Mr. Kenneth Bird ('45) and Miss Adeline Blystone ('45) were united in marriage on December 20, in the Englewood Baptist Church of Englewood, Colorado.

BORN

A son, Leonard Leigh, to Rev. and Mrs. Leonard Parcel ('36) of Denver, Colorado, on November 28, 1942.

The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

Miss Elizabeth Rae Hess and Reverend Irving M. Lindquist will be united in marriage on the evening of Tuesday, January 19, 8 P. M., at the Berean Fundamental Church. All the friends of our missionaries are cordially invited to attend.

CONVALESCING

We are glad to inform our friends that Mr. Lindquist is now making steady progress towards complete recovery from his recent operation. He wishes to express his thanks for the way our friends have been standing by him in this most trying experience both with their prayers and with their giving toward the great expense involved. Many gifts have been received toward this need but there is still a considerable sum needed to defray this expense. Also he covets your prayers that the way may be opened that he might go out in deputation work as soon as possible, looking toward returning to the field in June of next year, together with other candidates for the work.

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NEWS FROM THE FIELD

Recent letters from the field indicate that Mr. and Mrs. Jansen were at Ikozi where Mr. Jansen was supervising preparations for the building of the first brick house. He writes of hauling the finished bricks from the kiln to the site of the house and also of transporting stone for the foundations. During these operations he was hampered by mechanical trouble with the truck, and severe wind and rain storms which blew down the high shed covering the kiln, pictured below.



Brick kiln and shed at Ikozi

Mrs. Jansen writes that Mr. Jansen had been forced to spend several days in bed because of continuing trouble with a tooth caused by a mal-extraction. This condition had been further aggravated by malaria but she also wrote that there was a possibility of their being able to go to a dentist, as they were informed that one had come to a mine about 200 miles away. We trust that they were able to make this necessary trip and that Mr. Jansen is now able to continue to carry his heavy responsibilities.

Mrs. Amie and Miss Johnson write that they have both been victims of recurring attacks of malaria fever but that they were trying to carry on in the face of subtle attacks of the adversary in the lives of some of their most trusted native helpers and as Miss Johnson writes, "they are some of the 'all things' that 'work together.'" They need our prayers out there on the field as they seek to carry on in the face of discouragements, physical and material, and the least that we can do is to bear them up to the Throne of Grace and give of our material things as He directs.

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ROAD TO MUSUKU

Last month Mr. Jansen wrote that some of the high officials of the colony had paid them a visit at Musuku and had had supper with them. They informed Mr. Jansen that the projected road touching the Musuku district was most certainly going to be constructed in the near future and also advised Mr. Jansen to begin construction of permanent buildings on a new site about two miles removed from the present one and much more advantageous as regards population and accessibility. Consequently when Mr. and Mrs. Jansen returned to Musuku after their stay at Ikozi they planned to take the brick press with them so that they could begin making and burning the brick. It is urgent that they begin construction as soon as possible, for the old stick and mud buildings at the present site of Musuku have been gutted by termites and are in the process of falling down or "dying by themselves," as the native would say it. This imperative need that new houses be constructed for the missionaries at both Ikozi and Musuku will entail much extra expense for labor and for materials, such as cement to point up the bricks and for the floors, not to mention nails, hinges, etc. Mr. Jansen writes that at Musuku he hopes to use shingles split from "papyrus wood" for the roof instead of leaves. At Ikozi they will probably use the newly discovered slate for the roof, but it would be too expensive to transport to Musuku, for even though the road is promised they are still about 18 miles in the bush from the nearest accessible road.



The Public Service Company at Musuku. Electric generator turned by a bicycle to charge battery.

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LOCATION OF OUR WORK

Many people seem to be in doubt as to just where in Africa the work of the Berean African Missionary Society is located. They also wonder how near our work is to the war zone in northern Africa. For their information we would like to give our location as nearly as possible. Get out your map of Africa and look for the Belgian Congo. Then look for the scale of miles in one of the lower corners of your map and mark or cut a piece of paper equal to 150 miles as shown by the scale of miles. Now find the eastern boundary of the Belgian Congo which is marked by Lake Kivu on whose western shore is the city of Costermansville. Perhaps your map will not indicate the city but Lake Kivu is the boundary between the Belgian Congo and Ruanda Urundi, the Belgian Protectorate. Measure 150 miles west

(*Continued next page*)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

FIVE THINGS TO DO WITH THE BIBLE

I. Study It Through
I Thess. 4:11
II Tim. 2:15
II. Put It Down
Ps. 119:11
Deut. 6:9
III. Pray It In
Ps. 55:17
James 1:5
IV. Work It Out
Phil. 2:12
John 6:29
V. Pass It On
Ps. 68:11
Col. 1:23

—T. B.

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FOUR PLACES FOR FOUR KINDS OF CHRISTIANS

I. A Place of security for those who doubt.
In His Hand—John 10:28
II. A Place of strength for those who are weak.
On His Shoulder—Luke 15:5
III. A Place of affection for those who are troubled.
On His Heart—Exod. 28:29
IV. A Place of learning for the uninstructed.
At His Feet—Luke 10:29

—H. R. F.

●

CHRIST OUR LIFE

I. Bread of Life (John 6:35)
II. Fountain of Life (Ps. 36:9)
III. Tree of Life (Rev. 2:7)
IV. Light of Life (John 8:12)
V. Path of Life (Ps. 16:11)
VI. Word of Life (I John 1:1)
VII. Prince of Life (Acts 3:15)

—H. P.

B. A. M. SOCIETY

(*Continued from* page 13)

from Lake Kivu and then 150 miles south from the equator and you have the spot where Ikozi and Musuku are located. They are approximately 50 miles apart. Our position is 2½ degrees south latitude and 28 degrees east longitude. Concerning our relation to the war zone, we are about 3000 miles from the scene of present hostilities and much of that is desert or impenetrable jungle. Our work has been little affected by the war except for greatly increased prices on foodstuffs and other necessities.

THE DEVELOPMENT OF WORKS

I. Dead Works (Heb. 6:1)
II. Wicked Works (Col. 1:21)
III. Dark Works (Rom. 13:12)
IV. Unfruitful Works (Eph. 5:11)
V. Good Works (Matt. 5:16)
VI. Greater Works (John 14:12)
VII. Perfect Work (James 1:4)

—T. B.

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A LACK, A LAD, A LUNCH, THE LORD

I. A Lack Discussed
Matt. 14:15-17
Mark 6:35-37
Luke 9:12-15
John 6:5-7
II. A Lad Discovered
John 6:8-9
III. A Lunch Dedicated
Matt. 14:18
Mark 6:38-40
John 6:10
IV. The Lord Displayed
Matt. 14:19-21
Mark 6:41-44
Luke 9:16-17
John 6:11-14

—A. H. Y.

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OUR

MESSAGE — "CHRIST" — Rom. 16:25; Col. 1:28
MATERIAL — "ALL SCRIPTURE" — II Tim. 3:16-17
METHOD — "RIGHTLY DIVIDING THE WORD OF TRUTH" —II Tim. 2:15
MISSION — "TO MAKE ALL MEN SEE" — Eph. 3:9

—Penna. Bible Testimony

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FOR THE CHRISTIANS

I. Eternal Glory (I Pet. 5:10)
II. Eternal Salvation (Heb. 5:9)
III. Eternal Purpose (Eph. 3:11)
IV. Eternal Redemption (Heb. 9:12)
V. Eternal Spirit (Heb. 9:14)
VI. Eternal Life (John 10:28)
VII. Eternal God (Deut. 33:29)
VIII. Eternal Inheritance (Heb. 9:15)
IX. Eternal House (II Cor. 5:1)
X. Eternal Weight of Glory (II Cor. 4:17)
XI. Eternal King (I Tim. 1:17)

—T. B.

THE DEVELOPMENT OF FAITH

I. No Faith (Mark 4:40)
II. Little Faith (Luke 12:28)
III. Great Faith (Matt. 8:10)
IV. Rich Faith (James 2:5)
V. Precious Faith (II Pet. 1:1)
VI. Full Faith (Acts 6:5)
VII. Perfect Faith (James 2:22)

—T. B.

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FOUR LIVELY THINGS

I. Lively Stones (I Pet. 2:5)
II. Lively Oracles (Acts 7:38)
III. Lively Hope (I Pet. 1:3)
IV. Lively Enemies (Ps. 38:19)

—T. B.

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PICKED UP HERE AND THERE

Evangelical may mean truth on ice; Evangelistic means truth on fire.

A man may be a successful doctor without love for his patients, but no man can be a successful Christian worker without having love for souls.

Abel had the same religion that Christ gives us.

Christ became the Prince of poverty, though He feeds the whole world.

Christ is easy to find because He is looking for you.

One may be *truly* a Christian and not be a *true* Christian.

The believer is not only *saved* but *safe* as well.

If you have the right faith, your faith will be all right.

God has no adopted children, they are all born into His family, He suffered for every one of them.

Doctrines mentioned only once in God's Word are just as important as those mentioned hundreds of times, but some things need more frequent mention for our good.

Although the Word of God is the Sword of the Spirit, yet, unless the Spirit draws forth and wields the Sword it lies powerless in its scabbard.

The Bible does not say to the Christian, "GET READY" for the Lord's coming, but, "BE YE READY."

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

GATHERED HERE AND THERE

In China last year more copies of the Scriptures were sold than in any other country of the world.

Missionaries to the number of 28,000 were in the world at the beginning of the war. Of these, 18,000 have been affected by the war, and 9,000 have had to leave their work or be interned.

Clergymen should perhaps go out in the highways and byways and carry the message of the church to the people instead of always expecting the people to go to the minister and to the church, according to the Archbishop at Canterbury, speaking recently to English church leaders. —Selected

185 missionaries of the Norwegian Missionary Society working in Madagascar, the Sudan, Central China, and South Africa, can receive no funds from the homeland. But they are carrying on their work partly supported by gifts from friends in the United States and Great Britain.

Free China has 130 hospitals to care for the sick and wounded, and 113 of these are conducted by missionaries.

Swedish Missionaries to the number of 25 are reported en route to Abyssinia in response to an invitation of the Emperor Haile Selassie.

A missionary in Natal, South Africa, asked the theological students in his school what they wanted for Christmas, and every one of them asked for a hoe. They depend on a hoe to earn their living.

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NOT CALLED?

There are those Christians, who, when spoken to about doing service for the Lord, hide behind the excuse that they are not called. What? "Not called!" did you say? Would it not be more correct to say you did not *hear* the call? The Lord has been calling loudly ever since you came to Him and were saved —if you are saved at all—entreating and beseeching you to give yourself to Him for His service. Put your ear to the Bible, and hear Him beseech you to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:2). Put your ear down to the burdened, distressed and longing heart of humanity and listen to its groans and sighs, and hear them calling for help and relief. Then look at the awful darkness that hangs like a thick cloud over the masses, and behold the confusion prevailing, so that literally millions are wandering about, not knowing what to do nor where they are going. They are *lost* but do not know it; they are *blinded* and *hardened* so that they do not even care. Then look straight into the face of Jesus Christ, whose grace has saved you, and whose love you profess to know, and whose Word you have promised to obey, and tell Him that you are *not called* to serve Him. You cannot do it! You know better, if you are honest before the Lord. You are called but you do not *hear* the call, because you do not *care* to hear it. You live too far away from the Lord to hear it, or else you are spiritually asleep and close your ears to it.

Awake! Get up! Shake yourself! Act! Do something! Do it at once! Go on doing it! Do it with all your might! This is no time to sleep, to dilly-dally, to trifle, and to be careless and idle. Creep up close to your Lord and confess to Him your waywardness and your foolish trifling. Study God's Word, pray, sing, give, and let your life count for Christ. Join with the Lord's devoted and faithful people to make known Jesus Christ among the masses. Help spread the Gospel. Get some good Gospel tracts and give them to your fellowmen and mail them to your friends. Make it a matter of purpose to give regularly, month by month, to some worthy missionary cause, and support faithfully some local testimony. Do all that lies in your power to have your life count for *God*. Remember the Lord is pleased when you set to work to help other people, and especially when you help to reach the lost with the Gospel. Do not say you are not called, but bend your ear to hear, and the call will sound loudly in your ear.

—W. S. Hottel

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AN ASTRONOMICAL FACT CONFIRMED

Professor Totten, of Yale University, states that a fellow professor, who was an accomplished astronomer, made the strange discovery that the earth was twenty-four hours out of schedule. Professor Totten challenged this astronomer to begin at the beginning of the Bible and read as far as need be to see if the Bible could account for the missing time. Upon coming to the account of the long day of Joshua, the sceptical astronomer rechecked his figures, and found at the time of Joshua there were only twenty-three hours and twenty minutes lost. This convinced him that the Bible was not the Word of God, because here was a mistake of forty minutes.

However, Professor Totten pointed out that the Bible does not say twenty-four hours, rather "about the space of a whole day." Reading further, the astronomer found in Isaiah that God, in answer to King Hezekiah's prayer, had promised to add fifteen years to his life; and had sent Hezekiah out to watch the shadow of his sun-dial turn back ten degrees. Ten degrees on the sun-dial is forty minutes on the face of a clock. When the astronomer found his day of missing time thus accounted for, he laid down the book and worshipped its Writer, saying, "Lord, I believe." —From the Dawn

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BRITISH BIBLE SOCIETY

The London *Christian* reports the receipt of news that the German authorities in Paris have closed the depot of the British and Foreign Bible Society, and have forbidden the payment of pensions to staff members, and even half salaries to the wives of former members of the staff who are now prisoners of war. The American Bible Society, through its Geneva office, has made provision by which it is hoped that the pensions may be continued.

In the heavy air raid on London, May 10, 1941, nearly $100,000 of the British and Foreign Bible Society's stock, in addition to materials and machinery valued at a further $200,000, were lost when the premises of the Society's binders were destroyed. In wartime such a loss was nothing short of a catastrophe, but the American Bible Society at once came forward with the generous offer to help by obtaining and making a gift of machinery from the United States.

—*The Alliance Weekly*

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BOOTS FOR THE DEAD

M. Henri Lanctin, working among the French in New Brunswick, tells of a convert whose brother came to him to borrow rubber boots. When asked about his own boots he said: "I met the priest and he told me that our father was still in purgatory and suffering greatly; that it would be a great sin not to pay for masses to get him out. I told him that I had no money, that all I had of value was my rubber boots. He took them."

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THE BREWERS' JOURNAL

The Brewers' Journal states with fiendish delight that "beer and ale from every brewing center of America is going to the troops and sailors just as planes, tanks, guns, and other equipment." Alcoholic liquors are being given plentifully to boys in camp who have been given by mothers as their most precious gift to their country. The curse has been pronounced upon us—"Woe unto him that giveth his neighbor drink." Is it not time to pray? —*Call to Prayer*

The Days of Youth

The Tale of the "Short Coat"



By Frances C. Noble

(Taken from a Tract)

The wind, sweeping down from White Mesa, blew cold against the Indian boy, Hosteen Nez, as he herded his sheep and started homeward. The round, low, one-roomed hut, built of logs and plastered with mud, called a hogan, was the home toward which he was hurrying, for Hosteen Nez, lived on the Reservation for the Navajo Indians; Navajo Land he often heard it called.

His face wore a troubled look when he hastily pulled aside the gay colored blanket that hung in the doorway and came into the hogan. When he had penned up his sheep in the corral, he found that one was missing. Where had he lost it?

He looked about the hogan, the only home the boy had known during his fourteen years, and it looked very pleasant and comfortable to him now.

On the sheepskins, laid near the walls, the younger children were playing. His twelve-year-old sister looked up with a welcoming smile from the pretty Navajo rug she was weaving. On the ground, for the hut had no other floor, sat his mother before the fire, where a pan of hot fat was boiling. In her brown hands she was shaping a round, flat piece of dough. When she dropped it into the pan, the fat sizzled and sputtered, and in a moment more she had lifted it out, brown, crisp, and of delicious smell.

Eagerly Hosteen held out his hand, "Let me have it, quick, I must go back; I have lost a sheep," he said.

His mother reaehed for the coffee pot and put it where the fire was hottest. "Wait till you have had some hot coffee," she urged him.

But he shook his head, and the blanket door swung into its place as he went out without a word to face the cold wind.

He ate his Navajo bread in quick gulps, and shivering, thrust his hands deep into his coat pockets, for Hosteen Nez bought his clothes at the Trading Post and dressed like the white boys. The heavy clouds above White Mesa told him that a storm was already raging in the mountains and would soon come down the valley.

Where could that one sheep have strayed from the others? The boy was puzzled as he stumbled over the darkening trail, trying to recall the day's stopping places. Surely not while they grazed by White Hair's camp, for the land was too open there, he would have seen the wanderer at once. He had then led them through a narrow pass in the hills—ah, of course, the Wash! Surely it must have been in the Wash where he had taken them to drink earlier in the day.

The spring rains had been heavy and the bed of the deep, narrow wash, usually a place of dry sand and stones, was muddy, with little pools of clear water in the hollows.

Changing his direction Hosteen took a cross-cut over the hill. Here the wind that had quickened to a gale seemed to cut through his clothing, and flurries of sand half blinded him. Oh, if he could only find his poor lost lamb!

The clouds piled darker over the mountains. There was an occasional flash of light, followed by a heavy roll of thunder. The cold wind had given the boy a shivering body, but now his heart trembled, for he greatly feared the god of thunder. Had he not stricken down Hosteen's brother-in-law's cousin while the lad, during a storm stood under a pinon tree, with his sheep huddled about him for protection? The god of thunder might now be angry with him, and he did not know what to do to appease an angry god.

He longed to be at home, but a Navajo boy is not easily separated from his sheep, and so he plunged on and on toward the edge of the Wash. Unable to see any distance beeause of the gathering gloom and the driving sand, he paused only a moment at its edge, then digging his heels into the bank, he slid swiftly to the bottom.

Here there was no flying sand to blind him, and he was partially protected from the wind. Straining his eyes through the dark, he called again and again. Then a moment's lull in the wind, a faint beat that only an Indian's ear could catch, and without thought of danger to himself, Hosteen Nez was struggling toward a helpless bit of life caught in the treacherous quicksand.

Experienced as he was in the ways of the desert, all his strength and skill were needed in that fight to save the lamb, but he won; and once again he struggled wearily up the sandy bank with the lamb flung over his shoulder.

As he paused to catch his breath at the top, there came a new sound, and he watched, fascinated, while the gurgling waters spread over the bed of the Wash and with a terrifying swiftness lapped steadily higher up its sides. The storm in the mountains must have been a cloudburst, and well he knew the rain that now came driving in sheets over the valley might increase to the same violence; and the god of thunder seemed still to pursue him.

It was not easy to carry the half grown lamb, with its wet, muddy fleece, in his arms, partly protected by his coat, but he knew it must have warmth soon or his labor would be in vain. In remembering its helplessness, he somewhat forgot his own discomfort and fear, and struggled on.

More than two hours later, weary to the point of exhaustion, dripping, shivering, with the fear of the god of thunder still in his heart, he left behind him the darkness and storm and entered the shelter and welcome, the warmth and cheer of the hogan.

No coffee ever tasted so good, no sheepskin was ever so comfortable as that on which the boy lay—fed, dried, rested, drowsing in the glow of the fire, and listening to the chatter of happy home voices.

Near him, in sleepy content, lay the little lamb, its troubles over, its strength renewed. He watched it idly, wondering at his feeling of affection for it. Queer what a fellow would brave and endure for a little helpless animal. It was not worth much money, but somehow he liked it; he had paid a heavy price for its life. It was his before it was lost, but it was doubly his now; he had bought it back from death with the price of his own labor and strength.

Months later Hosteen Nez lounged at the counter of the nearest Trading Post. An Indian Trading Post is a good place to exchange the news from miles around. The longer one stays the more there will be to tell to eager listeners at home. The stove is warm, the display of goods hard to turn from, and today there was a leather belt, handsome with hand-wrought silver and studded with desert turquoise, that was very attractive. He was looking at it with covetous eyes.

The door opened. He did not look up, but knew instantly by the changed atmosphere that it was not an Indian who entered. Glancing up he recognized the "Short Coat"—a white man who talked about the white man's God—"a missionary" he had heard him called by the white man who kept the Trading Post.

HOSTEEN NEZ FOUND BY THE GOOD SHEPHERD

The boy fell to studying the belt again. The newcomer was talking in

Navajo now; what queer ideas the white man had, and how funny some of his words sounded. But what was that—a God Who sought sinful lost men as a Navajo would seek a lost sheep—"'What man of you . . . doth not leave the ninety and nine . . . and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing'" (Luke 15:4-5).

Hosteen Nez leaned eagerly forward, the beautiful belt forgotten. Again he felt himself facing the bitter wind; he saw the pitiful, struggling lamb in the quicksands; he felt the joy of its rescue from the rain and darkness and rushing of the waters from the mountain heights, that in a moment more would have doomed the helpless little animal. "'All we'—white men, Navajos, big men and women, boys and girls—'like sheep have gone astray; we have turned every one to *his own way;* and the Lord hath laid on *Him*'—Jesus Christ, God's Son—'the iniquity of us all' (Isa. 53:6). Perhaps we have not turned to such a *bad* way, but it is our *own* way, not God's and we are *lost* like a sheep is lost in the storm on the desert.

"'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life' (John 3:16).

"God's Son, the Lord Jesus Christ, came into the world to save sinners, and He not only found them, but He bought their safety by dying for them—giving His own precious life for them."

The missionary paused, his heart thrilled with the expression in the eager, open face and shining eyes of the boy who a few moments before had been lounging uninterestedly over the counter.

Hosteen Nez had always thought the white man's God too strange to understand. But the story of such love, how *easy* to understand, and so good. Could it possibly be—yes, it must be—true!

Has the tender Shepherd, Who that day found Hosteen Nez, *found you,* dear friend, whose eyes read these words?

Perhaps you are thinking, "I wish I might know He has found me, and I have found Him." You *may* know. It is so simple, for a seeking Saviour and a seeking sinner are never far apart.

HOW YOU MAY BE FOUND BY THE GOOD SHEPHERD

If you want Jesus Christ as your Shepherd and His gift of Eternal Life

GARY By Phil Saint

AN IMPORTANT DECISION



—life that never ends, His own life within you—say to Him from the depths of your heart, "Lord Jesus, I take Thee just now to be my Saviour from sin and eternal death. Make me God's child, born into God's own family." This is what the Bible calls being "born again."

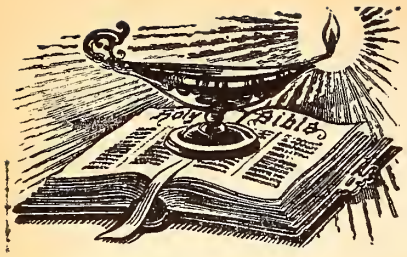
If you have said these words, really meaning them, you may now add your prayer of thanksgiving which the loving Saviour is waiting to hear—"I thank Thee for hearing my prayer. I am now God's child I know, because Thy Word says, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name'" (John 1:12).

You can be sure you are one of His "sheep," and He says of them, "I give unto them Eternal Life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). You are "saved" far more wonderfully than Hosteen Nez's little lamb was saved.

Go, now, and confess Jesus as your Saviour by your words and your life. For "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

Read His Word, the Bible, every day; talk to Him, ask and trust Him to guide you in everything, and your life will soon be full of joy and blessing—a delight to others and most of all to *Him.*

(The end)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart
Illustrations by E. Glen Lindquist
Object Lessons by Myrtle Stewart

JESUS AFFIRMS HIS DEITY

FIRST QUARTER, LESSON 6

SUNDAY, FEBRUARY 7, 1943

Printed Text: John 8:12, 25-36, 56-59

Lesson Text: John 8:12-59

Devotional Reading: Philippians 2:1-11

Golden Text: "He that hath seen Me hath seen the Father" (John 14:9).

LESSON EXPOSITION

Jesus affirms His deity is an appropriate title for this lesson. The argument advanced by certain Modernists that Jesus never claimed to be a member of the Godhead is shown to be utterly false in this lesson. Never did any person make more definite and specific claims than Jesus made to His equality and co-existence with the Father.

The extent of Jesus' affirmations of deity may be seen in His claim to be the Light of the world, the One entirely obedient to the Father, the Liberator of mankind from sin, and the pre-existent One with the Father. So for our outline we arrange the material as follows:

I. Jesus the Light
John 8:12

II. Jesus the Obedient
John 8:25-29

III. Jesus the Liberator
John 8:30-36

IV. Jesus the Omnitemporal
John 8:56-59

I. JESUS THE LIGHT

John 8:12

> Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

Some weeks ago we found our lesson text in Matthew 5:13-16. There Jesus said unto His disciples, "Ye are the light of the world." In this lesson Jesus says, "I am the light of the world." Now no thinking person will imagine any incongruity in these two statements, for we fully understand that the Christian is *a light* only as he is lighted by *the Light*, Jesus Christ.

Jesus claimed to be the Light of the world. By using the definite article, "the," we understand Jesus to mean that He is all the Light. Thus He could have been claiming to be nothing less than God.

To conceive of Jesus Christ being the entire and sole Light of the world is not difficult. The entire source of light and energy in the physical realm is the sun. Directly or indirectly all power, heat, and light come from it. Likewise the Son, Jesus Christ is the Source of all light and energy in the psychical realm. Dark and dismal would be the old world physically if it were not for the sun. But more dark and dismal would be this world spiritually and intellectually were it not for the Son. In fact we should not have referred to degrees of darkness in the above statement, for in both cases there would be just utter darkness. Since Jesus Christ is the Creator and Sustainer of the whole universe, the sun included, then He, the Son, is truly the Source of all light, both physical and psychical. Jesus is the Light of the world.

JESUS THE OBEDIENT

John 8:25-29

In this section Jesus makes a direct claim to Deity by alleging complete obedience to the Father—"I do always those things that please Him."

The question — "Who art thou?" — which the Jews asked Jesus was characteristic of them. On several occasions those religious enemies questioned Him concerning His identity and once demanded that He plainly tell them if He were the Christ (John 10:24). At first glance it might appear that Jesus was evasive in answering the direct and seemingly honest inquiries. It is true that Jesus did evade a direct answer. But something else is also true, which Jesus knew — these questions were not honest inquiries. These questions were only asked in an effort to get Jesus to claim equality with God, that they might accuse Him of blasphemy and sentence Him to death. As Jesus was not ready for this, He frustrated these attempts of His enemies to so ensnare Him.

Finally the time came when Jesus was ready to be offered up and He plainly and directly gave the Jews the answer they were waiting to hear. The occasion was His arrest and trial before the high priest. The high priest said unto Him, "Art Thou the Christ, the Son of the Blessed?" And Jesus said "I am." (Mark 14:61-62). But there was no indication of any appreciation of this clear testimony. They were happy only to have these words from His lips to support their claim of blasphemy. With one accord they condemned Him to be guilty of death.

So in the question asked Him at this time our Lord refrained from giving them the answer they desired, but He did not refrain from giving them a clear testimony of His identity. He claimed to be sent of the Father. He claimed to speak the things the Father had taught Him. He claimed complete submissiveness to His Father's will—even to being lifted up on the cross. He claimed complete fellowship with the Father. He concluded these marvelous claims of His association with God by saying, "I do always those things that please Him." How anyone could listen to such claims and observe that they were true, and yet doubt the Deity of such a person is beyond reason.

However, all did not doubt; "many believed on Him." In the following discourse in which Jesus claims to be the Liberator from sin, He deals with both these believing Jews and also the unbelievers.

III. JESUS THE LIBERATOR

John 8:30-36

As is plainly stated verses thirty-one and thirty-two are spoken to the Jews which believed on Jesus.

Believing on Jesus makes one a child of God, but not necessarily a disciple of Jesus, for you become a child of God by believing, but you become a disciple by continuing in His Word. Believing on Jesus saves one from the penalty of sin but not necessarily from the power of sin. True discipleship and freedom from sin are for those who continue in His Word. Salvation is instantaneous but a Christlike growth is continuous.

A question arises when we come to verse thirty-three. Does the "they" — those Jews who answered Jesus — refer to the ones in the preceding verses who had just believed on Him, or does it have reference to the main group of unbelieving Pharisees (vs. 13) with whom our Lord had been dealing throughout the discourse? We believe it refers to the unbelieving group. However some hold the other position.

Some hold that the same group who had just believed on Christ soon started wavering and began again to contend with Him. Thus they say that this was not a real work of faith but merely a mental assent. We grant to those who so believe that John does not indicate that a different group than the believers are again in view, but we believe that there are justifiable reasons for recognizing a shift back to the unbelievers.

Our reasons for believing that Jesus temporarily turned from the unbelievers to the believers momentarily and then back again are as follows. John especially mentions that the comments of verses thirty-one and thirty-two are addressed to those that believed on Jesus. The inference is that a parenthetical element was thrown into this testimony to unbelievers. The following accusations Jesus made (vss. 37, 44), and the accusations made against Jesus (vss. 48, 52) clearly indicate that these were ungodly people. Jesus said, "My Word hath no place in you" (vs. 37). Now His Word did have some place in the group addressed in verses thirty-one and -two, for the record says they believed on Him. Consequently we believe that verses thirty-three to thirty-six are addressed to unbelieving Jews rather than those who had believed.

We see a striking demonstration of the delusion of the natural man about the sin question in this section. When Jesus alluded to freedom, these Jews raised up in indignation, "We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?" One might excuse their forgetting the Egyptian bondage; the Canaanite, Midianite, and Philistine oppression; the Assyrian and Babylonian captivities; but how could they forget that at that very moment they were under Roman rule? In exactly the same manner, the natural man surveys himself and entirely satisfies himself with his appraisal. He feels that he is free to do as he likes and prides himself that he is doing pretty well. But he is as deceived as the Pharisees. Jesus said, "Whosoever committeth sin is the servant of sin." Since all men do sin then all are servants to sin. There is no such thing as a man, of himself, being able to sin or not to sin. A man either has been set free from sin by Christ or he is in bondage to sin. Hence, a person must serve either Christ or Satan.

Jesus testifies to this group that He is able to set one free from sin. As such He must be stronger than Satan. Now since men are in bondage to Satan, obviously Satan is stronger than men. The weaker must serve the stronger. Therefore if Jesus can free from Satan's bonds He must be God. So in offering to these Jews release from sin, Jesus not only made a gracious and loving gesture toward their greatest need, but He also testified to them of His Deity.

I. JESUS THE OMNITEMPORAL
John 8:56-59

The last argument which Jesus presents as an evidence of His Deity had to do with His pre-existence with the Father.

Some years ago while the writer was teaching a class about the salvation of the Old Testament saints, one of the class raised the question: "Could those saved before the cross know they were saved and be happy about it as we are?" Of course my answer was "yes," for we know that they were able to lay hold of God's promises by faith looking ahead just as we can look back to Calvary and say, "Lord I believe." But I could not immediately put my finger on a verse to support my claim. However, a few days later I came across John 8:56, and I immediately remembered the question which had been raised, for here was the answer. "Your father Abraham rejoiced to see My day: and he saw it, and was glad."

In making the assertion that Abraham looked forward to seeing His day, Christ indicated that He was greater than Abraham. But Jesus did not say that He had known Abraham, but the Jews must have understood it that way, for they angrily scorned the idea that a young man of less than fifty could have known what Abraham believed. Then Jesus delivered one of His greatest claims to Deity — "Before Abraham was, I am." Here Jesus directly identified Himself with the always existing One. Thus Jesus claimed to be greater than Abraham—greater than any other man, and equal with God, the Father.

The Jews understood this claim of Jesus as He identified Himself with the I AM THAT I AM that sent Moses into Egypt. And they became very angry at this claim. They would have stoned Him to death had Jesus not quietly removed Himself from them and slipped away. His time to die had not yet come, so He withdrew, and not until a later time did He permit the Creator to fall into the hands of the creature to work out the wrath of men, but likewise to work out the eternal purposes of God — allowing the Son to die for the sins of the world.

Jesus claimed to be God. He gave every possible evidence that He was God. He made it very clear to any willing heart seeking after the truth that He was the eternal God. He will give the same assurance to any honest inquirer now.

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THE LESSON ILLUSTRATED

Two gentlemen were discussing the divinity of Christ, when one of them affirmed that, if it were so, it should have been more explicitly stated in the Bible. The other said, "How would you express it?" He replied, "I would say that Jesus Christ is the true God." The other answered, "You are happy in the choice of your words; and they are the very words of inspiration. John, speaking of Christ, says, 'This is the true God and eternal life.'"

—*Illustrations for Pulpit and Platform*

As the planets get farther from the sun, their light and heat diminish. Their flowers and fruits lose sweetness; their summers shorten. What must it be in the most remote Neptune — three hundred times as far away as our earth! Oh, planet of perpetual ice and winter; without bird, or flower, or leaf! But to chill the central sun would give the same result. Now in the soul's universe, there is a scene as dreary. Christ is declared to be only human — only man — a fallible man. And thus the human race is crowded back far away from the old center of divine warmth and light; and many is the soul which this theory has left without a flower, or a leaf, or trace of summer time.

—Prof. Swing

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OBJECT LESSON

OBJECTS: A large candle and a small one in holders; two or three stones or some metal objects; string. On each stone paste the name of some sin such as "lying" or "bad thoughts," or use metal objects representing some sins. Tie a piece of string around each stone and fasten the other end of the string around the small candle up near the wick. (It is best to try out the lesson before so that you will know how high to place the string.)

EXPLANATION: Here we illustrate the power of Christ in the life. Before beginning the lesson, light the large candle, which represents Jesus, the Light of the world. Introduce Bob (the small candle), who learned in Sunday-school that Jesus is the Light of the world (John 8:12). (Show the large lighted candle.) Bob's teacher told him how that Light could come into his life (Acts 16:31), and when he believed in the Saviour, he was lighted too. (Use the large candle to light the small one.) Now call attention to the bad habits, or sins, which have been attached to Bob for a long time. Have the children read the names of the sins. Discuss the boy's predicament — how he has wanted to get away from each of his sins, but he cannot move; instead, his sins move

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him around. He is really their servant (John 8:34). When the candle has burned down to the strings, tell how Bob decided just to turn these sins over to Jesus and to continue to read His Word and obey it. This is just what he should have done (John 8:31-32). The candle has burned the strings which did tie him to his sins, and now he is free; he can move away from his habits. He is really free because God's Son has made him free (John 8:36).

JESUS HEALS A MAN BORN BLIND

FIRST QUARTER, LESSON 7

SUNDAY, FEBRUARY 14, 1943

Lesson Text: John 9

Printed Text: John 9:18-38

Devotional Reading: Psalm 27:1-6

Golden Text: "One thing I know, that whereas I was blind, now I see" (John 9:25).

LESSON EXPOSITION

Again we find Jesus presenting Himself as the Light of the world. In this lesson Jesus finds a poor, blind beggar, floods his consciousness for the first time with physical light, and then illumines his soul with that Divine light from above. In this interesting chapter which records these great events there are forty-one verses, two of which are employed to record the physical healing of the man born blind, four which are employed in recording the spiritual healing of the man and the other thirty-five are given over to the speculation of the disciples and the controversy with opponents. How unfortunate that the Light of heaven has been the subject of so much indiffcrent speculation by some, the object of violent opposition by others, and the means of light to so few.

Before we consider the lesson proper, which begins with verse eighteen, it were well to consider the first part of the chapter. So in our discussion we shall employ most of the lesson text.

We discuss the lesson in the following manner:

I. The Conversation of the Disciples
John 9:1-5

II. The Curing of the Man Born Blind
John 9:6-7

III. The Controversy between the Jews and the Man Born Blind
John 9:8-34

IV. The Conversion of the Man Born Blind
John 9:35-38

I. THE CONVERSATION OF THE DISCIPLES
John 9:1-5

Jesus and the disciples journeying along encountered a poor, blind beggar (vss. 1, 8). Obviously the disciples knew something of the man, for they indicated in a question to Jesus that they knew he had been born blind. Probably such unfortunate persons were a common sight in Palestine. However, this man and similar unfortunate should have been the object of pity rather than the subject of speculation as was the case in this instance.

The disciples recognized in Jesus One Who could throw light on a puzzling question: "Who did sin this man or his parents, that he was born blind?" They might just as well have recognized in Jesus One Who could help in a dire need and said, "Master, who can help this poor man? You can." But their minds were engrossed in philosophy rather than philanthropy.

The question asked was absurd in some respects. How could the blind man have committed any sin that would have caused him to be born blind?

Jesus' answer to their question threw an entirely new slant on the problem of sin—its existence and effects. "Neither hath this man sinned nor his parents." By this Jesus did not mean that thls man and his parents were not sinners, for the Word says, "All have sinned." Neither did Jesus mean that this blindness was not the result of sin, for all infirmity and disease are in the world as a result of sin. But Jesus did mean that this man had been born blind through no sinful act of his parents. But why then? Why is sin with its attendant sicknesses and sorrows in the world? Could not God have prevented it? Of course God could have. Why then did He permit it? Our Lord answers our questions: "That the works of God should be made manifest in him." God could have frustrated Satan's plan when that old serpent dragged Adam and Eve into sin and ultimately dragged all their posterity into sin's pernicious effects. But He chose not to do so. He chose, rather than to work His works in man, irrespective of choice or volition, to permit him an alternative and give him the power to decide. Adam made the wrong choice. So now man comes into the world in an undesirable condition. But God would glorify Himself by working His works in the life of that man if permitted to do so. God wants to take the unstable, slnful life and make of it a strong Christian character.

So the man in our lesson is not only a picture of the spiritual blindness of every unsaved individual, but he portrays the inherent weaknesses of all of Adam's children. And Jesus says this has happened to all of us that He might work His works in us and thereby glorify His name. Naturally all of us would like to have been born with a strong character, an inclination towards doing only the right thing and the wise thing, and a disposition toward happiness and joy. But these are not natural inclinations—they come through a new birth and subsequent growth. Naturally we should like to walk by sight into these desirable qualities, thereby glorifying our own name; but we walk into them by faith, thereby glorifying God's name.

II. THE CURING OF THE MAN BORN BLIND
John 9:6-7

As we have previously stated only two verses are given over to this miracle. Yet they briefly and adequately tell the story.

> When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay.
>
> And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

For our interpretation of this passage we will quote an excerpt from the *Bible Expositor and Illuminator* by W. S. Hottel.

> "When He had thus spoken," He proceeded to heal the eyes of the blind man. But the way He proceeded was very peculiar. This action might have seemed to confirm the man's blindness rather than remove it. And this is the typical application of it. "Clay" refers to man's original creation out of ground. "Spittle" is connected with humiliation and reproach. This speaks of the lowliness and humiliation of Christ in His becoming Man. It was nothing but grace that led Him to thus humble Himself. This grace was cavilled at and misunderstood by the self-righteous Pharisees, and so, in fact, instead of enllghtening them, it blinded them. Christ's humanity was to the Pharisees an unanswerable argument against His Deity. The blind man was a sign of Christ's power to open the eyes of the blind, and so to give them spiritual light. It was, therefore, a sign of Christ's Messiahship (cf. Isa. 35:5). So also was this action a sign of the grace which made the Pharisees morc blind.

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III. THE CONTROVERSY BETWEEN THE JEWS AND THE MAN BORN BLIND

John 9:8-34

No sooner had Jesus healed the blind man than the controversy began to rage. The neighbors either shared the feelings of the Pharisee leaders or else hoped to gain their favor, for they started the same tactics of the Pharisees. The questions and arguments which they hurled at the man who had been blind failed to convince anyone Jesus had performed no miracle, for the man averred that he had been blind and that Jesus had healed him. So these neighbors took the man before the Pharisees. But they likewise failed to get anything from the man but damaging evidence for their own cause. Next they called the parents. While they failed to give any positive evidence for Jesus, they confirmed the testimony of the man; i. e., that he was their son and that he had been born blind. So at the suggestion of the timid parents, the Pharisees again turned to the man who had been blind, but now could see. But this time he added to his testimony some convincing arguments.

The man admitted that he did not understand all that had happened, but said he, "One thing I know, that, whereas I was blind, now I see."

Many of God's people are unable to answer all the arguments of the skeptics and infidels, but one thing they know—whereas once they were groveling in sin and misery, now they are enjoying peace, happiness and godliness. The miracle of the changed life is still the greatest enigma to the skeptic.

The man confronted the Pharisees with an irrefutable argument about the nature of Jesus. In answer to their persistent accusations that Jesus was a sinner he said, "We know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth." Therefore, such a miracle of healing must have been done through the power of God, thereby placing God's sanction on the integrity of the One through Whom the act was performed.

But reasoning will avail nothing against an unwilling heart. Enough reasons could not be piled up to move these determined unbelievers. They cast out the man with indignation and scorn.

IV. THE CONVERSION OF THE MAN BORN BLIND

John 9:35-38

The man born blind had thus far received some wonderful things from the hand of God, but as yet he had not received God's greatest gift. He had given indication of a lot of willingness but he was still a lost man. But he was certainly not far from the kingdom of God.

As soon as Jesus aked the man, "Dost thou believe in the Son of God?" the man answered, "Who is He Lord, that I might believe in Him?" Complete willingness was thus revealed. And when God finds that in a man, it is only a short step to the knowledge of the Son of God and the faith to say, "Lord, I believe."

God is not now performing such physical miracles as was performed on this blind man. But nevertheless, He is still eager to remove spiritual blindness, and let the light of the glorious Gospel of Christ, Who is the image of God, shine into darkened hearts.

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THE LESSON ILLUSTRATED

The experience of the man born blind is a type of the case of many a simple-minded believer in our times. Just imagine Jerry McAuley, the converted drunkard who became a rescue mission man, or Bendigo, the prize-fighter, called up before a council of men like Huxley, Darwin, Spencer, Tyndall; and questioned about theological speculations. They could not answer them one in a thousand. Tyndall says, "McAuley, how can you reconcile prayer with natural law?" Poor McAuley would have to say, "I cannot do it." "Well," says Darwin, "how can you explain Genesis in the light of modern science?" Again Jerry gives no answer. "Come now," says Spencer, "Tell us what you know about Jesus." Now Jerry's lips open. "Once," he says, "I was a river thief, and a drunkard, and a low-lived man. But now I am a sober, honest man, changed in character from the crown of my head to the soles of my feet. Jesus wrought this change in me in answer to prayer." "Well, Bendigo," says Huxley, "what have you to say about this matter?" "I have much the same testimony as McAuley. I was a prize-fighter, and had fought twenty-four regular battles. I was in prison at one time, and then, by God's power, I was made a new man, and have been so ever since." "Well, can you explain the doctrine of the Trinity?" "No; but one thing I do know: whereas I was once spiritually blind, now I see." I know many men in New York City who have been either drunkards, or thieves, or bad characters of one sort or another, who could easily be cornered in an argument on the Confession of the Thirty-nine Articles. But if you were to ask them, "What have you experienced in religious things?" they could tell a clearer tale than many a theological professor.

—A. F. Schauffler, D.D.

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OBJECT LESSON

OBJECTS: A thick cloth suitable for a blindfold.

EXPLANATION: In this lesson we contrast the blindness of sin with the light which Christ brings. Ask one of the children to let you blindfold him. Test the blindfold, and when he says that it is all dark, tell him that he would feel like this all the time if he were blind. Have the other children close their eyes and think how sorry they would be never again to be able to see anything (name some of the persons and things they would miss seeing). Explain that all those who do not know the Saviour, God pictures as blind people, for Satan has blinded them (II Cor. 4:4). They are blind to all the good things God would have them know. They walk in darkness. (Ask the blindfolded child to walk about the room to show how blindness makes us walk.) Now remove the blindfold. Let the child tell how good it is to see the light. Ask the class to try to imagine how happy the man must have been to see the light when he had never seen anything before. Compare his joy with that of one who comes out of the darkness of sin into Christ's light by accepting the Saviour. This lesson gives an opportunity to make the salvation message clear (John 3:16; 8:12).



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JESUS THE GOOD SHEPHERD

FIRST QUARTER, LESSON 8

SUNDAY, FEBRUARY 21, 1943

Lesson Text: John 10

Printed Text: John 10:1-5, 11-16, 27-30

Devotional Reading: Psalm 23

Golden Text: "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep" (John 10:11).

LESSON EXPOSITION

No more beautiful figure could be employed to show the relationship of Jesus and His people than that of the Oriental shepherd and his sheep. This lesson presenting Jesus the Good Shepherd, is one of exceptional blessing. It should inspire in the sheep more confidence for the Shepherd. It should elicit appreciation for the work He has done. It should cause us to view eternity with greater joy as we realize the certainty of our salvation.

We shall discuss the three groups of verses selected from John ten under the following headings:

I. The True Shepherd
John 10:1-5

II. The Good Shepherd
John 10:11-16

III. The Eternal Shepherd
John 10:27-30

I. THE TRUE SHEPHERD
John 10:1-5

The first five verses of our lesson are given over to Jesus' claim to be the real or true Shepherd of Israel. Doubtless a few words of explanation about the Oriental customs here alluded to will help us to understand better the meaning of these verses.

The sheepfold was the place where the sheep were quartered for the night. It consisted of a long shelter which formed one side of an enclosure. The other three sides consisted of a high stone wall, the top of which was covered with thorns to keep wolves from jumping over. This sheepfold was usually the community property of the shepherds living around a small village. At night the shepherd would bring in the sheep from the surrounding fields and put them into the sheepfold for the night. During the night the sheep were under the care of the porter, who stayed at the sheepfold. When the sheep were all in, he securely fastened the one door of the fold. It remained securely fastened until the morning when the porter opened it at the eall of the shepherd. The shepherd would call his sheep, and they would follow him out to pasture.

Now the argument which our Lord is presenting in these verses is that the true shepherd comes to the door for his sheep; the porter opens the door unto him; the sheep know the shepherd's voice, and they follow him. The stranger —the thief and the robber—tries to get into the fold by some way other than the door, and the sheep know not his voice.

The interpretation is that Jesus Christ is the true Shepherd and that there are false shepherds.

Now we are confronted with the problem of ascertaining what Christ meant by the sheepfold and the door. Later on in the parable Jesus refers to Himself as the Door to the fold. Obviously by that Jesus refers to the Kingdom of God and Himself as the means of entrance. But in these first verses where He refers to Himself as entering in by the door to the fold, He must have a different meaning. Apparently before He establishes Himself as the One whereby they may enter into God's Kingdom, He establishes Himself as the One Who came to the kingdom of Israel in the proper manner. First, then we believe He uses sheepfold to typify the nation of Israel, to which nation He eame in through the door. Since Christ (the living Word) is the Door to the Kingdom of God, evidently the Written Word is the Door through which He came to Israel. He came according to the Scriptures. He not only fulfilled the prophecies written concerning Him; He also embodies the characteristics of the true shepherd—tenderness, kindness, love, and mercy.

The false shepherds—without doubt the blind leaders (John 9:39-41) with whom Jesus had been dealing on so many previous occasions—repudiated in a large measure the Scriptures, substituting man-made traditions, and they embodied none of the characteristics of the true shepherd. (See Zechariah 11:3-5.)

The identity of the porter—the one who opens the door to the true shepherd —is surely none other than the Holy Spirit Who opens the Word to the true seeker.

The sheep, the true believers in Israel, understood the voice of the Shepherd and followed Him. Those who believed God's Word recognize the Messiah when He came. The shepherds, the wise men, Simeon, Anna, the twelve, Nicodemus, and many others heard the voice and knew Him to be the true Shepherd of Israel.

Very definite application to the above truth may be made for the present time. Many false shepherds are putting in their appearance in these days. But the true sheep can discern them. If they come not through the door—the Written Word—beware! But he that rests his entire authority on God's Word and exhibits the characteristics of the True Shepherd, he is a faithful undershepherd.

II. THE GOOD SHEPHERD
John 10:11-16

In this section our Lord distinguishes the Good Shepherd from the hireling. The Good Shepherd gives His life for the sheep. The hireling flees when danger arises. The Good Shepherd, as Christ plainly indieated, is Himself. Before we discuss the Good Shepherd, we shall try to ascertain the identity of the hireling.

The hireling is unfaithful. He flees when danger comes. He professes to be interested in the sheep but he cares not for them. The word *hireling* as used in Scripture is generally associated with a short definite period of service. Without question, this unfaithful one refers to false prophets in general (Matt. 7:15). But more specifically, we believe that it may refer to the Antichrist, that man of sin who tries to pose as Israel's True Shepherd.

The Antichrist first makes his bid for world-wide recognition by a mock resurrection, i. e., being healed from a deadly wound (Rev. 13:3). He gains the confidence of Israel, posing as their friend, protector, and benefactor. He enters into a seven-year covenant with them, which period will ultimately be the tribulation period. However, in the midst of the seven-year period, he breaks his covenant, turns on them, and proves to be the worst anti-semitist of all time.

The Good Shepherd is the One Who really gives His life for the sheep. Oriental shepherds were known to defend their sheep with their very lives (I Sam. 17:34-35). And Jesus said, "I am the Good Shepherd." He was the One of Whom Isaiah wrote (Isa. 53:4-6). Jesus was the Shepherd Who laid down His life that He might become the life giving Shepherd.

Jesus tells in the last verse of this section of other sheep not of this fold which also He must bring. "This fold" without doubt meant Israel. Hence, the other sheep must mean the Gentile believers which were to be taken into the one fold under the One and only Shepherd.

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III. THE ETERNAL SHEPHERD

John 10:27-30

Throughout the lesson the emphasis has been on the shepherd, and rightfully so. Let us now think of the sheep.

My sheep hear My voice, and I know them, and they follow Me.

A sheep always stands for a saved person. True, this symbol was used very frequently to typify the children of Israel, but always with the thought of the saved ones in mind. So just the fact that a person was physically born into the nation of Israel was no indication that he was a sheep. He must be a spiritually born Jew to become a sheep. Hence, a person became a sheep by being so born. But once a person becomes a sheep he always remains one.

We know that the security of the believer is unpopular with some. But it should be the most popular, the most cherished truth in the Bible, if that is what the Bible teaches, and we firmly believe it is. What plainer statement could be made?—"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My Father's hand. My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand."

The guarantee of this eternal security of the believer can be made because Christ died for him. In His sacrificial death at Calvary He fully paid the debt, so that all past, present, and future sins of the believer are answered for.

On the basis of this great act whereby "the Just suffered for the unjust that He might bring us to God," Paul raises questions about the possibility of any separation between God and the believer. "Who shall lay any thing to the charge of God's elect? Shall God that justifieth?" (Rom 8:33, Marg.) Since God has been pleased to justify the believer on the basis of Christ's work, the answer is obviously, "No." "Who is he that condemneth? Shall Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us?" (Rom. 8:34, Marg.) Of course the One Who died for us and now makes intercession will not. Further considerations only bring conclusions—"Nothing shall separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

The guarantee of eternal security can be made to the believer because Christ not only died to justify, but he also lives to protect. Satan would be happy to pluck a saved person out of the hand of Christ, but he is unable, for Christ lives to intercede for and protect His own. No one is able to snatch the believer away.

The guarantee of eternal security can be made to the believer because Christ is able to keep His sheep. Now we know that sheep are prone to wander. No Christian follows his Lord in complete submissiveness. But Jesus is a Shepherd Who seeks the lost and straying sheep and He seeks "after that which is lost until He finds it" (Luke 15:4).

Jesus is an eternal Shepherd to His sheep. He gave His life for them. He lives to protect them. He seeks to find them when they go astray. He will keep His own forever.

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THE LESSON ILLUSTRATED

I am the Good Shepherd: the Good Shepherd giveth His life for the sheep (John 10:11).

The atonement has been called an unjust and mean doctrine, because it allows another to suffer in our stead. But look at it a moment. For God to *force* any innocent person to suffer for the sins of another would be unjust in the extreme. For us to demand His life to save our own would be unutterably mean and criminal. But for one voluntarily to risk his life for another is simply heroic. This is the very essence of heroism. When the Greeks on their way to besiege Troy were becalmed at Aulis by Diana, the priest Calchas told them that the only way to appease the offended goddess, and gain the victory was to sacrifice to Diana Iphigenia, the beautiful daughter of King Agamemnon. And these brave men of old are said to have taken her by strategy and force, and brought this innocent girl to the altar to slay her in their stead. This sacrifice (though she was rescued) was unworthy of them, was mean and unjust in the extreme. But whenever any persons have offered themselves, as Horatius and his comrades at the bridge of Rome, or the nobles of Calais to Henry the Sixth, the sacrifice was the height of heroism, the exact opposite of meanness. During a plague in Marseilles, the physicians decided that nothing could be done to save the people, unless a victim could be dissected, and the nature of the disease learned. But who would do this? Dr. Guyon rose and said he would do it. He wrote his will, bade his family farewell, entered the hospital, made the dissection examination, wrote out the results, and in a few hours was dead. But now the physicians could treat the disease, and the plague was stayed. To have forced Dr. Guyon to do what he did would have been unspeakable selfishness and sin; but for him voluntarily to endanger his life for others was worthy of a disciple of the suffering Saviour. This is the soul of greatness and goodness in all ages. We did not compel Christ; God did not compel Him; but He freely offered Himself for us, and the only meanness or injustice is not to love Him and serve Him for it with all our hearts.

—*Suggestive Illustrations on the New Testament*

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OBJECT LESSON

OBJECTS: The picture of a wall with an opening; a picture of Christ large enough to stand in the opening or doorway. This material may be made of stiff cardboard so that it will stand up, it may be backed with flannel for a feltboard, or it may be drawn on a blackboard.

EXPLANATION: Our purpose in this lesson is to set forth Christ as the Door, the only way of salvation. Begin by describing the oriental sheepfold. Tell how the door was merely an opening in which the shepherd stood. In order to enter, the sheep had to pass by the shepherd. The shepherd stood there so that only the sheep could enter and not wild animals, thieves, or anything harmful. Jesus said, "I am the good Shepherd" (John 10:11), and He also said, "I am the Door" (John 10:9). Explain that Jesus is the only way of salvation, that we must come through Him. Then show what a wonderful protection we have in Him as our shepherd. Nothing can harm the one who has entered this Door.

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JESUS RESTORES LAZARUS TO LIFE

FIRST QUARTER, LESSON 9

SUNDAY, FEBRUARY 28, 1943

Lesson Text: John 11

Printed Text: John 11:20-29, 32-35, 38-44

Devotional Reading: I Peter 1:3-12

Golden Text: "I am the Resurrection and the Life" (John 11:25).

LESSON EXPOSITION

The Raising of Lazarus was doubtless the most notable miracle Jesus performed. The significance of this miracle seems to be an epitome of the whole gamut of man's experience from the fall of Adam to the resurrection. Apparently Jesus wished to demonstrate in this great miracle the wisdom of God in working out His eternal purpose in the lives of men.

The following four thoughts express the development of the lesson:

I. The Glory God Seeks
John 11:1-19

II. The Promise God Makes
John 11:20-27

III. The Comfort God Gives
John 11:37-44

Our readers will observe that we are bringing out some lessons from a great part of the chapter.

I. THE GLORY GOD SEEKS

John 11:1-19

God placed man upon the earth to glorify Himself (Isa. 43:7). But God's special creation in His own image for this special purpose fell into sin and ruin. God receives no glory at all from an unsaved man.

Satan entered into God's domain and succeeded in working havoc with God's creation. He was able to mar the image, break the fellowship between God and man, and ultimately bring about death to man. However, God in His wise designs did not permit His plans to be frustrated. He devised a plan to recreate man in the image of Jesus Christ and thereby glorify His name.

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In the lesson before us Jesus explains how God may be glorified through the seeming misfortunes of man.

At the beginning of the events in connection with Lazarus' ultimate raising from the dead Jesus was in Bethabara in Perea. This was a place beyond the Jordan, whither He had gone after He evaded the Pharisees who sought to stone Him (John 10:40 and 1:28). At this place news was carried to Him of the severe illness of a beloved Lazarus, brother of Mary and Martha. However, this news did not cause Jesus to immediately return to Bethany, the home of the beloved family. He tarried in Perea two days more. Doubtless He was completing a certain ministry, for Jesus does nothing purposelessly, but He had additional reasons. He was permitting the sickness to culminate in hopeless death in order to glorify His Name. He told the disciples that "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Furthermore, Jesus told the disciples that He was glad He was not present at Lazarus' sickness, for He preferred to glorify His Name and give them faith to believe through a greater miracle than curing sickness, which doubtless would have been attributed to normal processes of recovery had Jesus so healed.

God has been willing to grant Satan a great deal of power with which to try to ensnare man into his clutches. He has also granted him a long period of time in which to carry on his program. But eventually time ceases with Satan; his power ends; for God will step in and cast him forever into the lake of fire.

II. THE PROMISES GOD MAKES

John 11:20-27

Immediately after man's fall into sin, God made a definite promise concerning the seed of the woman, Which should eventually come into the world to redeem fallen man. As time went on, more and more promises with increasing light were made. Finally, the time came when the Object of God's promises made His appearance. The One, Who has now abolished death and has brought life and immortality to light, came to earth.

When Jesus met Martha upon His return to Bethany from Perea, the greatest promises ever made concerning life and immortality were told by God the Son to this sorrowing woman.

Jesus claimed to be the resurrection and the life. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die."

A question may come to our minds as to exactly what Jesus meant by these claims. Of course we know that He is the author of life; He is the One Who is able to quicken the dead. However, some problems might arise about the statement—"Whosoever liveth and believeth in Me shall never die." Probably Jesus was referring to His Second Coming. At that time, believers who are living will be immediately changed from corruptibility to incorruptibility and not taste of death.

The sole condition upon which these wonderful promises may be appropriated is faith.

Martha had a great deal of faith in Jesus as a miracle worker. But likely she regarded Him as a great prophet who wrought miracles through prayer. This faith was inadequate. Jesus said, "He that believeth in Me!" Not faith in the Father pleases God, but faith in Jesus Christ as God's Son and as the Saviour of the world is pleasing.

Martha did believe. She saith unto Him, "Yea, Lord: I believe that Thou art the Christ, the Son of God, Which should come into the world."

While Martha believed in Jesus, and we know that on the basis of that faith God gave her eternal life—she became assured that she is to be raised at the resurrection of the just—yet she did not become strong in the faith to the extent that she anticipated an evidence of God's glory at that time. Jesus found it necessary later on to mildly rebuke her for her unbelief (vss. 39-40).

III. THE COMFORT GOD GIVES

John 11:28-36

Though God has permitted sin with all its misery and sorrow to have a certain grip on man in order that He may be glorified in rescuing him from sin by the salvation in Jesus Christ, He is not mindful of the pain and anguish brought to man because of sin. Jesus deliberately tarried in Perea in order that all human hope for Lazarus' recovery might be gone. Yet when He came and saw Mary weeping, His great heart of compassion was so touched that He wept also, though He knew that He would soon change her sorrow to joy. How marvelously this reveals to us the tender concern and compassion with which our great High Priest now intercedes for us. Though He is permitting trials and testings to work out His wise designs in our lives, though He promises to work all things together for our good, though He will permit no testings above that we are able to bear, yet we have not a high priest which cannot be touched with the feeling of our infirmities. How comforting to know that He cares when sorrow comes, though He readily sees beyond the shadows and knows they will soon break away and more glorious light than ever before will shine through.

IV. THE POWER GOD GIVES
John 11:37-44

Finally, the time arrived for the reat demonstration of the power and uthority of the Son of God and for ıe glorifying of His Name.

Jesus, the sorrowing loved ones, nd friends moved out to the place 'here Lazarus was laid. Doubtless mong the crowd various degrees of ıith in Jesus existed. As previously oted, Martha had placed faith in esus as the Son of God, yet she exected no miracle from Him, for she emonstrated with Him about removıg the stone from the door of the ɔmb. The great miracle that soon folɔwed was surely not the result of nyone's great faith.

Jesus paused at the opening of the ɔmb and lifted up His heart and oice in thanksgiving to God. It was ot necessary that Jesus ask God to ear Him, for the Son and the Father lways moved in perfect harmony. ut that the people might believe this elationship, Jesus thus prayed.

Then with the voice full of author-y Jesus cried, "Lazarus come forth!" nd he that was dead came forth. Jesus emonstrated that He has complete ower over the bands of death. He roved to be what He told Martha He as—"the Resurrection and the Life."

Thus Jesus gave these people a preiew of the ultimate victory of life over eath. This incident graphically pregured a future event which Jesus had redicted in John five.

> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,
>
> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28-29).

Thus God will ultimately demonstrate His victory over Satan, sin, and death by a glorious resurrection. Of course hose who come forth to life will be hose who have chosen to be among that group by placing faith in God's means of salvation, Jesus Christ, during the ime alloted them to so choose. Others nust come forth to the resurrection of damnation because they refused to accept God's salvation. But in those who have accepted "the Resurrection and the Life," God will be greatly glorified, for they will have been saved through God's grace and power alone, yet they will not have been saved irrespective of their own wills, for they will have chosen God's way.

This wonderful picture of God's plan of the ages does not end with the resurrection. The first part of chapter twelve records a supper served in a home in Bethany where Jesus, Lazarus, and others sat down to feast. In the Kingdom Jesus will make a great feast for His people. Sitting down at that table with Him will be some who have believed and died and lived again (John 11:25). Likewise some will be there who lived, believed, and have not died (John 11:26), but were taken alive when Jesus returned.

If this feast at Bethany was a joyous occasion, and we may well believe that it was an exceeding joyous time, how much greater will be that final gathering with our Lord where there will be no more parting, sorrow, pain, or death?

●

THE LESSON ILLUSTRATED

> I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live (John 11:25).

During the Crimean War with Russia, a British soldier who was wounded at Inkerman managed to crawl away from the place where he fell and ultimately reached his tent. When he was found he was on his face. Beneath him was the sacred volume, and on its open pages his hand rested. When his hand was lifted, it was found to be glued by his life's blood to the Book. The letters of the page were printed upon his hand and read thus: "I am the Resurrection and the Life: he that believeth on Me, though he were dead, yet shall he live." It was with this verse still inscribed on his hand that he was laid in a soldier's grave.

—New Handbook of Illustrations

Augustine quaintly remarks, "When the Lord raised Lazarus He said, 'Lazarus, come forth' (John 11:43). Had He not said, *'Lazarus,'* the whole graveyard would have come forth."

—1000 Tales Worth Telling

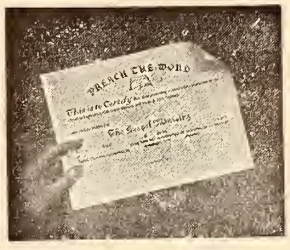
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OBJECT LESSON

OBJECTS: Two bean seeds, one dry one and one which has sprouted. The sprouted bean should be prepared at least a week in advance by placing the seed in a saucer of water in a window. (Any other seeds or bulbs may be substituted.)

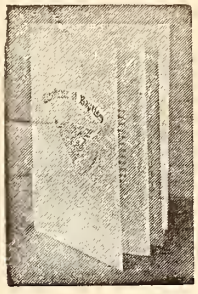
EXPLANATION: The purpose of this lesson is to teach the truth concerning the resurrection of the Christian. Let the class examine the dry bean. Ask them whether it is alive. Opinions may differ. Then also whether it would grow if planted. It will be interesting to the class if you describe the embryo contained in the seed. Tell how no matter which way the seed is turned, the root will always grow down, and the stem part will start upward. Then show the class the sprouted bean, which at first appears to be decaying, but is alive and growing. Bring out the fact that the secret of life is in God. Only He could make a seed which can grow; only He can give life to us. And when we believe in the Saviour, He gives to us eternal life—something far more

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wonderful than ordinary life. Now tell what the Bible teaches about believers who die (1 Thess. 4:16; I Cor. 15:52). This lesson should lead the children to appreciate the wonder of having a Saviour Who is Himself the Resurrection and the Life (John 11:25), so that we know that we who believe in Him and die shall live again and shall have the joys of heaven which He has prepared for us.

●

INSIDE WASHINGTON, D.C.

(*Continued from page* 4)

people was to "soak the rich," to attack the capitalistic system.

But, if the November election has any real meaning, it is this: that the people don't want the capitalistic system destroyed. They don't want the American system of free enterprise scrapped. They want this to remain the land of opportunity. They want honest toil rewarded. They want our Constitutional system of private property maintained.

In recent addresses, Mr. Churchill of England has made it clear that he, too, favors a conservative order when the war is over. He has set his face against the theories of those who want a radical reconstruction when the conflict is ended.

Of course, it is not to be anticipated that Joseph Stalin of Soviet Russ will fall into line with Mr. Churchill program. There is likely to be a tug-of-war at the peace table. The radic politicians in England and Americ will align themselves with the Com munist influence in Russia to try to ad vance the cause of world revolution.

The Congress which assumes office January, 1943, is one which will lea strongly to the Churchill viewpoin Even while the war is still in progres the American people have acted in suc a way as to take the first step towar winning the peace — for conservativ Constitutional Americanism. Instead a new order of radicalism and materia ism, the people seem to want a re toration of the old order — the ol order of common sense, conservatisr and Christian principles of econom and social organization.

The election was in no sense a victor for the Republicans. Neither was it defeat for the Democrats. It was victory for conservatism, and a defea for radicalism.

The masses of Americans are r longer concerned over political labe such as *Democrat* and *Republican*. Th mood reflected in the November ele tion was a preference for a conservativ Republican over a radical Democra and a preference for a conservativ Democrat over a radical Republica

Out of this new mood there is likel to come a new political alignment. Th labels *Democrat* and *Republican* wi still be used. But they will have le real significance than ever before.

●

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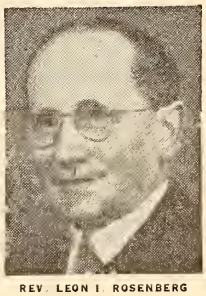
THE

Bethel Mission of Eastern Europe

Inc.

Founded by Pastor and Mrs. Leon I. Rosenberg

252 N. Dillon St., Los Angeles, Calif.



REV. LEON I. ROSENBERG

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STARVATION AND PERSECUTION

is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence.

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is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing and without our material help they are starving.

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The agony of little children suffering from starvation truly cries to Heaven. The Lord's plea for them is "Feed My sheep, feed My lambs."

By assisting Bethel Mission of Eastern Europe—at present the only one left in Poland to carry on Gospel and benevolent activities among the afflicted ones—**you are helping in this God-pleasing dual task.**

Missionaries of the Bethel Mission are sharing fully with their kin and doing their uttermost among those segregated in the Nazi Ghettos preaching Christ and helping the poor.

The Bethel Mission maintains an orphanage as well as a **home** for other destitute boys and girls for whose welfare a staff of devoted Christian workers are caring Spiritually and physically.

HELP IS ADMINISTERED THROUGH OUR REPRESENTATIVES IN SWITZERLAND AND SWEDEN

If the compassionate, sympathetic Christian public of America would realize how serious is the situation there, it would result in fervent prayer and in efficient, sacrificial help in the Name of the Lord.

The Bethel Witness with current news from the mission field is **freely sent to** every friend by addressing **HEADQUARTERS: 252 N. Dillon Street, Los Angeles, California.**

WEEKLY MEDITATIONS

(*Continued from page* 10)

iting his grandmother. She had bee passing through some difficult circun stances and was not quite as joyful a usual. The little fellow seemed to l aware that something was not qui right. Running into another room, l returned with a verse from the promi box. Just what the verse was, we d not know but this is what he sai "Mom-mom, I'm going to read th verse to you,—'If God be for us, wh can be against us?'"

From baby lips came just the me sage she needed—God's own messa into her heart. Is there anything to fe if God is fighting our cause? Nothing-no nothing!

The Lord Jesus Christ was tempte in all points like as we and is nev in perplexity as to how to meet ou every need. Let us never forget th God is for us, and no matter who o what is against us, we need never kno defeat if we commit the case entire to him.

WEEK OF JANUARY 22

"There is a lad here, which hath five rley loaves, and two small fishes: but nat are they among so many? And sus took the loaves; and when He d given thanks, He distributed to the sciples, and the disciples to them that ere set down; and likewise of the hes as much as they would. When ey were filled. He said unto His dis-ples, Gather up the fragments that main, that nothing be lost" (John), 11-12).

"And Simon answering said unto Him, aster, we have toiled all night, and ve taken nothing: nevertheless at Thy rd I will let down the net. And when ey had this done, they inclosed a great ltitude of fishes: and their net brake" uke 5:5-6).

Give God a Chance

ve God a chance, ah Christian friend,
To show His wondrous power—
prove on Him, you can depend,
In every trying hour.
hat difference do surroundings make—
If skies are bright or drear?
ve GOD a chance, for Jesus' sake,
To banish doubt and fear.
nat little lad of long ago,
Had but a lunch, so slight;
nd yet Christ fed the multitude,
With his small yielded mite.
give God's hand a chance to take
Each mite, which you possess,
nd multiply it in His name—
Give GOD a chance to bless.
ose seven weary fishermen
Had fished all through the night,
nd not a fish had yet been caught,
As dawned the morning light;
it when the Master had a chance,
Their nets were flowing o'er;
nd if you yield to Him your "net,"
He'll fill it more and more.
matters not how much you have,
But what does God possess
you and of your will and love,
And sweet true yieldedness.
n't live for self—give God a chance—
Live for eternity;
at in your life, the Master may,
His bright, fair image see.
ve GOD a chance, when all else fails,
He's never known defeat;
r He is your almighty GOD—
Each circumstance, He'll meet;
just try GOD—give HIM a chance—
Give GOD a chance, I pray;
u'll conquer all as in your life,
GOD has a chance each day.

You have given everything and every-e a chance—all have failed! Even u, yourself, have ended in failure. ow hopelessly you gaze about you utter despair.

Perhaps your bank account has gone, ur health has failed, your true friends m pitifully few, and you wonder just y the plans you made have all been fulfilled and crushed. You have noth-; left—but God. Then try Him—give m a chance to bring blessing out of n; joy out of sorrow; sweet out of bitter; and light out of darkness.

You have everything left if you still have God. Someone has said, "It is no use to worry until the day after God's funeral." So do not worry but trust. The God Who has a chance in your life will bring you out triumphantly according to His own grace and power.

WEEK OF JANUARY 29

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:3).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

When Shall I See My Redeemer?

When shall I see my Redeemer?
I know not what hour 'twill be;
Perhaps at the morning's first glimmer,
His wonderful face I shall see;
Perhaps it will be at the noonday,
He'll come at the rapture for me,
Or perchance at the midnight's still hour,
Oh Saviour, I'll go to meet Thee.
When shall I see my Redeemer?
The One that my heart's loving so;
It may be at work in the office,
As for Him I am working below;
Or perhaps on the street I'll be walking,
Where the busy throng go to and fro;
I know not the place or the moment,
But oh, I shall see Him, I know.
When shall I see my Redeemer?
I care not the time or the place,
For I know that one look at my Saviour,
Will all of earth's heartaches erase;
For I shall be changed in a moment,
Redeemed by His marvelous grace;
Oh the joy that for me is awaiting,
When I look on His beautiful face.

A father had been away from his little family for several weeks. One day a letter arrived announcing the day and hour when he would return. At the appointed time the mother gathered her little ones about her and together they went joyously to meet the expected one.

But alas, he did not come; for some unknown reason he had been detained. Sadly they returned home, but again the next day the mother got the children ready, and they went to meet father, for he might come that day and they must be prepared. This occurred for several days and still he did not come.

A neighbor, watching the little family one day said to the mother, "Don't you get tired stopping your work, getting the children ready, and going to the station every day?"

"Yes," answered the mother, "I do get a bit tired, but expecting father keeps us clean, and I know that one of these days he really will come. Then how happy we will be."

Beautiful thought! We know not when our Lord shall return but expecting Him daily keeps our lives clean.

Whether He comes at the first approach of dawn, at the bright noontime, in the twilight of the evening, or at the dark hour of midnight, let us be ready—our lives spotlessly pure so that there will be nothing to mar our joy when the Lord shall come to catch away His own to be forever with Him.

●

THE REMEDY FOR SIN

(*Continued from page 6*)

One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound

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up, neither mollified with ointment (Isa. 1:4-6).

Surely the picture He gives in this passage portrays sin as a horrible disease, a loathsome ailment affecting every part, for as he speaks of the physical here, he includes the head, the heart, ailments from foot to head, wounds, bruises, rotting sores — so sin breaks down the entire spiritual being of man.

d. Sin is a hopeless malady, for its only wages is DEATH.

For the wages of sin is death (Rom. 6:23).

These are the symptoms of the malady, but physicians seek beyond the symptoms of disease to find its root, and from that root to discover a remedy. To seek the root of the disease, physicians look beyond the symptoms to find the actual condition.

Let us look beyond *the symptoms of sin* to see the actual *effect of sin.*

a. The one in sin is spiritually dead. God said to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Ezekiel declares, "The soul that sinneth, it shall die" (Ezek. 18:4).

b. The one in sin is walking "according to the prince of the power of the air" and is a child "of wrath."

And you hath He quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others (Eph. 2:1-3).

e. The one in sin is an "enemy of God."

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

This study of the sinner's actual condition reveals the true cause of every symptom of the awful malady of sin. Now, it follows directly that before the results of sin can be healed, the condition causing those results must be corrected. Natural man being dead in sin, a friend to evil ways and an enemy of God, must be changed to a living spirit, a friend of God, and a lover of God's way.

How can this be accomplished? Here is the gulf between man and God. Here is the gulf that only an infinite bridge can span.

God's law demands that for His justice to be satisfied, sin must be judged and the only judgment that satisfied His righteousness is the judgment of death. Thus, every sinner must die for his sins. God's laws are fixed and unalterable. Death alone can pay the price for sin — and "all have sinned." One sinner, one death — this is the fixed price. The shedding of blood is symbolic of death and God's typical sacrifices of ancient days pictured the law's demand.

The infinite God beheld His handiwork of earth turning ever toward sin, wandering always in evil paths, blinded, wounded, helpless, beaten, lost in sin and He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ was the "Lamb of God." As every man had sinned and only death of one man could pay the judgment for that sin so no one could live, for each must die for his own sin. God, sending Jesus the Christ, provided an infinite sacrifice — death of the infinite One. Though "it is impossible that the blood of bulls and of goats should take away sins" (Heb. 10:4), "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10), since "by one offering He hath perfected for ever them that are sanctified" (Heb. 10:14).

Let us crystallize in our minds the work of Jesus on the Cross:

1. He took the sinner's place and died in his stead.

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Heb. 9:12-15).

Thus, man need not die for his own sins as Christ has died in his stead.

2. He willingly bore all man's sin in judgment and suffered for them a

Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed (I Peter 2:24).

If any man will accept Jesus' sacrifice as his own, that sacrifice completely satisfies the justice of God, and the sinner stands justified so complete that in God's records, it is as though he had never sinned. This is actual what Jesus did on the cross. He was the substitute for all mankind. M

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deserved to die for his sins. Jesus died in his place. God's justice demanded death for every sin of man. Jesus satisfied that justice by offering Himself, the infinite One, to die — an infinite price paid the justice of God for measureless sin.

THIS IS THE REMEDY THAT GOD PROVIDES FOR SIN.

Whosoever accepts this remedy is healed of sin's ruin and freed from sin's judgment. He is saved!

To add to the ecstasy of our praise in the glory of this salvation, let us study for a moment the wonderful power of this remedy applied:

a. The healed one is justified before God.

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:5).

He stands clean before God. He is as perfect in the sight of God as Jesus Christ, for his record is so clean that there is no record of sin against him at all.

b. He is at peace with God.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

c. He is a child of God.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name (John 1:12).

d. He is given eternal life as a gift.

He that believeth on the Son hath everlasting life (John 3:36).

The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

e. He is free from sin's dominion.

Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11).

Sin shall not have dominion over you: for ye are not under the law, but under grace (Rom. 6:14).

f. He is forever free from the threat of judgment.

Verily, verily, (How positive is our Lord in this!) I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

g. He is made a part of the spiritual body of Jesus Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free (I Cor. 12:13).

h. He is guaranteed God's power to keep him.

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand (John 10:28-29).

i. He is made partaker of every spiritual benefit.

According as His divine power hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Peter 1:3-4).

j. He is guaranteed supply of material needs.

But my God shall supply all your needs according to His riches in glory by Christ Jesus (Phil. 4:19).

k. He is promised a home in heaven.

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you (John 14:2).

Can mortal lips ever praise Him enough for all He has done for us? Consider fallen man. Then consider the infinitely holy Christ. The holy One "took upon Himself the form of a servant and became obedient unto death, even the death of the cross." He did all this just to save sinful, condemned, and lost men.

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THE BELIEVER AND SIN

(*Continued from page 5*)

Most assuredly, according to Scripture, sin is present with the believer in the sinful nature of the body of flesh, so long as he lives in this mortal body. And no possible spiritual experience that may be had, will ever change this fact. The nature of the flesh is sinful, and that unchanged and unchangeable.

2. The believer may also deny sin in the conduct, saying, that he has not sinned (vs. 10).

This denial has reference to the commission of sins by the believer, even after he has come to faith in Christ and is born again and saved. The perfect tense "have not sinned" brings down the commission of sins to the present time, not mercly sins committed before, but since, regeneration. The believer who denies having sinned is a person who lays claim to having gotten beyond the possibility of sinning, and therefore, to sinless perfection. This is a rather pretentious claim. Such a claim gives evidence to the fact that the one who makes it has a very low estimate of the character of God, as well as of the nature of sin. He fails to see that God is infinitely and perfectly holy, and that sin is *what* it is, because God is WHAT and WHO He is. To claim sinless perfection is to underestimate the character of God and the nature of sin. Such a person usually calls things which God designates as sin by the soft and smooth terms of mistakes, faults and failures. This is a convenient alibi.

Let us observe what Scripture has to say about sin. There are numerous Scriptures which give descriptive definitions of sin. We call attention to several of the most striking.

1. *A high look, a proud heart, a boastful rejoicing in prosperity is a sin* (Prov. 21:4).

These words imply swelling pride and boastful rejoicing in temporary prosperity. Pride is a sin in the sight of God; it is especially abhorrent to God (Prov. 6:17; 8:13; James 4:6; I Peter 5:6).

Is not the claim to sinless perfection tainted with pride? It obviously is in the light of the true facts. And it is spiritual pride, which is the worst kind of pride.

2. *The thought of foolishness is sin* (Prov. 24:9).

The R. V. renders this clause, "The thought of the foolish is sin." It has in it the idea of devising evil; secret maliciousness. This is a searching and keen-cutting utterance, reaching down

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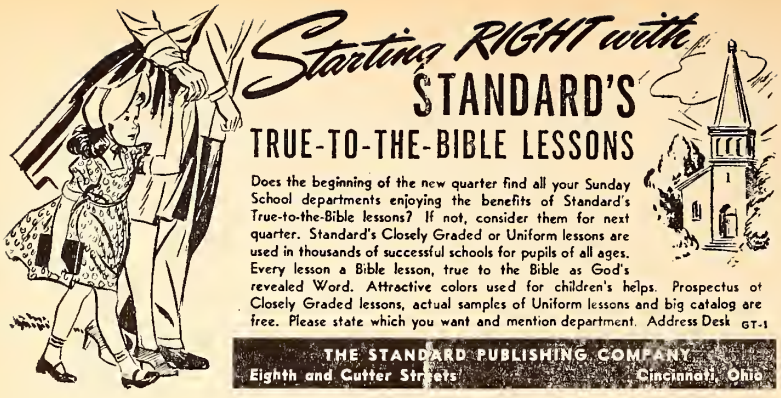
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into the secret counsels of the heart.

3. *Unbelief is sin* (John 16:8-9).

This passage clearly shows that unbelief is sin, it is possibly the sin of all sins.

The sin of unbelief is the mother of all sin. Comp. Gen. 3:1-5. Unbelief is deeply rooted in sinful human nature and frequently arises to molest even God's people.

4. *Whatever is not of faith is sin* (Rom. 14:23).

According to this statement anything done with a doubtful mind or misgiving as to whether it is right is a sin.

This definition of sin makes a wide sweep and covers a large area of action.

5. *The omission of known good is a sin* (James 4:17).

To know to do good and not to do it is a sin of omission. It matters not whether the omission is the result of wilfulness or indifference, or, of neglect or cowardice; it is a sin just the same.

There is no possible excuse that can cover this sin. Who can possibly escape the guilt of this sin?

6. *All unrighteousness is sin* (I John 5:17).

The word righteousness has the sense and meaning of doing right. Unrighteousness is doing wrong.

According to this definition, coming short of doing right is a sin. This is an exalted standard, and in the face of it every honest heart must acknowledge guilt. Because man is short-sighted and spiritually ignorant, he does not always fully know just what is right, and for this reason quite frequently is guilty of doing that which is not right in the sight of God. How else could it be?

7. *The final summary definition of sin is this, that it is any want of conformity to the character, law, and will of God, whether it be in disposition, act, or state.*

This is the true Biblical definition of sin. This definition takes its form from the highest possible source, the Being and character of God. God is infinitely and perfectly holy and righteous, and both His Law and will are but the impress of His character. We repeat what we have previously stated, namely, that sin is WHAT it is, because God is WHAT and WHO He is.

Where do we stand when we compare ourselves with this standard? To be perfectly sinless we must be perfectly holy and perfectly obedient to God's holy Law and will, and in the light of this fact we must acknowledge, not only that we are sinful, but also that we do occasionally sin.

So far as our position before God in Jesus Christ is concerned, thank God, it is entirely different. Our position and our state and experience are two different and distinct matters. In Jesus Christ, positionally, we are righteous, sinless and complete in the sight of God (II Cor. 5:21; I Cor. 1:30; I John 4:17; Col. 2:9-10). But in our state we are sinful and weak, frequently experiencing the bitter pain and sorrow of having erred and failed.

We observe that the believer who denies the fact of indwelling sin deceives or misleads himself (vs. 8). Such a believer most certainly does not deceive God, and it is not likely that he deceives his friends and fellowmen. Such an one impeaches his own moral sanity.

We observe again that the believer who denies that he has sinned makes God a liar, and His Word is not in him (vs. 10). God says in His Word that all men are sinners, and the man who denies that he has sinned denies what God says in His Word, and therefore, makes God a liar. This man impeaches the veracity of God.

The believer who denies the fact of indwelling sin is devoid of the truth (vs. 8). He does not have in him the truth respecting the holiness of God and the sinfulness of man, which is the very first spark of Divine illumination.

On the other hand, the believer who denies that he has sinned is devoid of the Word of God (vs. 10). By his denial he gives no place in his heart and life for the Word of God concerning sin.

II. THE BELIEVER MAY CONFESS HIS SINS AND OBTAIN FORGIVENESS AND CLEANSING.

Says the Apostle, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (vs. 9).

The confession of sin is to be made to God to Whom sin is a great evil and a painful grief. To confess sins is to talk them out before God, to mention them by name in His presence. The Christian is not asked or exhorted to pray for forgiveness and cleansing; he does not need to implore the Father God for mercy; he is to confess his sins, to acknowledge before God the wrongs he has done and the omissions of which he is guilty. This is God's way to forgiveness and cleansing for the believer.

1. We note that in the event of the confession of sins there is a beautiful touch of the spirit in the words, "He is faithful and just (righteous, A.S.V.)" to forgive and to cleanse.

The word is not "He is merciful and gracious," but "He is faithful and righteous." What a blessed and wonderful revelation! It reveals the fact that God somehow is under obligation to forgive the confessing child of His. It is almost unbelievable.

It is obvious and clear from Scripture that primarily the Divine forgiveness is due to God's abundant grace and mercy (Eph. 2:8; Titus 3:5).

When in grace and mercy, God gave His blessed Son to die for the sins of the race, and to shed His precious blood for the redemption of mankind and for forgiveness of sins, and also, gave His Word of promise, His faithfulness and righteousness demand that He forgive the sins of His child, who comes to Him confessing them. In His death on the Cross, Christ made satisfaction for all our sins—past, present, and future. The covenant in His blood makes possible the justification of the guilty sinner who believes in Christ, and it also binds God to forgive His confessing child

In the economy of grace, God has placed Himself in such a relationship with the believer that He is neither faithful nor righteous if He does not forgive the sins of the confessing believer. O, the marvel of it! The last verse of the prophecy of Micah furnishes a beautiful illustration of this teaching. Says the prophet: "Thou wilt perform the *truth* to Jacob, and the *mercy* of Abraham, which Thou hast sworn unto our fathers from the days of old." In this passage God's oath to Abraham is called "mercy," but when it is renewed to Jacob it is called "truth." What God in *mercy* provided for Abraham, He made good in *truth* to Jacob And so also, what God in *mercy* has provided for us through the substitutionary death of Jesus Christ, He will bestow upon us in *faithfulness and righteousness*. Here is assurance of forgiveness that really assures.

2. We observe that God not only forgives the confessing believer, but also cleanses him from all unrighteousness

The sins committed by the believer are the acts and deeds of unrighteousness in the sight of God. To do unrighteousness is very unbecoming to the believer, since it is contrary to the new nature received in the new birth

ıe nature of God, who is both "Light" ıd "Love" (I John 1:5; 4:8, 16; 2:29; :10).

The new nature is manifested in deeds f righteousness, which means right ɔing of every kind, as well as benev-lence. These deeds of righteousness re essentially described in the fruit f the Spirit referred to in the Galatian pistle (5:22-23).

Acts and deeds of unrighteousness re the works of the flesh, the mani-estation of the old nature. They are ıe evidence of the lack of upright-ess before God which is the essence f the natural, fallen nature. It is that ı us which leads us to commit sins, nd sin is unrighteousness. The works f the flesh are likewise essentially escribed in the Galatian Epistle (5:19-1).

When the believer confesses his sins ɔ God, he is not only forgiven by God, ut also cleansed from all unrighteous-ess. It means that God removes every race of the sins committed that are onfessed, even the guilt of the per-ersity and lack of uprightness which aused their being committed. It means he full restoration of fellowship with he Father God, perfect freedom in His ıoly presence. What a glorious pro-ision God has made for us!

II. THE BELIEVER IS TO CEASE FROM SINNING.

Such is the plain declaration of chap-er two, and verse one, in the words, "These things write I unto you, that 're sin not." These plain facts about in are not written by John that the ittle children might take license to sin, ɔut the rather that they "sin not" or "be not sinning." The Lord does not vant His people to live in sin.

1. The Lord has placed three things within the reach of the believer as helps n keeping him from sinning.

First, there is the Word of God (2:1). Comp. Ps. 119:9; I John 2:14.

Second, there is the nature of God mparted at the new birth (I John 3:9; II Peter 1:4). The divine nature imparts a new tendency, a tendency toward ıoliness and separation from sin.

Third, there is the Holy Spirit as the indwelling presence, received the mo-ment of faith in Christ (I John 4:4). The indwelling Holy Spirit energizes and strengthens and gives power to ɔvercome the desires of the flesh (Eph. 3:16; Gal. 5:16).

2. The Father God has also made provision for the believer in case he does sin, in the Advocate with the Father (2:1-2).

As a matter of fact, all believers *do* sin, even after the power of sinful habit is broken in their lives. They do not sin in the sense that their will is *set* against God. This is the way of the unregenerate. But they do sin by reason of their sinful weakness, or at most by the temporary bending aside of their will under sudden and fierce temptation. Because of the utter sinfulness of human nature, they frequently sin unconsciously.

To provide against sinning, the Father God has provided an Advocate, Jesus Christ the righteous, Who is also the propitiatory or mercy-seat — the permanent medium of fellowship with the Father. He being the righteous One, answers for our sin (I Cor. 1:30; II Cor. 5:21).

3. It will be observed that we have an advocate with the Father not when we come confessing our sins, but when we sin.

The Advocate is with the Father always, and is therefore present with the Father when we sin.

We observe that the Lord prayed for Peter even before he denied Him, when He knew he would do so (Luke 22:31-33). It was not Peter's bitter weeping that caused Christ to pray for him, but it was Christ's praying that caused Peter to weep. Christ's prayer kept Peter's faith from failing.

Let us ever remember that those who are saved through faith in Christ Jesus still stumble into sin and fall short of perfection, and so need the perpetual advocacy of the Son of God. It is His prayers that keep our faith from failing utterly, and it is He Himself Who answers for the charges and accusations

"Prayer for a minute a day to deliver the Jews from extermination by the Nazis!"

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You need not mention the National Jewish Missions if you so prefer; only let us arouse God's children to pray that the Jews tortured by the Nazis might be delivered and that the Gospel might reach them. As God answered in the days of Esther by destroying the wicked Haman and saving the Jewish people, He will answer today.

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of Satan against us with the Father when we sin.

It is His prayers also that bring us back to God confessing our sins. No one of us can ever properly appraise the importance and value of Christ's advocacy. It is of infinite value with the Father.

God be praised for His marvelous gracious provision for us, His sinful, weak, and failing children.

●

SIN

(*Continued from page 7*)

God. When Satan disobeyed God, sin was the ultimate result. Likewise, when Adam and Eve turned from the direct statement of God to give heed to Satan's seductions, they sinned in failing to meet the requirements of God. Not to obey God is to sin against God.

When Adam sinned, he not only committed an offence against God but also against the whole human race. Because of Adam's disobedience, the curse of sin is passed upon all men. Adam was by creation, the federal head of the entire human race. When God created Adam, the first man, we, the members of the human race yet unborn, were included in that act of creation. We read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; (lit. lives plural) and man became a living soul" (Gen. 2:7).

In the fifth chapter of the book of Romans, the Apostle Paul reveals that all natural men are cursed and are sinners by nature because of Adam's transgression. In verse eighteen we read, "Therefore as by the offence of one judgment came upon all men to condemnation," and in verse nineteen, "For as by one man's disobedience many were made sinners." So in spite of the fact that there are some who repudiate the total depravity of the human race, the record of the Word is clear: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). The Psalmist confirms the fact that all men are born into the world under the condemnation of God when he asserts, "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). And so all through this earthly sojourn man is beset by sin on every hand. Finally, at the end of the journey, he is made to realize that "the wages of sin is death," as he lays down life's burdens to take his departure. The silent funeral processions give mute testimony to the fact that mankind is still under the curse and that sin takes its toll.

But how grateful we are to be able to tell a world lost and dying in sin that God has provided a remedy—a way out. Though we are sinners by nature and harassed by sin on every hand, we rejoice that God has provided a cure.

We consider next sin and

ITS CURE

Like Naaman of old who found cleansing for his awful disease by washing in the Jordan seven times as prescribed by the prophet Elisha, so the poor lost sinner can find cleansing from all his guilty stains, by simply trusting the Saviour Who shed His blood for the remission of our sins. "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1:5).

Down through the ages since man first sinned, beginning with Adam, who attempted to hide his nakedness before God by sewing fig leaf aprons as a garment; men have tried to rid themselves of sin, but in vain. God has the only remedy for sin, and that remedy is the blood of Christ, for "Without shedding of blood is no remission" (Heb. 9:22).

God's cure for sin is a Person, the spotless Son of God. He alone can save from sin. Have you, Reader Friend, trusted Him? The record is "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

Thus we have seen from the Word of God that sin is an issue to be dealt with: Its Cause — disobedience; Its Curse — death; Its Cure — faith in the shed blood of the Lord Jesus Christ. Man has dealt with many other issues but sin alone defies him. God alone can deal with sin. In spite of the fact that men will have naught to do with the "slaughter-house religion," let us continue to be faithful in telling forth the old story of salvation which finds such beautiful expression in the familiar lines of the hymn writer:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

●

PROPHETIC STUDIES

(*Continued from page 8*)

V. THE CREATION OF ADAM IN THE IMAGE OF GOD IS ALSO A SIGNIFICANT ILLUSTRATION OF REGENERATION AND SPIRITUAL LIFE

Adam was not only an illustration of the Incarnation—in a sense, God manifest in flesh—but the believer is the same. The believer, too, is a manifestation of God in the flesh, if and when true to his holy, Heavenly calling. It is written: "God is love; and he that dwelleth in love, dwelleth in God, and *God in him*" (I John 4:16).

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of Glory" (Col 1:27).

Says the Apostle, by way of a confession: *"Christ liveth in me"* (Gal. 2:20).

Numerous other Scriptures reveal the same spiritual teaching (John 14:21-23 15:4; II Cor. 6:16; Gal. 4:19; Eph. 3:17 I John 3:24).

In this wonderful spiritual teaching we have the consummation of regeneration in this age—God enthroned in human life. What a marvel! God dwelling in a human life, living, walking and manifesting Himself in and through that life. Herein lies the secret of—

1. *Spiritual life and Christ-likeness.* (Gal. 2:20; 5:22-23).
2. *Spiritual enablement* (Phil 4:13)
3. *Overcoming him that is in the world, the Antichrist* (I John 4:4).
4. *Spiritual passion and vigor* (Col 1:27-29; 2:1-2).
5. *Answered prayer* (Eph. 3:20).
6. *Spiritual fruitfulness* (John 15:5)

The real apprehension as to what this blessed truth means to the believer, will lead to a vigorous, victorious, Godly and Christ-honoring life. Such a believer will manifest the graces and virtues of Jesus Christ in his life and thus will glorify the Lord. May God grant, we all, who are Christ's may know and live such a life.

In conclusion let us note however that no matter how deeply we may enter into this blessed and wonderful secret we shall never know perfection in this life and world. Sinless perfection will be ours only in full glorification and likeness to Jesus Christ, and it will be experienced and realized at Christ's coming for His own. The consummation of all God's purposes for the believer abides in the Second Coming of Christ. It is then the believer will reach his full spiritual age and maturity—*full stature—the perfect man* (Heb. 5:14 Eph. 4:13).

The perfect spiritual manhood is reached only in the day of Christ, the day when He comes for His own and the time of their reward. It is written "Being confident of this very thing, that He which hath begun a good work in you will *perform it until the day of Jesus Christ*" (Phil. 1:6).

God has begun the good work in the believer. The believer has been created anew in Christ Jesus. He has received by Divine impartation, a new and spiritual life and nature. He is a new creation in Christ Jesus.

The good work begun is being *performed;* that is, it is being carried on by Him Who has begun it. This means continual spiritual growth and development.

The good work *begun* by God, and now being performed, will also be consummated or finished by God. It will be finished or perfected in the day of Jesus Christ. What a glorious prospect! The day of Jesus Christ will be the day of all days for Christ's own. Long haste that glad day!

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Salvation Number

GRACE and TRUTH

February 1943

What Constitutes Acceptable Christian Service?

SON — give me thine heart — **CONSECRATION**
Prov. 23:26

ESTEEM — others better than self — **HUMILITY**
Phil. 2:3

RENDER — to Caesar the things that are Caesar's — **DISCERNMENT**
and to God the things that are God's
Mark 12:17

VOW — and pay unto the Lord — **HONOR**
Ps. 76:11

INSTANT — in season, out of season — **ALERTNESS**
II Tim. 4:2

CONTINUING — instant in prayer — **PERSEVERANCE**
Rom. 12:12

ENDURE — hardness as a good soldier — **DETERMINATION**
II Tim. 2:3

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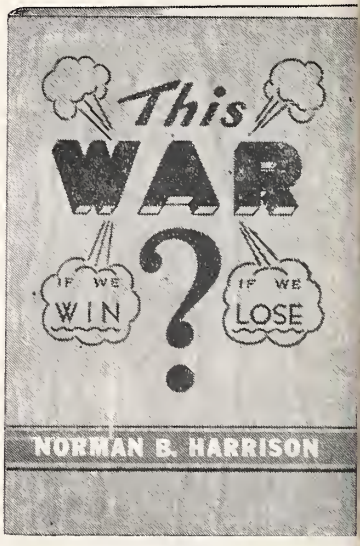
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VOL. XXI FEBRUARY, 1943 No. 2

DOCTRINAL STATEMENT
of the Denver Bible Institute and of *Grace and Truth*

THE TRINITY

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The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

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JUSTIFICATION BY FAITH

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PERSON AND WORK OF THE HOLY SPIRIT

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HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

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SEPARATION FROM THE WORLD

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MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Subscription price: $1.50 a year; 2 years—$2.50
In clubs of five: $1.00 per year
15 cents per copy
Foreign (except Canada) $1.75 per year; $1.25 in clubs

Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
P. O. Box 1617 Denver, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE

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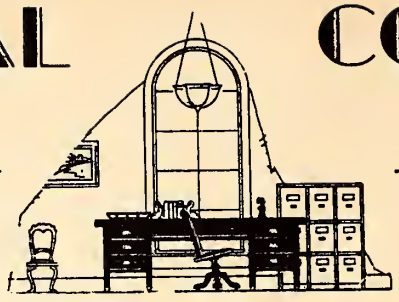
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EDITORIAL COMMENTS



NEW BOARD MEMBERS

We are delighted to report to our many readers and friends that within recent months several new members have been added to the Board of Directors of the Denver Bible Institute, whereby the work of the Institute has been greatly strengthened. These new members are Rev. Joshua Gravett, for many years the pastor of the Galilee Baptist Church; Rev. Samuel Bradford, pastor of the Beth Eden Baptist Church; and Rev. John Klein, pastor of the South Broadway Presbyterian Church. These three brethren are from Denver. At a meeting of the Board on January the 8th, Rev. Maurice Dametz, pastor of the Presbyterian Church at Littleton, Colorado, was also elected to membership on the Board.

Mr. LeRoy Sargant of Bronte, Ontario, Canada, who together with his wife have come to the Institute to give their time to the work, has likewise been elected to membership on the Board, as well as to the office of Business Manager. Mr. Sargant is doing a good piece of work, and the Institute is being put upon a real business basis.

Rev. John Klein was elected to serve as Vice President of the Board last fall, and is now serving in this capacity. Rev. Samuel Bradford is at present serving in the capacity of Acting Dean at the desire of the President, since the request of Rev. C. Reuben Lindquist to be released from this office has been granted by the Board. Rev. Bradford is also an instructor at the Institute. Rev. Maurice Dametz is likewise giving some special lessons, and expects to be a regular instructor next year, the Lord willing.

We are thankful to God for bringing these brethren to us, as well as for their ready and earnest cooperation. They have already been made a great blessing to the work, and we know that their interest, counsel, and aid will greatly strengthen the cause of the Institute. We are busily engaged bringing the Institute up to a higher standard, and hope by next fall to open with a strong and capable staff of teachers. We are planning and praying for better things right along, and ask our readers and friends to stand with us by their prayers and gifts to the attainment of this worthy end.

—W. S. HOTTEL

V V

SUMMER CONFERENCE

AT A recent meeting of the Board of Directors of the Denver Bible Institute, it was decided not to conduct a Bible Conference in connection with the Institute next summer. Conditions created by the war and a few other good reasons led to this decision. It is, however, not to be understood that we are retreating and letting down in our effort to spread the knowledge of the truth, since we have reached this decision. We are not retreating, either on account of the war or for any other reason or reasons.

These war days demand more and larger effort on our part to reach the unsaved with the Gospel and to strengthen the saints of God in the faith and to comfort them. This demand we purpose to meet; and for this reason are planning a city-wide evangelistic campaign early next November, the Lord willing. To this end the President, at the suggestion of the Board, has already engaged Dr. Bob Jones, Jr., Founder and President of Bob Jones College of Cleveland, Tennessee, for a two-weeks campaign, to be held October 31 through November 14. More will be said about this in later issues of the magazine. In the meanwhile, we ask for the prayers of the readers for these meetings. Pray for Divine guidance in making the arrangements; also for Dr. Jones and the meetings. We are looking to the Lord for a real manifestation of the Holy Spirit in power and blessing.

—W. S. H.

V V

PROMOTION DEPARTMENT

IT IS our purpose to organize a Promotion Department in connection with the Denver Bible Institute just as soon as it is possible, in order that the work of the Institute may be more widely known and the teaching given to the students may be brought to churches and local communities. The magazine, *Grace and Truth,* is to serve as a Bible correspondence course brought into the homes of the subscribers; but we feel under constraint to also bring this same teaching into local churches and communities by competent and helpful teachers. We want to be helpful to faithful pastors and churches who, in these days, are sorely tested and tried and find the work difficult.

This writer, the President of the Institute, has for many years devoted considerable time to Bible Conference work and Evangelism, and shall continue to do so as time and strength permit, along with all the other responsibilities and work. But the work must be organized and put under proper direction.

Already some minor details in connection with such a department are under consideration, and we are looking to the Lord for guidance in the choice of the proper person to direct this department. We are passing on this information to our readers in order that they may stand with us in prayer in this matter.

—W. S. H.

V V

INSTITUTE LIBRARY

THE Denver Bible Institute is in possession of a fine library, which consists of many good and useful books. But still there is need for many more books in order that the library may be more nearly complete. We need many of the late and newer books, as well as some of those published years ago which are standard and invaluable, and without which no library can be considered complete. These books cost considerable money, and, since we are not in possession of funds with which to purchase them, we mention this fact thinking that possibly some of our readers would like to have a share in supplying these funds. If such be the case, send us your gifts designated *for books for the library* and we shall use the same for this purpose.

If we had a hundred dollars, we could purchase quite a number of choice books so greatly needed. Of course, we need more than one hundred dollars all told to get all the books we need, but a hundred dollars would give us a good start. Maybe some Christian steward among our readers will be happy to

send us this first one hundred dollars. Would we be happy to receive it? We should say we would be! But we shall be happy to receive any amounts designated for this purpose. *Who will start the ball rolling?*

—W. S. H.

√ √

EINSTEIN'S TESTIMONY

THE name of Professor Albert Einstein is widely known. This German scientist is known for his knowledge of science, but he is also known to be an avowed atheist. He has publicly disavowed any belief in a personal God. He is therefore an avowed atheist. Now this avowed atheist was compelled by the force of observation to give a remarkable testimony concerning the Church.

Professor Einstein watched developments in Nazi Germany, and lo and behold, he saw every institution save the Church go down into weakness and defeat under the onslaughts of modern paganism. The Church was the *one* and *only* institution which stood firm against the onslaughts of this great evil. The Church was the *one* and *only* bulwark against the rising tide of destruction which, like a devastating hurricane, was sweeping away, one by one, the priceless liberties of men. And as he beheld the destruction, the atheist professor was forced to give a testimony. Here is what he said:

> Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it (freedom), knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced.
>
> Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks.
>
> Then I looked to the individual writers who as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute.
>
> Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church, alone, has had the courage and persistence to stand for intellectual truth and moral freedom.

This testimony is all the more remarkable and significant because of the fact that it does not only come from one outside the Church, but from one who does not even believe there is a God. It, therefore, comes from one whose own philosophy would have led him to oppose the Church, the very institution he now finds himself compelled to have affection for and to admire, because the Church alone stood for freedom and truth.

Yes, Beloved, the Church is the one thing in the world that stands for freedom and holds forth the torch of light and liberty. This is true in spite of the fact that a large part of the professing Church has gone over to apostasy and is in the grip of material and vain philosophies. This is also true in spite of the fact that on many points of doctrine and polity, the Church is sadly divided. But let the enemy strike at so vital a spot as personal liberty and human freedom, and he will find a Church aroused and rising to defend those liberties. The true Church of Christ still is *the salt* of the earth and *the light* of the world. Christianity and the Bible still are the cornerstone of civilization.

We frequently affirm and shall do so now again, that, the surest and safest way for us in America to preserve our priceless liberties is to fill our Churches and not to let them go by default. Churches filled with worshippers constitute a mighty safeguard against the loss of freedom. It is Christianity that has blessed the world with all the humanitarian benefits it enjoys, and it is the Church that is the custodian of Christianity. The Church is the one thing really worth-while, so absolutely worthwhile that it is indispensable. Let us then, as God's people, support the local Church in our respective communities. Let us affiliate with a Church that preaches the whole Bible and follows the Lord's program, and, being affiliated with such a Church, let us give it our best. We must serve as we can, and pray and give, that the Church may be maintained and grow. Remember, Beloved, that the Church is the *bulwark of human freedom.*

—W. S. H.

√ √

ENGLISH STATESMAN SPEAKS

SOMETIME ago in *The Christian* of London, England, Sir George Hume, member of the British Parliament, commenting to the Archbishop of Canterbury, on an appeal he had made for a return to religion, made a very timely and telling statement. Said he, "May I take the matter further: What is needed above everything is a return to our Lord Jesus Christ, not merely as the example of a perfect Man, but as the Saviour and the only means by which we may be pleasing to God."

We do not know whether the Archbishop of Canterbury used the exact words, "return to religion," although of course it is likely that he did so. This is the common form of expression among ecclesiastics. It is much in vogue in the professing church, even among Evangelical groups. It is therefore not at all difficult to believe that the Archbishop was quoted verbatim by the Honorable Statesman.

The Archbishop spoke well, according to the common usage and understanding of what he did say. His appeal certainly implied a return to God and the Christian principles, which was a very worthy appeal. But the Statesman spoke better. He touched the vital spot of the whole matter wrapped up in the term *religion,* that term given the sense in which it is usually understood. It is, however, not a commendable term, because it has come to mean, in many instances simply outward piety and religiousness. The New Testament speaks of salvation and exalts the Lord Jesus Christ as Saviour, Lord, and Head of the Church, the new and spiritual creation. It is more scriptural to speak of Christianity or the *Evangelical Faith,* than of religion.

Sir George Hume, the Statesman, was on the right track when he appealed for a return to Jesus Christ as Saviour and the only means by which we may be pleasing to God. Those words were no "low-visibility" words, but words that could be clearly understood. It was a straight-forward, appropriate, and sound utterance. It drew the issue clearly and sharply. Christ Jesus as Saviour and the only means by which we may be pleasing to God is the supreme issue. Everything else is apart from the real issue, since nothing but Christ really matters. This issue must not be evaded or soft-peddled, but faced with sincere earnestness, and brought out into the open with holy boldness and heroic courage.

There are preachers and others who evade the issue of Christ or no Christ for men's sins by the use of terms which have no direct meaning. They are afraid to speak plainly, positively, and dogmatically concerning Christ and sin. This truth does not grip them as it should, and therefore they hold back and compromise the real issue of Christ and salvation through faith in Him. They laud Jesus Christ as the great Teacher and the good and perfect Man, and teach that men should follow Christ and copy His life. They preach Christ as an example, but do not preach Him as the Saviour, the only way of salvation from sin and of access into favor with a holy God. It is a subtle evasion of Christ as Saviour, and such a course does not command the blessing of God nor the respect of honest men.

We should be kind and courteous in all our utterances, but should never fail to frankly open the real issue of Christ. We should let men know that it is Christ and salvation, or no Christ and damnation. To fail

in this matter is to fail in the one matter that really matters. How may we expect that God, the Father of our Lord Jesus Christ, who provided salvation for men through the death of His eternal Son on the Cross, to empower and bless a generation of church people who mince their steps and soften their words to avoid the offense of the Cross of Christ before a gainsaying generation? We may thus keep peace with the world and worldly church-members, but we shall be unable to please God or to command His power and blessing to be effective and fruitful in spiritual ministry.

Let us consecrate ourselves anew unto the Lord, take new courage, and with holy zeal and spiritual passion appeal to one and all to come to Jesus Christ as Saviour. It is only through faith in Christ crucified, risen, and living, that men can be saved from sin and have access into the favor and presence of a holy God.

—W. S. H.

V V

I DIE AT DAWN

Dear Father: It is difficult for me to write this letter to you, but I have to tell you that the military court has pronounced a very heavy sentence upon us.

Read this letter alone, and then tell Mother carefully.

When I wrote you before on the 14th of February, we already knew that we had been condemned to death. But I could not find the courage to write you this because I didn't want you to go through the same *time of tension.* An appeal for mercy, sent in our behalf to Paris, was denied, although we thought we stood a good chance because our case was not, after all, a crime.

I do not say a time of *fear,* for fortunately it hasn't been that. I have been able to pray much, and have the firm conviction that I may look forward to a death in Christ.

In a little while at five o'clock it is going to happen, and that is not so terrible. It is, after all, only a moment, and then I shall be with God—no more terrible miseries and the sadness of this earth. Is that, after all, such a dreadful transition?

On the contrary, it is beautiful to be in God's strength. God has told us that He will not forsake us if only we pray to Him for support. I feel so strongly my nearness to God. I am fully prepared to die. I hope that will be a consolation to you.

I know quite well that it is horrible. We are still so young. But God knows that our cause was a just one. I think it is much worse for you than for me because I know that I have confessed all my sins to Him and have become very quiet. Therefore do not mourn, but trust in God and pray for strength.

Mother, dear Mother, let me embrace you. Forgive me any wrong I may have done. Do not cry, darling. Be courageous. You still have children left—unlike Mrs. L. I know that I will see you all again. One last tender kiss from your son Kees.

Father, forgive me too. Be strong in your belief which I know you have like Mother. Do not mourn, but thank God that we may have the certainty of His grace. Do not say: "Because you are gone there can be no joy for us any more," because after all, I gave my life for my country, as so many are doing at this time. Give me a firm handshake. God's will be done.

Jan, Bep, El and Fien—greetings to you all. Be strong and pray to God for fortitude. Believe in Him and He will make everything come right. Be good to Father and Mother. Many kisses from your brother Kees. Greet my little brothers and sisters; maybe they won't understand it so well yet, but teach them, too, to believe.

Greet everybody, for the four of us. My sincere thanks for all they ever did for me.

We are courageous. Be the same. They can only take our bodies. Our souls are in God's hands. That should be sufficient consolation.

I am going—until we meet again in a reunion which will be so much happier. May God bless you all.

Have no hate. I die without hatred. God rules everything.

KEES

(Reprinted by permission from "This Week." Copyright "New York Tribune." As condensed in "The Readers Digest.")

V V

CAN JESUS CHRIST JEOPARDIZE A NATION?

"YES," said the Pharisees, as they witnessed His miracles, "if we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation" (John 11:48).

Were these Jewish fears well grounded? Should our nation have a great revival—a mass turning to Christ—would this spell the doom of democracy? Would the ungodly nations dominate the earth should the democratic nations fully embrace the character and the principles of the lowly Nazarene?

"Yes," echo thousands of voices, "we would be hopelessly lost in this Twentieth Century practising 'the soft answer,' 'the other cheek,' and 'good for evil.'"

Doubtless the best way to answer the above question would be to observe Israel's experience in the matter.

The Jews did not let Jesus alone. They opposed Him at every step until they finally succeeded in having Him hung on the Cross as a criminal. All men did not believe on Him. Only a small part of that nation believed on Him. These Pharisees had their way in dealing with Jesus.

But did their predictions hold true? Exactly the converse was the case. The very thing they predicted would happen if they believed on Christ happened as the result of their rejection.

In 70 A.D. Titus came with a great Roman army, completely crushed the nation, utterly destroyed Jerusalem and scattered the Jews far and wide. Since that date there has not been even a semblance of national Jewish existence until just the last few years.

But would the results have been different had the nation turned to Christ?

Let us answer the above question by noting the earlier history of Israel. The entire existence of this little defenseless nation was spent surrounded by strong, aggressive, warlike, godless Gentile powers—Egypt, Babylon, Assyria, Persia, Greece, Syria, and Rome. *But not once* was Israel delivered over into the hands of these powers when righteousness prevailed in the land.

We are not contending for pacifism. We are earnestly urging that America turn to Christ. Then God would deal with our enemies. Whether by our armies or otherwise, makes no difference, God would confound our foes, put them to rout and utterly silence them.

When a man's ways please the Lord, He maketh even his enemies to be at peace with him (Prov. 16:7).

—H. H. S.

V V

CAPTAIN RICKENBACKER'S THRILLING RESCUE

AFTER twenty-three days of facing death, this famous flying ace and six fellow-survivors were rescued by Navy flyers about 600 miles north of Samoa.

Coming ashore at the South Pacific base, Rickenbacker turned to Private Bartek with a grim smile: "Bette thank God for your Testament, Son

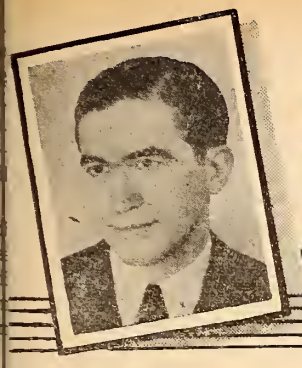
(Continued on page 67)

V V

RELIGIOUS EDUCATION

THE Religious Education idea has received a great deal of consideration within recent years. This has been the case particularly among certain religious bodies. And this is a splendid and commendable idea, provided the education thus imparted is of the right and proper kind. In the

(Continued on page 67)



Inside WASHINGTON D.C.

by

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

The whole nation is engaged in a new guessing game. It was started by the so-called "war analysts" and is now being played in barber shops, hotel lobbies, and club meetings throughout the nation. It consists simply of offering answers to the question: Where and when did Hitler make his mistake?

The curious thing is that the very "experts" who are now busily engaged in cataloging the blunders of Hitler are the same "authorities" who thought it impossible for Hitler to blunder, just before he proceeded to do so!

Presumably, Hitler's main mistakes were: (1) His failure immediately to attack England after the fall of France; and (2) His invasion of Russia.

France fell in the summer of 1940. The "experts" now tell us that, had Hitler proceeded immediately with his invasion of England, he would have won. But, all during the Fall of 1940, long after the Nazis had "passed up their big opportunity," the "experts" were direfully predicting that England "would be taken in the Spring of 1941, Hitler would seize the British fleet, and attack America in the Summer."

The Nazis invaded Russia in the Summer of 1941. At that time, the "experts" told us that the Red Army would be crushed within six weeks. If their prediction had proved true, they would now be calling Hitler's attack on Russia "a stroke of strategic genius," instead of a "monumental mistake." In failing to attack Britain, Hitler showed "too much caution"; in going ahead and attacking Russia, he showed "too little caution."

In other words, to lose is a mistake! To fail, is a mistake. Hitler's mistakes, then, are: (1) He is losing; and (2) He failed to win. This is true enough. But we hardly need "war analysts" to make this clear.

Fundamentally, however, their whole basis of theorizing is wrong. Their contention is that, had Hitler done "this and that," instead of "that and this," he would have won. Generally, their thesis is that if the Nazis had attacked Britain right after the fall of France, instead of waiting to attack Russia a year later, they would have won.

But the theory is as senseless as it is shallow. For, it leaves God Almighty out of world history. God is still on the throne. Hitler cannot win because he is against God and against God's people. There is no military strategy whereby the principles of Eternal Justice may be circumvented or the Creator of the Universe outwitted. It is folly to maintain that Hitler "might have won" had he followed a different strategy or appointed shrewder generals.

What were Hitler's real mistakes? What were the mistakes which foredoomed him to defeat and failure? His first mistake was to reject Christ and turn his back upon the Word of God. His second mistake was to presume that he could make sin pay some dividends other than death. His third mistake was to persecute the Jews and the Christians. Had he read history, he would know that this cannot be done by any ruler, no matter how great his power.

The "war analysts" are fond of reaching back into history and showing how previous war lords initiated the mistakes that Hitler is now duplicating. The main error of all would-be "world conquerors" has been their willingness to be controlled by greed rather than "genius." Uniformly, they have "bitten off more than they could chew." They have choked to death on their own conquests. They have reached out in all directions, they have worn themselves to a frazzle, ending in a state of exhaustion. As the old fable has it, if a feather bed is soft and yielding enough, and if one penetrates it deeply enough, he can smother himself in its very embrace. This was the experience of Napoleon—and Hitler—in Russia.

However, to understand the reason for Hitler's failure, there are other chapters of history than those dealing with war, which need to be consulted. Hitler's mistake, from a military standpoint, may be that he has walked in the steps of Napoleon. But his real mistake is that he has walked in the steps of Nero and Diocletian. If history teaches anything, it is that no man and no nation can permanently prosper if it sets itself to the ignominious purpose of persecuting the people of God.

Persecutors and tyrants, in all ages, have succeeded in going just so far. "Thus far, and no farther" is the limitation imposed by Divine Justice. The forces of evil and the nations of evil are permitted to spread just so far and so wide, and then God cuts them down.

Hitler was not stopped so much by the power of the Red Army as he was by the limitations imposed by the plan and purpose of God. Prophecy is history written in advance. It is not in the "book," it is not in the prophetic plan, for Hitler to become a world conqueror.

Hitler, from the beginning, could not win—not because he lacked military genius, but because he had challenged the authority of the Ruler of the Universe. There is a moral order in the universe which cannot be altered by the strivings and conquests of military master-minds.

Hitler, like Napoleon, subscribed to the axiom that "God, if there is one, is on the side of the strongest cannons." But like many another man-made "axiom," this principle is not based upon fact.

There is a power greater than military force. A great American president once said, "A people armed with a righteous cause are invincible against the forces of evil."

Stronger than military force is the God-given love of human beings for their native land. In Russia, Hitler has found that superior guns and tanks are not a match for the indomitable valor of a people fighting in defense of their own homes. In his blitzkrieg over Britain by air, Hitler found that principles of truth and righteousness in the hearts of a free people create a driving force which bombs cannot smash.

Hitler's mistake was to suppose that he could keep Germany strong in a military way, after he had made her bankrupt morally and spiritually. He ground out of the hearts of Nazi

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The UNIVERSAL NEED of SALVATION

By W. S. Hottel

President, The Denver Bible Institute
Editor, *Grace and Truth*

The Scriptures introduce the first man, and the first woman God provided to be his helpmeet, in the simplest and most intelligent words possible (Gen. 1:26-27; 2:7, 18, 25). It is said that man, as created, like all the works of God, was "very good"; that is, the Creator was well pleased with them. This implies no more than that they were innocent, which is a negative term and suggests that they were free from sin. It does not mean that they were essentially holy, for essential holiness which is the primary attribute of God, is a positive term and indicates a character which is incapable of sinning.

While man was made in the image of God in respect to personality and spiritual capacity, he was nevertheless a mere human creature. And although the Creator, being holy, cannot sin; the creature, whether it be angel or man, is by the Divine plan in creation, made with the ability to sin. By creation, man the creature, in his moral nature, was in possession of the faculties of intellect, sensibility, and will. He could therefore choose to disobey the command of God and to sin, and could also know that he had sinned, as well as have a consciousness of sin. All this is clearly evident from the record concerning the sin of man, as that record is presented in the third chapter of Genesis.

In the first place, Adam by his own choice and will, took of the forbidden fruit and ate thereof; and then, hearing the voice of God and knowing that he had sinned, his conscience prompted him to hide behind the trees in the garden from the Divine Presence. It is therefore manifestly evident that at the beginning man was in possession of the faculties of intellect, sensibility, and will, as he is today. This, then, leads us up to the question of the origin and source of sin. How did sin enter the universe, and how did the race of mankind become sinners and sinful?

I. Sin Was Introduced into the Universe by the Being Now Known as Satan and the Devil:He Was the First Sinner in the Universe of God

Sin did not originate on earth, but in heaven. It originated in heaven with Lucifer, the son of the morning, who, by reason of his excellent beauty and marvelous wisdom, was lifted up with pride, and sinned against God and fell; and thus became Satan and the Devil as we now know him from Scripture (Isa. 14:12-15; Ezek. 28:12-19; I Tim. 3:6).

When Lucifer sinned and fell, a host of angels also sinned and fell, of whom it is written that they "kept not their first estate" (Jude 6). Compare II Peter 2:4.

From a close and careful study of this subject we learn that Satan was once one of God's highest and most intelligent creatures, holding a very exalted and responsible position—that of protecting the throne of God. But he became proud and independent, and sought to be the unhindered god of the world, placing himself on an absolute equality with the God of the universe. He sought to take the world and rule it for himself apart from God. This endeavor of his, no doubt, with the judgment of God upon him, lay in back of the ruin of the original creation, which is clearly intimated in certain explicit passages of Scripture (Gen. 1:1-2; Jer. 4:23-26; Isa. 45:18).

Lucifer (Satan and the Devil) then, was the first sinner in the universe, and he introduced sin for the first time in heaven among the angels of God.

II. Sin Was Brought into the Human Family through Satan's Devices and Man Was Deceived Thereby

In order that we may have an intelligent understanding of this great question, we need, first of all, to remember the full purpose of God in the creation of man. He created Adam after His *own* image and *likeness* (Gen. 1:26-27). Adam was therefore, in a sense the manifestation of God in the earth. He was indeed the representative of God in the world.

But then, too, God created Adam to be the lord and head of creation He gave him dominion over the lower orders of creation (Gen. 1:26-27) Adam was, therefore, in a sense, the first king of the world.

All this Satan knew and could not bear. He was envious and jealous of man, and therefore determined to overthrow him. He purposed to dethrone man and to make him his subject and slave and through him to rule the world for himself. With these great facts before our mental vision we shall be enabled to grasp more fully the meaning of Satan's temptation of Eve and the fall of Adam.

In a threefold temptation, the "serpent" (the Devil and Satan—Rev. 12:9; 20:2) beguiled Eve (Gen 3:1-5).

First, he implied doubt of the Word and benevolence of God (vs. 1)

Second, he boldly and deliberately denied the Word of God (vs. 4).

Third, he appealed to ambition and pride (vs. 5).

In this manner and fashion Satan introduced sin, and Eve, deceived thereby, fell. Adam, perceiving that Eve had sinned, deliberately took and ate of the forbidden fruit that he might share her guilt; and thus he brought sin into the world (I Tim 2:14).

III. When Adam Chose To Obey Satan and Fell, the Race of Mankind Became Sinners and Sinful in and by Him

To the clear and full understanding of this proposition, several points of biblical teaching must be carefully considered and clearly understood.

1. Adam was the federal head of the whole human race and the race was created by God in him. In this connection it will be observed that the word rendered "man" in Genesis 1:26 is very significant when understood and taken in its real true meaning. It comes from the Hebrew word

"Adam" and means "mankind" or "the race." God created Adam but one man, and in him He created the whole race. This is the reason why man is said to be the "offspring" of God (Acts 17:28-29).

God only ever created one man, and in him He created the race of mankind, giving to Adam the physical possibility and power to propagate the race by the process of natural generation. Since Adam, all men came into being by the process of natural generation; that is, by physical birth. Indeed, God is not the immediate and direct Creator of human beings since Adam, or He would be guilty of the creation of the cripples, imbeciles, etc., which are brought into existence.

The creation of Adam is the only creation of mankind for which God is immediately and directly responsible, for since Adam all human beings that have come into existence, have come into existence by natural birth.

2. Adam and Eve both sinned and fell, but this combined fall in the Bible is referred to as the Fall of man. In this connection too, there is a significant fact stated in respect to the record of the creation of man. It is said that "God created *man* in His own image, in the image of God created He *him*; male and female created He *them*" (Gen. 1:27).

In the preceding verse of this same chapter we have the record of the statement which God made in respect to His purpose to make or create man. In verse 27 and in chapter 2, verses 7 and 21-24, we have the record which describes the Divine act of the creation of man.

By a careful study of these passages it will be seen, first of all, that Eve was created in Adam and was later taken out of him by a special act and operation of God.

And furthermore, it will be seen that after Eve had been taken out of Adam by a special act and operation of God, Adam owned and acknowledged that she was bone of his bones, and flesh of his flesh, and called her "Woman, because she was taken out of man" (Gen. 2:23). Adam and Eve were joined as one, and in the mind and purpose of God were a unit. Because they were a unit, the sin and fall of both is the sin and fall of man. And since the race of mankind were created in Adam, they became the sharers of his fall and sin.

It is obvious that the Scriptures teach that the actual sin of Adam is actually transferred to those who by natural generation are "in Adam" (Rom. 5:12-14).

Adam drew down the entire race of mankind, of which he was the federal head, into his own sin and ruin. His sin extended far beyond himself, in consequence and influence. His sin is the human cause of all sin in the world. His sin wrought the moral ruin of the whole human family.

3. All who are "in Adam" by natural generation are said to have sinned in him and are also become possessed of the Adamic nature. Because of the fact that man has sinned in Adam, he inherits a fallen sinful nature (Gen. 5:3; Job 15:14; 25:4).

Men do not now fall by their first sin; they are born fallen, sinful sons of Adam (Ps. 51:5; John 3:6; Rom. 7:18).

Men do not become sinful by sinning, but they sin because they are sinful (I John 1:8).

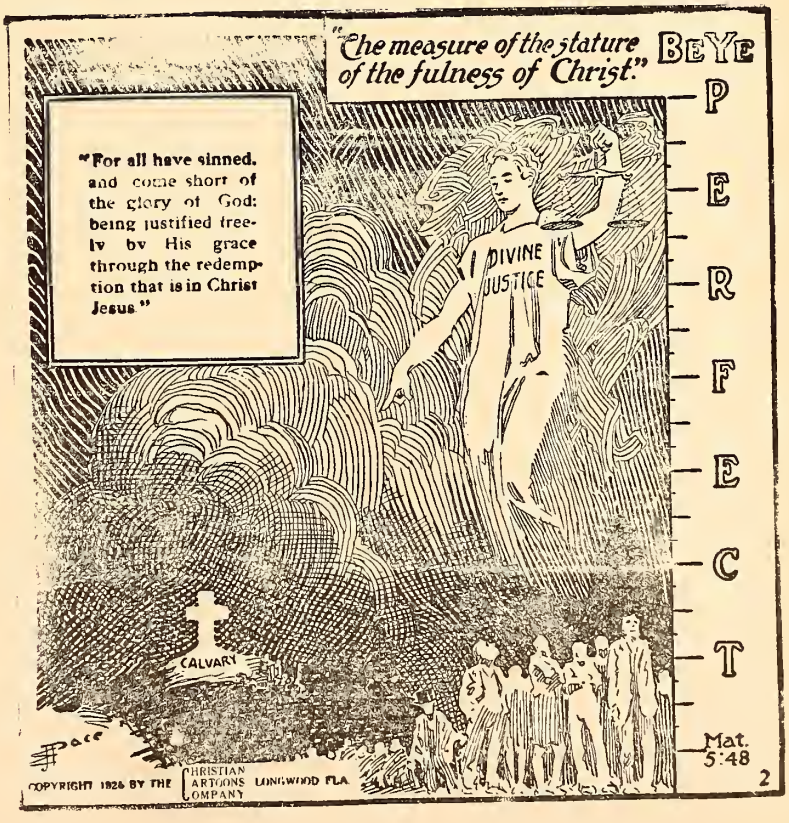
No child needs to be taught to sin; to sin is natural and therefore quite easy.

Then again, because of the fact that man has sinned in Adam and has a sinful nature, he has proven himself under Divine test to be a sinner by practice (Rom. 3:23) and is under sin (Rom. 3:9; Gal. 3:22).

Sin therefore is universal; all mankind in Adam are both sinful and sinners. There is none good, neither is there any good in any one. The whole world is "guilty before God" (Rom. 3:19), and "all have sinned" (Rom. 3:23). We may think well of ourselves, or people may think well of us, but this is the sentence of God and it is just and true. In respect to sinfulness and the guilt of sin before God, "there is no difference," though there may be a difference between men in respect to the evil practices of sin.

Another has aptly said, "Men differ from one another in moral character, even as they differ in the tones of their voice, the height of their stature, or the beauty of their countenance. But though these differences appear to us to be very great, in God's sight there is but one common standard for sin. On the earth's surface there are high mountains and deep valleys; but if we could rise with the eagle, and look down upon the earth, the mountains would be brought low, and the earth would appear as one smooth, convex bend. And as God looks down from Heaven, His dwelling-place, upon the hearts of men, in His sight there is 'no difference.' The high mountain-tops of morality and the deep valleys of degradation and sin seem as one, when compared with the exceeding greatness of His holiness."

Since all men are sinners in the sight of a holy God, being guilty of offending His Holiness and violating His Holy Law, they are, therefore, under just condemnation. All men by nature are under the sentence of death and rest under the wrath of God. Apart from Divine help, man is utterly lost and hopelessly ruined. The natural condition of man demands a Divine salvation, or else man is eternally lost. Herein lies the universal need of salvation.



Salvation from the PENALTY OF SIN

JOHN R. STEVENSON
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"On a Sabbath evening in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once; that if possible I would make my peace with God." These are the words of Charles G. Finney, a lawyer, trained in legal matters, with a full understanding of his own spiritual condition and the dread of an approaching Judgment Day.

"Yes, I will accept today ,or I will die in the attempt." Lawyer Finney knew the implications of law and it was not difficult for him to understand that he was a lost soul. He knew his Bible well enough to know that "the wages of sin is death" (Rom. 6:23).

Charles Finney knew that he was regarded as a cultured, highly respected member of his community but Charles Finney also knew that the law did not regard persons.

And so with this burden on his soul he went into the woods one day, believing that if he could be alone with God, far from the prying eyes of man, he could settle the question. But he was prouder than he knew and when he tried to pray, every song of a bird, every rustle of a blade of grass disturbed him. He did not want to be seen. He was ashamed. He could not pray. A few words would come but they were without heart. Opening his eyes he looked around. It would not do for anyone to see him. For the people of town to hear that Lawyer Finney was seen praying on his knees in the woods would never do.

"Just at that moment I again thought I heard soneone approaching and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God, took such powerful possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and devils in hell surrounded me. 'What,' I said, 'such a degraded sinner as I am, on my knees confessing my sins to the great and Holy God; and ashamed to have any human being, and a sinner like myself, find me on my knees endeavoring to make my peace with God!' "

It was not long before he found the way to full pardon and forgiveness in Christ. "Then shall ye go and pray unto Me, and I will hearken unto you. Then shall ye seek Me and find Me when ye shall search for Me with all your heart" (Jer. 29:13).

In his autobiography Charles Finney describes how he was saved from the penalty of sin. In the first place, he describes the reality and fulness of the atonement of Christ.

I. THE REALITY AND FULNESS OF THE ATONEMENT OF CHRIST

As one reads Finney's writings, one cannot fail to be impressed with his conception of the atonement as being something which had been fully accomplished by Jesus Christ on the Cross. He had no patience with groaning sinners who were under conviction of sin for days. No long praying through to salvation was toler ated by him. "Every moment you are groaning at the mourners' bench is an insult to God. The gift of salvation is offered you freely in Christ Accept now! Accept immediately! You cannot add anything to that righteousness which Christ has accomplished for us on the Cross." He shocked the Presbyterians in his day by declaring that anyone could be saved, that all a sinner had to do was to accept what God offered to all mankind. And, of course, Finney was right. Presbyterians in that day had been lulled to sleep in their pews in the belief that no one could be saved unless they belonged to the elect and that if you did belong to the elect, you could not help but be saved. That was a travesty of the Gospel.

II. THE NECESSITY OF ABSOLUTE SURRENDER

Finney well knew by experienc what had hindered him in his search for peace. He knew that as soon a he had brought his pride into subjection, the way to God was oper He tells how a young lady wa brought under conviction in one o his meetings and how, in spite of al her praying and tears, she could no find peace. Finney prayed with he and tried to find the hindrance. The young lady herself did not seem to know. Finally, in an act of despair she tore an ornament out of her hair and suddenly found peace with God She had been unwilling to surrende this ornament. God requires absolute surrender. Might not this be the reason so many church members live in spiritual ignorance? "I do not see why I should have to give up this—o that!" The answer is, you must give up everything—if it stands betwee you and God.

Like all other men whom God ha used down through the ages, the doctrines Finney preached were the same as have always been preached in the great revivals. He taught tha all men were sinners. "There is none righteous, no not one" (Rom. 3:10) He taught that no man could be saved by any good in himself. "Therefore by the deeds of the law shal no flesh be justified in His sight (Rom. 3:20). He taught that the penalty for sin must be met and tha Christ had fully met all the requirements of the law—"That He might be just and the Justifier of him which believeth in Jesus" (Rom. 3:26).

Finney tells how he was able to win many lawyers to Christ because they were trained in legal matter and had no difficulty in understanding how one man could pay the penalty for another.

He taught, as all Spirit-filled evangelists have taught from the Apostle Paul down to Wesley and fron

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Salvation from the POWER OF SIN

ERNEST E. LOTT

THERE ARE three phases or tenses to salvation—past, present, and future. We were saved, we are being saved, and we shall be saved. We were saved from the *penalty* of sin, we are saved from the *power* of sin, and we shall be saved from the *presence* of sin. The Scripture uses the same word, "salvation," for all three tenses:

Past—Titus 2:11:

> For the grace of God that bringeth salvation hath appeared to all men.

Present—Phil. 2:12:

> Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Future—Rom. 13:11:

> And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

In this study we are especially interested in the middle one, salvation from the power of sin. Some people are perfectly content to view salvation as a treasure which one puts away in a strong box and which will not be needed until the judgment day. We shall endeavor to throw enough light on this subject to dispel all doubt as to what God's Word has to say about it.

After studying many verses on the subject, we have come to the conclusion that salvation from the power of sin can be argued from four standpoints: *logic, cause and effect, example,* and *obedience.*

I. LOGIC

The One Who died for us and has promised to come back for us can surely *keep* us until that time.

When Christ died for man on the cross He did something that man could not do for himself, else why should Christ have come? He paid sin's penalty—hence was victor over sin and all its consequences. Now if man was unable to save himself from sin's *penalty,* he likewise was unable to save himself from sin's *power.* Christ Who was able to save men from *hell* is able to save them from *defeat* in this life.

In the following passage we learn that "good works" was part of God's plan for saved people.

> Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works (Titus 2:14).

Good works is the natural result of being born again.

In another verse we learn that the Christian is victor over tribulation, distress, famine, peril and sword (Rom. 8:35) through Christ's finished work.

> Nay, in all these things we are more than conquerors, through Him that loved us (Rom. 8:37).

When we turn to First Corinthians 15:57 we learn that victory over death is accomplished through our Lord Jesus Christ. However, we are not concerned about death in this study but defeat in the Christian life. Well, let us look at the next verse—

> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58).

Did you notice that word "therefore"? The presence of that adverb links the victory of the cross with the victory of the Christian life.

When Christ died on the cross He settled once for all (Heb. 10:10) the question of redemption. The problem of Christian victory is likewise a settled, closed issue with God. Note the teaching of this verse—

> Now thanks be unto God, which always causeth us to triumph in Christ (II Cor. 2:14).

The marginal rendition of the last part is "leadeth us in triumph." The word "always" is Spirit-inspired as are all the other words, and means what it implies. The supply of victory is unlimited, inexhaustible.

An interesting and oft-quoted verse is I John 5:4:

> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Do we fully understand this verse? If not, the context is very helpful. From verse three we learn that "overcoming the world" is "keeping His commandments." The world does not do this. From verse five we discover the object of our faith—Jesus Christ. Therefore victory over sin, and obedience to His commandments is made possible through faith in Christ. We must remember that abstract faith alone is insufficient. Our faith must be in a Person.

From these passages we conclude that it is entirely consistent and logical to expect that victory over sin should characterize the Christian life.

Now we investigate our subject from the standpoint of

II. CAUSE AND EFFECT

If some people get saved and change their carnal practices, their friends are going to wonder what happened. Where there is an *effect* there must be a cause.

See how our Lord emphasized this point in Matthew 5:16—

> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

When our friends learn the truth about Who it was that brought this change in our lives, then they will glorify that One.

Christ taught this same thing in another admonition to His disciples.

> By this shall all men know that ye are My disciples, if ye have love one to another.

It is our responsibility to see to

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Prophetic and Dispensational Studies

BY THE EDITOR

DEMOCRACY OR THEOCRACY—*Which?*

ONE of the prominent leaders among the forces of modernism or liberalism is quoted as having made some very strange assertions in an address delivered a few years ago, in connection with an eulogy of George Washington, the father of these United States. He based his remarks upon the prophecies of Isaiah, and insisted that in the principles of the Messianic prophecies, as given by Isaiah, lay the sources of George Washington's fruitful service.

The speaker is quoted as saying, "Isaiah foresees a nation whose governance is based on a universal aristocracy of character, whose justice is upheld by an enlightened and virtuous democracy; whose rulers reign in righteousness; whose leaders, one and all, are sources of shelter and refreshment for a happy and contented people. This blessed estate is still to seek. Yet it is perceptibly nearer to us than it was to Isaiah, because of the illustrious Virginian and Colonial gentleman, who, though unseen by us, always is present with us and draws our souls to his as flame is drawn to flame.

"He was always true to his fundamental self and more careful of his conscience than of the world's ephemeral judgments. He had the courage of his Norman blood and the dogged stability of his Anglo-Saxon tradition to be what so few of us are —proudly independent of the prejudices and passions by which he was surrounded."

It is not our purpose to make any remarks about George Washington, either as to the sources of the principles by which he was actuated or the services he rendered to his country and nation. George Washington was a great man, and insofar as the Hand of God is seen in the lives and histories of nations during the time of the absence of God's Kingdom in manifestation, he was no doubt raised up of God for his day and time. We sincerely and greatly respect the memory of George Washington, and regard him as having been one of the greatest, if not the greatest, statesman in the history of our nation. But this is not the phrase of the quoted speaker's address to which we wish to call attention; it is rather to his application of the Messianic principles, as given in the prophecies of Isaiah.

We can conceive of no greater spiritual blindness than that manifested by these remarks. This quotation is nothing more than the ramblings of the natural mind. It is utterly devoid of real and genuine Biblical exegesis. It is far from dealing honestly with the Holy Scriptures, because it reads into the Scriptures the ideas and beliefs of a mortal man, and makes them say what they do not say, instead of accepting what they do say, in its literal and logical sense. How any one can rise up and tell the world that Isaiah beheld our democracy, in the Messianic prophecies which he uttered, is beyond the comprehension of enlightened intelligence. And furthermore, it is the action of a blindness that leads to utter foolishness and absurdity.

Think of it! We have come upon a day and time when the "rule by the people and for the people" is threatened with collapse, a day and time when the whole world is trembling with fear and apprehension because of the prevailing lawlessness, unrest, and manifest spirit of revolution. We have come upon a day and time when there is not far distant, by all indication, the condition predicted by our Lord and Saviour, when there will be "upon the earth distress of nations, with perplexity" (Luke 21: 25). And in the face of these prevailing conditions, this prophet of modernism tells us that Isaiah beheld a picture of our democracy. Of course, he admits that "This blessed estate is still to seek," but goes right on to say that it is "perceptibly nearer to us that it was to Isaiah, because of the illustrious Virginian and Colonial gentleman," meaning George Washington. His hope of the fulfilment and realization of Isaiah's Messianic prophecies clearly lies in the democracy founded by the father of our country. What terrible blindness! Yes, what unspeakable deception! When man puts his trust in any one man or in mankind organized into any form of human government, he is sure to be disappointed in the end. Over against such folly we place the words of this same Isaiah, when he says, "Cease ye from man, whose breath is in his nostrils: for wherein is he accounted of?" (Isa. 2:22)

Democracy cannot bring about a state of righteousness, universal peace and prosperity that will lead to happiness and contentment. Democracy cannot save the world. Neither did the Prophet Isaiah behold a democracy. He saw a theocracy. He predicts the coming of a Heavenly King, the Prince of Peace, of Whom he says, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. 9:7). This coming King is a "rod out of the stem of Jesse," and a "Branch" out of his roots (Isa. 11: 1). He will be possessed of infinite wisdom, and will administer the government with perfect and absolute righteousness and justice, and He will arbitrate between the nations and put an end to all war in the earth. In this day and reign there will come to pass a social regeneration that will mean the transformation of Israel, the nations, the savage and blood-thirsty brute creation, and the creation itself, and then, there will be righteousness, peace, prosperity, safety and joy in the earth.

We note that in the latter chapters of his great prophecy, Isaiah describes in glowing language the matchless Kingdom under the Messiah, the Lord Jesus Christ, picturing its blessedness and glory, even looking beyond it and out into the eternal days of Israel's blessedness in the new earth. This Kingdom will be the theocratic reign of the God of Heaven over the earth, in the Person of His blessed Son, our Lord and Saviour Jesus Christ.

This Kingdom will not be set up on earth through popular vote, neither through legislation of the existing functioning governments, nor yet through the efforts of the professing church by the processes of education, Christianization, reformation, and the advancement of humanity, but it will be set up with the return of the King, our Lord Jesus Christ, back to this earth, in visible and bodily form. He will, at His return, take the throne of David, and reign as "King of kings, and Lord of lords," and then "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever" (Rev. 11:15, A. S. V.). This is God's program, and it originated and centered in the purposes of His own mind and will, and is therefore invincible against being hindered or frustrated; it is as certain of coming to pass in God's own time as the character of God is eternal and unchangeable. God's plan for world government is not that of a democracy, but of a theocracy. And we take our stand with God and His Word.

In confirmation of these statements we call attention to a few very enlightening New Testament Scriptures. In the first place, it is to be observed that at the ascension of

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Answering You

Conducted By C. Reuben Lindquist

Where does the Bible state that it is wrong to smoke?

While the Bible does not mention specifically that smoking is one of the wrong things in the life of the believer, neither does it catalog a host of other things which are detrimental to the Christian's life. It is evident that smoking is a habit indulged in by the worldly crowd and therefore can be classified as one of the "worldly lusts." We read in I Peter 2:11-12: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." As strangers and pilgrims here upon this earth, we Christians are called upon to live a "separated life," not conformed to the fashions of this world, nor given over to the satisfying of the natural appetites. God has given to us in the Person of His Son, "All things richly to enjoy." "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

A Wisconsin writer asks: "Is it not unscriptural to say that Judas will be brought back in the person of the Anti-Christ?"

There is nothing in Scripture to indicate that Judas will be reincarnated in the person of the Anti-Christ. In recent years there has been a good deal of speculation as to who the Anti-Christ will be. While all of the dictators of the present time manifest characteristics which will be inherent in the person of the Anti-Christ, we have no definite Scripture basis to believe that he is to be the reincarnation of Judas or any other renegade or apostate who might have lived in previous times. We believe according to the Scripture that in due time, this "Man of Sin" will be revealed or manifested and that he will not be like anyone that ever preceded him nor anyone that is to follow him. Many have drawn the conclusion that because Anti-Christ is Satan's counterfeit of the true Christ, he must have pre-existed at some time. There is no biblical reason for this conclusion.

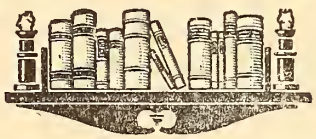
A Florida reader writes: "Lately I have been asked to buy War Bonds for a church, said bond supposed to be used for building fund. I cannot just understand why or under what reasoning these churches, or rather church members, can take their tithes to finance an earthly government. I thought that if we tithe we are to bring 'tithes and offerings' unto God. This matter has disturbed me no little bit and I'd like any comforting words you can give me."

We believe that tithing involves the meeting of our personal responsibility to the Lord. The Word prescribes that one-tenth of the individual income shall be presented to the Lord. It therefore follows that such monies as comprise the tithe should not be used to meet or satisfy personal ambitions or obligations, but that tithe money should be placed in such channels as will directly promote the Lord's work in the proclamation of the Gospel, and not to be used as an investment for the Lord.

The purchasing of War Bonds not only constitutes a personal investment, but is considered a patriotic duty and responsibility to our country. Therefore, we do not feel that it is consistent with Scripture that tithe money be used for the purchase of War Bonds, even though these Bonds be designated for some Christian worker, or Institution or Christian testimony upon maturity. Monies invested in War Bonds should be over and above the tithe. Such investment should be taken out of the individual's income only after the tithe has been set aside. The tithe is rendering unto God the things that are God's. The purchasing of War Bonds is rendering unto Caesar the things that are Caesar's.

Book Reviews

Conducted by
C. Reuben Lindquist



STORM WINDS

Kirk Daniels, a fine young fellow morally, yet filled with unbelief and skepticism, goes through some heart-breaking experiences before he finds the way to the cross of Christ. The testimony of a sweet Christian girl brought him to the realization of his need, but it was only as he faced death that he was willing to acknowledge that need and to accept Him Who could meet the need. It has a glorious ending and the author is to be commended for the way he honors the Saviour throughout the story.

Storm Winds, by Bernard Palmer. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N. W., Grand Rapids, Michigan. 168 pages. Price, $1.00, cloth.

—N. V. S.

THE NAZARINI

A missionary story of strange experiences. It tells how Colin McLean, a missionary doctor, slowly wins his way to the hearts of the people by his willingness to sacrifice his strength to the utmost for the needs of the poor deluded people of French Equatorial Africa. Through a scourge of Bubonic Plague in which he and his co-workers gave themselves almost unto death, they won, to a large degree, the confidence of the natives, until even the king came to know the Lord Jesus Christ.

The Nazarini, by Ella M. Noller. Publishers, Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N. W., Grand Rapids, Michigan. 152 pages. Price, $1.00, cloth.

—N. V. S.

THE SUGAR CREEK GANG IN SCHOOL

The every-day, but nevertheless exciting, happenings in the school days of the Sugar Creek Gang as told in "boy language" by Bill Collins brings the reader close to the heart of a boy in his adolescent years. The story shows how a consecrated teacher can bring home the message of the Gospel through even a childish prank. It also reveals that a boy, although seemingly giving no thought to spiritual things, is none-the-less touched by the story of the Saviour's love. Underlying the whole story is a mystery which makes the boys wonder if, after all, there might not be ghosts. The way the mystery is solved and the boys are caused to sympathize with a soul in need is most helpful. We feel that girls as well as boys will be inspired to better things by the reading of this book.

The Sugar Creek Gang in School, by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 80 pages. Price, 50¢, cloth.

—R. E.

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF FEBRUARY 5

"There remaineth therefore a rest to the people of God" (Heb. 4:9).

"Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

Weariness and Trust

So weary in heart, soul and body and mind;
Too weary to pray, or sweet comfort to find;
Too weary to think, too weary to care;
Too weary to try all life's burdens to bear.
Too weary to rise or to take heart anew;
Almost sunk in despair and weary all through;
Too weary to face all that life has in store,
And longing for rest when the battle is o'er.
Too weary to plan, too weary to win;
Too weary to work in the noise of life's din.
Yes, weary in heart, soul and body and mind;
Too weary to pray or sweet comfort to find.
But oh, not too weary to trust and to rest,
To know that my Father will send me His best:
And oh, not too weary my head to repose
On the bosom of Him Who my weariness knows;
Not too weary to nestle in His mighty arms,
And know He will shield me from all life's alarms,
Not too weary to press close to His loving heart,
To know from His child He will never depart.
Not too weary to know I shall not be alone,
To know that He tenderly cares for His own.
Oh, no, not too weary to trust and to rest,
To know that my Father will send me His best.

Are you weary and worn and tired, fatigued almost to the end of your endurance? Have the burdens grown too heavy to bear? Do you almost cease to care? Has despair crushed down upon you until your very being yearns for rest and release—almost wishes that life's journey were over and that heaven's gates were opening to you saying, "Weary pilgrim, enter in. This is the land where weariness is never known; where life immortal forever reigns."

Dear heart, do not grow too weary; in due season we shall reap if we faint not. Life is full of responsibility, of burdens, of weights, but the great Bearer of burdens has permitted it thus to be. It is because of His infinite love that He allows us to travel a wearisome road. He will safely bear us over the rough places in His almighty arms. Let us rest and rest and rest even amid the noise and stress of this vale of tears. Thus we will find new courage, new strength, new hope and peace that passeth understanding that will keep—yea *keep* securely our hearts and minds through Jesus Christ our Lord.

WEEK OF FEBRUARY 12

"Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was . . . And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:5, 6, 43, 44).

Jesus' Answer

It was Mary and Martha who sent for their Lord,
When trouble came in to molest;
For Lazarus, their brother, was nigh unto death,
And their hearts knew no comfort or rest.

They knew Jesus' power—they knew of His love,
They knew that if Jesus were there
He soon could restore the dear one whom He loved,
And help them their burden to bear.

But still Jesus tarried two days in that place,
E'en when the sad news He had heard,
He seemed not to hasten to go to their aid,
Or send them a comforting word.

And as the days passed, trouble deepened for them,
For Lazarus, their brother, was dead.
Their Lord had not answered their urgent request,
Their hearts sank in sorrow and dread.
But had Christ forgotten and left them alone?
Had He failed when their need was so great?
Did delay in the answer mean no answer at all?
Had their Lord really reached there too late?

Ah, no, Jesus' tarrying meant just one thing,
He waited till hope had all died,
That greater the answer might be when it came,
That God's name might be glorified.

And when Jesus reached there, He called Lazarus forth
From the grave where four days he had lain,
And restored him to Mary and Martha that day;
And turned all their loss into gain.

Have you ever had burdens too heavy to bear?
Have you earnestly pleaded and prayed?
Has the Lord seemed to tarry and not heed your call?
Has the light of your day seemed to fade?

Oh, remember the answer most surely will come
In your Lord's own dear will and His way,
For His ear is listening to every request,
He answers when His children pray.

We are told to ask and we shall receive—to seek and we shall find—to knock and it shall be opened unto us. Yet sometimes we ask implor ingly, with no seeming answer, w seek until our eyes grow dim, an we knock until our hearts are bruise and bleeding and there seems to b no one to open the door. Is there n ear to hear, is there no heart to feel Does Jesus really care?

Nothing seems so awful as Hi silence. But is true prayer ever un answered? No, ah no. God gives thre answers—"yes," "no," and "wait."

Sometimes almost miraculously H gives the very answer for which w plead if in His will.

But again His wisdom and lov say "no." The shadows deepen—an the blow falls, and we sit in dark ness and say that God did not an swer our prayer. But He has perhap answered more truly than if He ha said "yes," for with the answer "no when the cup was not taken awa came His own grace and strengt

(Continued on page 62)

HYMN STORIES

What Ted Roberts Saw As the Congregation Sang

By Robert Harkness

THE ATMOSPHERE was charged with spiritual power. For a few weeks the campaign had been in progress. Increased interest was manifest. The music of the meeting was a proven vehicle of blessing. The great choir, combining its vocal quality with the congregation, made the praise service a never-to-be-forgotten experience. The congregational singing was hearty. The old hymn, with its picturesque message, was sung with unusual fervor. The first and second verses had been sung. "Now let all the men sing that third verse," said the song leader. The city of Liverpool, England, was in the throes of a genuine revival. The Philharmonic Hall was over-crowded. Seats were at a premium. The whole of the floor space of the large auditorium was reserved for men. Soon fifteen hundred robust male voices sang the third verse. And such singing! "Sing it again," exhorted the song leader, "but this time sing it in a whisper—and unaccompanied."

Concerning Ted

People from all walks of life were in the audience. The song service had fused them into one mind. Quite early—to ensure a good seat—Ted arrived. He was not alone. His wife accompanied him. She wanted to be sure that he got into the service so she waited at the door until he found a seat, then she went to the galleries reserved for women. It was a real answer to her prayer just to get him into the building. Many a year had passed since Ted had attended a religious service. He found no delight in such a place and in such company. He preferred the crude excitements of the world and worldly pleasure. He enjoyed the gaity of a wild party. As a promoter of boxing contests, he found keen delight in the thrills of fistic encounter. He indulged freely in intoxicants. His vocabulary was strongly tainted with foul language. His life had become jaded and joyless. He was restless and ill at ease. He was incapable of the happy serenity of implicit faith in God. So deeply had he plunged into the mad orgies of a life of sin, he was blissfully unconscious of its ironic falsity. He was constantly seeking some satisfying activity—seeking but failing to find it.

Unseen Forces

And now he found himself in an unaccustomed environment. During the preliminary song service Ted was mildly interested. He enjoyed singing, and the well-balanced choir pleased him. The phrasing of the hymns—new and old—revealed a tonal quality so delicate in its shadings that only a heart of stone would fail to notice it. And, as the men sang that third verse, something happened to Ted. Back of that service were vast unseen forces—spiritual and powerful. For eleven long years Ted's wife had prayed for his conversion. For several years a small group of godly women had gathered with her in her home each Wednesday night to pray for the wayward Ted. Week after week and year after year they prayed. It seemed at times as if the heavens were brass. Time and time again they wondered if their prayers would ever be answered. And yet they held on. They were women of faith. As Ted persisted in his life of wanton sin, they laid hold on God and refused to accept defeat. They realized that recourse to prayer was the only possible solution of the problem. They were determined to pray through.

Time for Action

In the earlier services of the campaign the broken-hearted wife had sent special requests to the evangelist for prayer for Ted's conversion. There was a record of poignant grief behind her request. Now the time had come for definite action. The tide of spiritual interest was high. "Why not get Ted into the service Wednesday night?" suggested one of the praying women. "Under the sound of the Gospel, where many are accepting Christ, he might make the great decision." And so it was arranged. It took much persuasion and great tact to induce Ted to abandon his weekly boxing match for a revival meeting. Finally he promised and, at last, the little praying band were able to sit in the gallery and pray as Ted sat with the men downstairs.

What Ted Saw

The men stood to sing the third verse. At first they sang with gusto, then, in response to the call of the song director, they sang it unaccompanied, in a whisper.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?

Halfway through the stanza a man sat down and buried his face in his hands. It was Ted Roberts. The mes-

(Continued on page 62)



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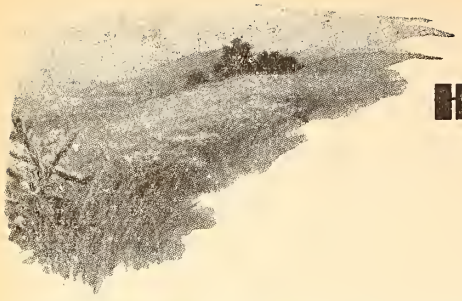
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In the HARVEST FIELD

Conducted by
B. Grace Crooks

GOD has opened an effectual door of radio ministry to the West Indies Mission. The broadcast, "Las Alas del Alba" (Wings of the Morning), is being sponsored by Rev. and Mrs. John A. Huffman of Arlington Heights, Massachusetts, and his radio constituency, and is presented each Sunday morning from 9:00 to 9:30 over CMQ, Havana, at 960 kilocycles, and with short wave at COCQ, 47 or 33 meters. The West Indies Mission, under the direction of Rev. E. V. Thompson, also conducts Bible Institutes in Haiti and Cuba where native Christians are being trained to carry the Gospel to their own people. Volne' Joseph, an illiterate native when he came to the Haiti Institute four years ago, now has well over a thousand Christians under his care in a district of twenty thousand souls, in addition to having eight workers under his supervision.

The Pocket Testament League, Inc., was privileged during the year of 1942 to hold 166 meetings in army camps. Out of a total attendance of 29,099 men, 2,777 professed to accept Christ as Saviour. The League expects, the Lord willing, to double their staff this year so as to put two more teams in the field. At present they are holding meetings in the army camps in Georgia, Alabama, Mississippi, Louisiana, and Texas.

We extend our sincere sympathy to all those associated with the Sudan Interior Mission in the loss of their General Director, Dr. R. V. Bingham, who went Home to be with the Lord on December 8. His summons Home came shortly after completing a letter telling of the Lord's blessing upon the mission during their forty-nine years of ministry. From that letter we glean the following: At the beginning of the year the Mission took as its prayer slogan, "A half-million dollars for the Mission." God did the seemingly impossible in giving them an increase of $100,000 above the highest peak of the previous year. In spite of war hazards and handicaps, the Mission sent 47 missionaries home on furlough last year, and returned 23 from furlough, in addition to sending out 17 new workers. The "Zam Zam" party are making their second attempt to reach the field, and prayers are asked for their protection. The Mission is prayerfully endeavoring to make its Jubilee year—1943—one of soul-winning.

Rev. and Mrs. Max Kronquest enjoy their work at the First Baptist Church of Laingsburg, Michigan, where Mr. Kronquest ('37) is pastor. The Sunday-school is making a continual climb upward in attendance, the prayer meeting has been growing, and there have been a number of conversions recently. Mrs. Kronquest has a Bible class every other Wednesday, a children's meeting on Thursday, and Junior young people's on Sunday. On January 4 the Central Michigan Bible Conference met in the church, and despite the fact that the roads were blocked by heavy snow, there were over 100 at the fellowship supper, and at least 17 pastors represented in the afternoon meeting.

The South America Indian Mission, Inc., asks prayer about the opposition raised against the missionaries and believers in Colombia. In some parts of the interior, the native believers have met with physical violence. There has been a petition circulated that no Protestants be allowed in Rio Hacha. The missionaries in Peru are holding the fort as best they can. Among them is Mrs. Hannah Roach ('30). The mission is unable to send any reinforcements as that country is closed to new missionaries. Furloughs are due and missionaries need rest. Encouraging reports from other territories challenge us to pray for victory in Colombia and Peru.

Rev. Chester M. Savage, former student, is now pastor of the First Baptist Church of Union, Mississippi. This is a church of over 500 members with a modern church building costing $50,000.

The Beth Eden Baptist Church of Denver, of which the Rev. Sam Bradford is pastor, celebrated its fiftieth anniversary on January 13, 1943. The church was organized on January 13, 1892, with thirteen members. It now has over twelve hundred members and is recognized as one of the strongest in the entire Rocky Mountain area. Mrs. Lula Reincke, the oldest member in point of years in the church, but not a charter member, took part on the program, presenting a backward look over fifty years. Mr. Harris, who was chairman of the church's first building committee, spoke of looking forward and Mr. W. S. Lewis, who has been prominent in the building up of the churches at Fruitdale, Golden, and Beth Eden, led in prayer. Mr. Bradford, who has been the pastor at Beth Eden for the past six years, is an instructor at the Institute and a member of the Board of Directors.

CAMPUS NEWS FLASHES

A cordial welcome was extended to Rev. and Mrs. W. S. Hottel upon their return to the Institute on January 21, following fruitful Bible Conferences which Mr. Hottel, President of the Institute, held in the Moravian Church in Nazareth, Pennsylvania; the Walnut Street Baptist Church in Easton, Pennsylvania; in the Calvary Baptist Church of Hazel Park, Michigan, where the Silver Jubilee Singers of Chicago had charge of the singing, and the Eighth Annual Midwinter Conference for Northern Indiana held at the First United Brethren Church of South Bend, Indiana. Dr. Bob Jones, Jr., of Bob Jones College, Tennessee, also shared in this latter service.

The Special Instructor's Hour following the holidays was taught by Rev. Maurice G. Dametz ('22), pastor of the Presbyterian Church at Littleton, Colorado, and member of the Institute Board of Directors.

Mid-semester exams occupied the students' attention from January 25 through February 2, with registration for the second semester occurring on February 3.

The problems, privileges, and possibilities of work among the Jews were presented to the faculty, staff and students gathered in Chapman Hall on the evening of January 12. Rev. J. C. Hoover, President of the West Side Center; Rev. Clarence Harwood ('28), Superintendent; Mr. Earl Poole, Extension Worker; Mrs. Frances Paul Dey, worker at the Center; Mrs. J. W. Baldwin, hospital worker, who has entree' into the Jewish hospitals, were the speakers. The West Side Center is prayerfully contemplating the distribution of Prophecy New Testaments among the Jewish people in Denver. Classes of instruction are to be held for Institute students and Christian workers in Denver who will aid in this worthy work. Prayer is asked that the Lord might go before and open the way.

Recent speakers at the Campus were: Miss Emalou Anderson ('38), missionary among the Navajo Indians in Mentmore, New Mexico; Miss Theresa Robson, Secretary of

(Continued on page 62)



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

LINDQUIST-HESS WEDDING

The marriage of Miss Betty Hess, graduate of the Denver Bible Institute and Denver General Hospital Nurses' School; and Rev. Irving M. Lindquist, Field Secretary of the Berean African Missionary Society, took place on Tuesday evening, January 19, 1943.

Baskets of lovely flowers, as well as green palms, served as a background for the candelabra, which completed the simple decorations at the Berean Fundamental Church, 2047 Glenarm Place.

Mrs. C. Reuben Lindquist played a medley of missionary songs after which a quartet, composed of Rev. C. Reuben Lindquist, Rev. Ernest E. Lott, Rev. E. Glen Lindquist, and Rev. A. H. Yetter sang, "The Riches of Love in Christ Jesus." Then, before the wedding march, Rev. Ernest E. Lott sang the B. A. M. song—a song which portrays the burden for lost souls in Congo and the willingness to go and take the Light of the Gospel unto them.

Just before the wedding march began, the candles were lighted and all but the platform lights were turned out, making a beautiful setting for the bridal party. Rev. E. Glen Lindquist, brother of the groom, was best man, and Miss Dorothy Reich, who is a candidate of the B. A. M. S., was the bridesmaid. Miss Reich wore delicate yellow, and carried a bouquet of yellow roses. The bride was dressed in the conventional wedding gown of white satin and wore a finger-tip veil with a beaded coronet. She carried a bouquet of white roses.

Before the ceremony, Mrs. E. Glen Lindquist and Rev. Ernest E. Lott sang a duet entitled, "Precious Hiding Place." Rev. A. H. Yetter then read the Scripture and led in prayer, after which Rev. C. Reuben Lindquist performed the ceremony.

Following the ceremony, a reception was tendered by the Board of Directors of the B. A. M. S. to over two hundred relatives and friends who attended the wedding. The Officers and Board received, and their wives served.

The bridal couple were much encouraged by the good wishes of their friends and loved ones, as well as by the useful gifts that were given them. Many of the gifts were in money, thus giving the newlyweds the opportunity to buy only those things which would be practical in their home in Africa.

We ask the prayers of God's people for these missionaries, who, before many months elapse, hope to be in the place of God's choice for them. After a brief honeymoon and additional preparation for the field, Mr. and Mrs. Lindquist will start out on their deputation work. We are eager that those churches and groups that have been faithfully standing by any of our missionaries on the field should have an opportunity to see the movies of our work and hear a splendid missionary message. Therefore, invitations will be welcomed and we shall make every effort to include everyone in the itinerary.

★

FIELD NEWS

MUSUKU STATION

We were glad to receive a letter from Mr. Jansen dated December 6. At that time Mr. and Mrs. Jansen were back at Musuku, and since Mr. Jansen did not say anything about his physical condition, we take it that he was feeling much better. He said, "Mrs. Jansen and I are back on the regular school routine. We are getting ready for Christmas, at which time we expect to have a time of rich blessing. We have invited Christians from the surrounding mines and villages to come for a time of spiritual feasting. Mrs. Jansen is teaching her children in the choir to sing "Joy to the World" in four part harmony. Last Christmas they sang "Silent Night."

★

WORKING ON THE NEW MISSION SITE

"We brought from Ikozi, the brick press (taken apart) and left it at Mbage (20 miles from Musuku). Last week, after we got the work caught up at Musuku, we sent a number of our boys and men to Mbage to get the brick press, while I, together with the smaller boys, went to the new site, Katante. By night of the first day we had finished a little leaf house, size 8x12, for my use. It proved to have a good roof, for although it rained hard, I remained dry. My boys stayed in an old house nearby. The next two days were spent in building two houses about the same size as the first, for the boys to use; also three sheds for cooking, etc.

"The brick machine arrived on the second day and I busied myself reassembling it on the third day, on which day Mrs. Jansen and some of the girls came to see the new camp. We left in the evening, leaving the brick press inside one of the houses; also two workmen to see that none of the 'irons' of the press walked off in our absence. In January I hope to go out with a bunch of boys and make some brick to build a small storehouse which we can use for living quarters until we can build some sort of a house for ourselves."

We wish to lay the burden of prayer upon the hearts of our readers in behalf of Mr. and Mrs. Jansen. Mr. Jansen was ill for some weeks, but he is evidently feeling better now. Pray that both the Jansens and Miss Johnson and Mrs. Amie shall be strengthened to carry on. Also pray that they shall soon have the needed funds for the permanent buildings that are so sorely needed on the field.

★

IKOZI STATION

Mrs. Amie and Miss Johnson are both carrying on at Ikozi. Mrs. Amie is superintending the industrial and building end of the work, with Mr. Jansen coming to Ikozi every few weeks to help them over the hard places. Miss Johnson has charge of the house boys and the school.

In a letter recently received, but dated November 29, Mrs. Amie says, "Work is the order of the day. I am more and more convinced, as the days go by that one cannot leave our workmen and outside workers very long without being there to oversee the job. A strong kapita keeps going as long as someone is prodding him, and I have surely done plenty of that.

"The foundation that lies below the ground is coming along fine. When that is done, we shall start the upper foundation with pretty gray stone. I went up the other morning with Simona and three men to the place where the stone is, and we broke up a lot of stone. It is not so hard to break as one would think."

(Continued on page 62)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CONSIDER THE LILIES

Matthew 6:28

Introduction: This is a Divine Exhortation from the Lord Jesus Christ Himself.

I. A Consideration of the Lilies Reveals the Designing Hand of God
   1. All lilies essentially the same; reveal design in the universe.

II. A Consideration of the Lilies Reveals the Infinite Care of God
   1. You cannot paint the lily.
   2. An infinitely tender hand is at work here.

III. A Consideration of the Lilies Reveals the Fact that God Loves Beauty
   1. Socrates said: Lord, make me beautiful within.
   2. The beauty of holiness is true beauty.

—J. R. S.

●

"FAITH"

"In the latter times"

I. Some shall depart from the faith
   I Tim. 4:1

II. Some shall deny the faith
   I Tim. 5:8

III. Some shall cast off their first faith
   I Tim. 5:12

IV. Some shall be seduced from the faith
   I Tim. 6:10

V. Some shall err concerning the faith
   I Tim. 6:21

VI. Some shall overthrow the faith of others
   II Tim. 3:18

VII. Some shall be reprobate concerning the faith
   II Tim. 3:8

Conclusion: Is it any wonder that Jude exhorts Christians to "earnestly contend for the faith"? (Jude 3)

—J. M. H.

●

THE CHRISTIAN'S CALLING

I. Called from Labor to Rest
   Matt. 11:28

II. Called from Death to Life
   I John 3:14

III. Called from Bondage to Liberty
   Gal. 5:13

IV. Called from Darkness into Light
   I Pet. 2:9

V. Called from Bondage to Peace
   I Cor. 7:15

VI. Called to the Fellowship of His Son
   I Cor. 1:9

—J. A.

●

THE BREATH OF THE LORD

What It Accomplishes

I. The Creation of the World
   Ps. 33:6

II. The Animation of Man
   Gen. 2:7

III. The Inspiration of Scripture (God breathed)
   II Tim. 3:16

IV. The Communication of Power
   John 20:22

V. The Origination of Eternal Fire
   Isa. 30:33

VI. The Destruction of the Wicked
   Job 4:9

VII. The Formation of Frost
   Job 37:10

—T. B.

●

SALVATION

Introduction:

Scripture clearly reveals the fact that mankind (both Jews and Gentiles) is guilty before a holy God and in a state of spiritual death and under the power of evil (Rom. 3:19-23: Eph. 2:1-3).

Since this is the condition of man by nature, salvation from sin is the supreme need of all men. As physical beings, mankind has many needs, but as normal beings, mankind has but one great need, namely, the need of salvation from sin. Apart from salvation, men are eternally under the wrath of God (John 3:36; Rev. 20:15).

I. THE WORD "SALVATION" AS USED IN THE NEW TESTAMENT INCLUDES A THREEFOLD DELIVERANCE.

The word "salvation" is so comprehensive that it includes all the work God does for man from the initial salvation until his final glorification.

1. *Salvation Includes a Deliverance from Past Sins, Removing the Guilt of Sin and Bringing Forgiveness and Justification* (II Tim. 1:9; I Cor. 15:2; Rom. 5:1).
2. *Salvation also Includes a Present and Continuous Deliverance from the Reigning Power and the Ways of Sin by the Indwelling Holy Spirit* (Heb. 7:25; Gal. 5:16).
3. *Salvation Likewise Includes a Future Deliverance from the Very Taint and Presence of Sin in Glorification at the Coming of Christ for the Saints* (Heb. 9:28; Phil. 3:20; Rom. 8:29; I Thess. 4:16-17).

II. SALVATION IN ITS ENTIRETY IS PURE AND SOVEREIGN GRACE.

This question viewed negatively and positively in the light of scriptural teaching brings to light the fact that man is utterly shut up to grace for salvation.

1. *Salvation Is Apart from Religion* (Gal. 1:13-16).
2. *Salvation Is Not by the Law* (Rom. 3:20).
3. *Salvation Is Not by Works* (Tit. 3:5).
4. *Salvation Is by Grace through Faith and That Not from Man* (Acts 13:39; Rom. 3::24; 5:1; Eph. 2:8-10).
5. *Salvation Is by the Precious Blood of Christ* (I Pet. 1:18-19; Eph. 1:7; Heb. 9:22; Rev. 1:5 A.S.V.).
6. *Salvation Is Obtained by Receiving Jesus Christ and Believing in Him* (John 1:12; Acts 16:31).

—W. S. H.

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PICKED UP HERE AND THERE

In order to have the peace of God, we must have the God of Peace.

Christ alone can save the world,
But Christ can't save the world alone;
He needs you for a Gospel Herald;
He needs your help to make Him known.

True love is known by what it is willing to sacrifice for the one loved.

If you ever allow yourself to be pleased by those who speak well of you, to that extent will you be capable of being grieved by those who speak ill of you.

We need not always ask God for what we need; we may also thank Him for what we have.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

NORWAY'S BIBLES

It is a surprise to learn that neither Britain nor America stand first in the per capita distribution of the Bible. That honor belongs to Norway. Moreover, during the last three years, since the beginning of the war, the sale of Bibles reached the highest peak in the century and a quarter of the ministry of the Norwegian Bible Society. It is well that the people are so well supplied with the Word of God, for a recent order by Reichskommissar Terboven prohibits further sale of paper to the Norwegian Bible Society. —*The Alliance Weekly*

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TRANSLATING IN PRISON

Word reaching the United States from Norway indicates that Bishop Eivind Joseph Berggrav, head of the Norwegian Church who has been imprisoned by the Nazis, has begun the translation of the New Testament into modern Norwegian while he is in prison. Due to efforts to replace several dialects of the country by a Norway-wide tongue, a new translation has become a matter of importance during recent years. Bishop Berggrav is starting by translating the Epistles written by St. Paul while a prisoner in Rome.—*Selected*

●

THE ACCURACY OF THE BIBLE

Though scientists (so-called) have repeatedly challenged its affirmations on natural subjects, yet, as true knowledge progresses, the spade of the archeologist, the telescope of the astronomer, the laboratory of the chemist, the observations of the naturalist, strikingly confirm the exactness of the scientific statements of the Bible. Therefore, where human knowledge may seem to disagree with its pages, the humble and devout student may boldly claim:

"Thy commandments make me wiser than my opponents, For they are ever with me; I have more understanding than all my teachers, For Thy testimonies are my meditation; I understand more than the aged, Because I have kept Thy precepts" (Ps. 119:98-100). —*Selected*

CONDITIONS IN PHILIPPINES

While the churches and mission boards that have missionaries in the Philippine Islands have had no direct word or other contact from their scores of representatives in churches and schools there since Manila fell into Japanese hands, there is increasing evidence that these men and women are being well treated and that many of them, if not all, are carrying on some of their former activities among the Filipino people. A recent Tokyo broadcast confirms earlier information that American missionaries were at first interned, then released on condition they would do strictly missionary work. Now the Board of Missions of the Methodist Church has received through the American Red Cross, relayed by the Japanese Red Cross, a message from Superintendent Ernest E. Tuck, of Manila, that he and his group of some 25 Methodist missionaries are "safe and well." Presbyterians, Congregationalists, and some others have somewhat similar assurances. —*News in the World of Religion*

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THE BIBLE, A "TOP SHELF" COMMODITY

The American Bible Society's declaration that American people buy, reverence and respect, but do not read the Gospel, is disconcerting but not wholly unexpected news.

There is a genuine reproach of this neglect in the news that American men in service are "devouring" the Scriptures and that copies of the Bible are next to impossible to obtain in Norway. The situation is another example par excellence of the truth of Ann Hathaway's superbly timed feature in which she stressed that most of us like what's on the top shelf best. The harder it is to get the more we want it.

A shortage of Bibles in America might produce a number of revealing reactions. A temporary Scriptural dearth might be a healthy thing for the Christian faith if it would deepen our appreciation and use of the Bible. —*Selected*

SHOOTING WEALTH AWAY

Something of what the war is costing may be gathered from these figures given in the *Alabama Christian Advocate*, quoting the *Birmingham News*: "Every time one of our battleships discharges one of its 16-inch guns, two average acres of cotton are required, for it takes a bale of cotton to provide enough powder for shooting that shell. To shoot that one shell, there is needed enough alcohol from a fifth of an acre of sugar cane or one and a half acres of wheat. But the United States had 17 battleships in commission, and each of them has an average of 10 large guns, either 14- or 16-inch. If each of those guns should be shot ten times in some battle, it would mean the firing away of 3,400 acres of cotton and 2,550 acres of wheat." Furthermore, it is reported, we are spending on the war $100,000,000 a week.

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WASTED FOOD

From reliable statistics we learn that this country uses more than 56,000,000 bushels of grain; 150,000,000 pounds of sugar, and 163,000,000 pounds of molasses annually in production of liquor. —*Selected*

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THE FATHER OF MADAME CHIANG

Some time in the last century a poor and friendless Chinese boy in one of the seaport cities of China smuggled himself on board an American brig and stowed himself away. After the ship had sailed, he had to steal out of his hiding place and dispute with the rats about any piece of food that had been left. One night, however, a sailor caught him and dragged him before the captain. In those days there was a chance of his being at once thrown overboard. But the captain was a Christian man and spared his life, and for the rest of the voyage work was given him.

Upon arrival in Baltimore, the captain handed him over to his minister, who in turn placed him in a humble home, but at the same time the best Christian home he knew. The lad was sent to school, where he showed unusual intelligence, and was later assisted in getting a college education. He then returned to China to be of service there. He married, and his wife became, like himself, a Christian. He had three daughters, of whom one became the wife of Dr. Sun Yat-sen, creator of the Chinese Republic; another the wife of Dr. Chiang Kai-shek, now Generalissimo of China, and the third the wife of China's present Finance Minister.

—*China's Millions*

The Days of Youth



ELEANOR OF GREENFIELD

BY FLORENCE TAFT FOWLER

Eleanor Woodworth was ten and resourceful. With an independent spirit but a tender heart she entered into her task with a zest which put many an older citizen of Greenfield to shame. To be sure she was an enterprising citizen long before the populace knew her ability. But her family knew, and Sam Higgins knew, and above all, Nettie, her fifteen-year-old sister knew, not only her resourcefulness, but her tender heart. Being the constant companion of her father, whom she adored above all others, Eleanor had learned many lessons which made her fully trustworthy and able to meet the issues of her young life in a manner that surprised even her family—at times. So we say she was ten and resourceful. God bless her!

The watermelon patch on this specific occasion was the resource and her sister Nettie her inspiration. Eleanor had been watching Nettie at her work. How tired and pale she looked as she kneaded the huge batch of dough that was to be formed into loaves and baked. Then there were the doughnuts to be made and the pies and cakes. Nettie was but a slip of a girl of fifteen and this was her responsibility for the big family. For were there not ten or more mouths to be fed and Mother Woodworth not able to do all the work? Each one had her task in the home. And that was as it should have been. In those days everyone felt that way and Nettie was not complaining because of her hard work or long hours. She loved it. But Eleanor noticed her sister's need and set about to remedy it. This home baking business was simply more than Nettie could bear when the days were so warm and Nettie felt so weary, thought Eleanor.

In Eleanor's case to think was to act. Even when she was ten that was so. And that was before Greenfield was Springwells and before Springwells was Fordson and before Fordson was Dearborn. For Eleanor Woodworth lived for more than three score and ten years in the same house and as the years passed beneath her feet and the country grew into a village and the village grew into a town and the town grew to a thriving industrial city, it changed its name with its every passing fancy, or, at any rate, its every stage of development. And when Eleanor lived in the days of the lovely Greenfield countryside with the tilled acres stretching out to meet the woodlands and the green open fields beckoning her to their liberty and freedom, her young soul craved the action that her mind contrived and designed. Nor was she restricted in her planning by her older brothers or sisters nor her father or mother. Indeed Pa Woodworth was her champion. She was his youngest. "Let the child alone," he would say, "when she is older she will need the lessons she is learning by this experience. Let her think and act. She is not doing anything wrong."

So that is how *this* story happened. And this is how Sam Higgins got into the story. (For want of his real name which has been lost with the passing of the years, along with the passing of the horses and carriages and his old-fashioned delivery wagon, we call him Sam Higgins.)

Once a week Sam passed the big brick house on the main road where Eleanor lived. She had seen him many times before and read the sign on the wagon—"Quality Bakery." It was a Detroit concern making regular deliveries to a neighboring town. So Eleanor, perched on the corner gatepost, waited for him. Down the highway she saw his familiar horse and wagon and flew to the roadside as he approached. Sam saw her salute and jerked up old Dobs to attention.

"Well, well, Missie, be you in highway robbery bizness, or be you a new customer today?" he chuckled.

"Got lots of good things to sell, Mister? I want to see what you've got." A brief chat and the bargain was made. When he passed the next time, the delivery was to be made.

Gaily Eleanor went about her tasks until the appointed day arrived. Not one word had she breathed to a soul. This was her surprise. Not even Pa was consulted as to his opinion in the business venture. Anyway Pa would not care. They were pals. Eleanor knew her Pa and was sure he would understand. So early in the morning, with eager blue eyes sparkling with delight, she hurried to the big watermelon patch. Thump, thump, thump, thump, thump, thump! She listened with an ear held close to each melon as with forefinger and thumb she thumped them to test their ripeness. Here and there she moved briskly through the patch and pulled the stems from the vines as each big green melon met the test. Had she not seen her father do the same many times before? In a little while there were a dozen perfect watermelons, her father's pride of the field, reposing in a pile on the ground. She stood and surveyed them for a moment. Perhaps she better add one or two more. This done, she went for her father's wheelbarrow.

Her task had now begun. Her arms just reached from handle to handle. So she must grasp them with her arms fully extended. This was difficult, but not too hard, for even in her childish days Eleanor believed that where there was a will there was a way. The melons were heavy and Eleanor was only ten, but lithe and wiry. One at a time she lifted them into the big wheelbarrow. One at a time she wheeled them from the field up the long path to the roadside. With many stops to rest before the work was completed, she finally landed the last melon safe and sound in the shade of the big trees beside the road where Sam Higgins would soon draw up with his bakery wagon.

She had not long to wait for she saw him coming far down the dusty road. Sam Higgins was the most important personage in all the world to Eleanor that day. She was well-nigh bursting with eagerness to see him. If the President of the United States had been arriving in Greenfield, the populace of the countryside could not have been more excited than Eleanor was when Sam with his cheerful "Hello!" pulled up the old bay Dobs to a dead stop and threw down the lines beside the watermelons.

"Well, if I ain't a sinner! What? Me — Sam Higgins — gettin' sich a load as that of yer Pa's prize melons?

Them is fit fer the county fair! How ever did yer Pa part with that many?

"He, why he didn't, Mister Higgins. I'm handlin' these melons today."

"What? You little Miss? Did you bring these up here from that patch down there?" Pointing to the field beyond he looked at the child in amazement.

"Yes sir, Mister Higgins. They're all ripe too."

"You mean to say you picked 'em, Child?"

"Of course, Mister Higgins. My father taught me how. Lots of times I have picked them for him."

Sam Higgins with a questioning look began thumping one and then another. Looking up he saw a pained expression on the child's face as she watched him in silence. Her intelligence was being questioned she knew.

"Oh, I—I'm sorry, sorry little girl. Of course, of course they are ripe. Just my habit! Always test melons that way when I see a pile of 'em. Land sakes, what a lot of beauties! What do you want for all that?"

"Oh, 'bout everything that's good. Bread, lots and lots of bread; cakes, cookies, 'n fried cakes. Got any good pies?"

"Yes, yes, Sis. Here they are. Take a peek."

"Um hm, look good. 'Take 'bout six of them, Mister Higgins, and lots of everything else. 'Nough to last a whole week. You see our family is ve-e-ry large." The last words were definitely emphasized.

So Sam began to carry the order into the house. Fifteen huge loaves of bread, cakes, cookies, pies, doughnuts—a whole week's supply of everything and some extras thrown in for good measure. They were stacked upon the kitchen table and on the shelves round about. What an array!

As it happened, fifteen-year-old Nettie, who did the baking, was out of the kitchen when the baker arrived. By some strange coincident, she had been kept in ignorance of Eleanor's escapade though other members of the family had discovered the scheme but had left Eleanor alone to carry out her plan unmolested. But at the proper moment Nettie arrived on the scene.

There stood Eleanor surveying her vast purchase. Good things to eat stacked about the kitchen in grand disarray.

"What! Eleanor! Where did this come from? Who?—What—in—the wide world! !" Nettie stood in open-mouthed surprise as she took in the scene.

"Nettie, you looked so tired. You have been working so hard. This is so you can have a little vacation this week," Eleanor added simply.

Nettie rushed toward her small sister and caught her in her arms.

"You darling! My dear little sister. How could you? Tell me how you did it?"

And the story came out as the other brothers and sisters told how Eleanor had bartered with the baker after they had seen her wheeling the melons from the patch to the roadside.

Nettie whirled the child about the kitchen, hugged her and patted her in utmost gratitude. And when the demonstration was ended, Eleanor, slightly bewildered but thrilled with delight, was quite the happiest child in the whole countryside. Never had she been so happy in her whole life.

"Be ye kind one to another, tender hearted . . ." This is what God had spoken in His Book and His love had spoken the kind deed into the heart of Eleanor in those days of long ago.

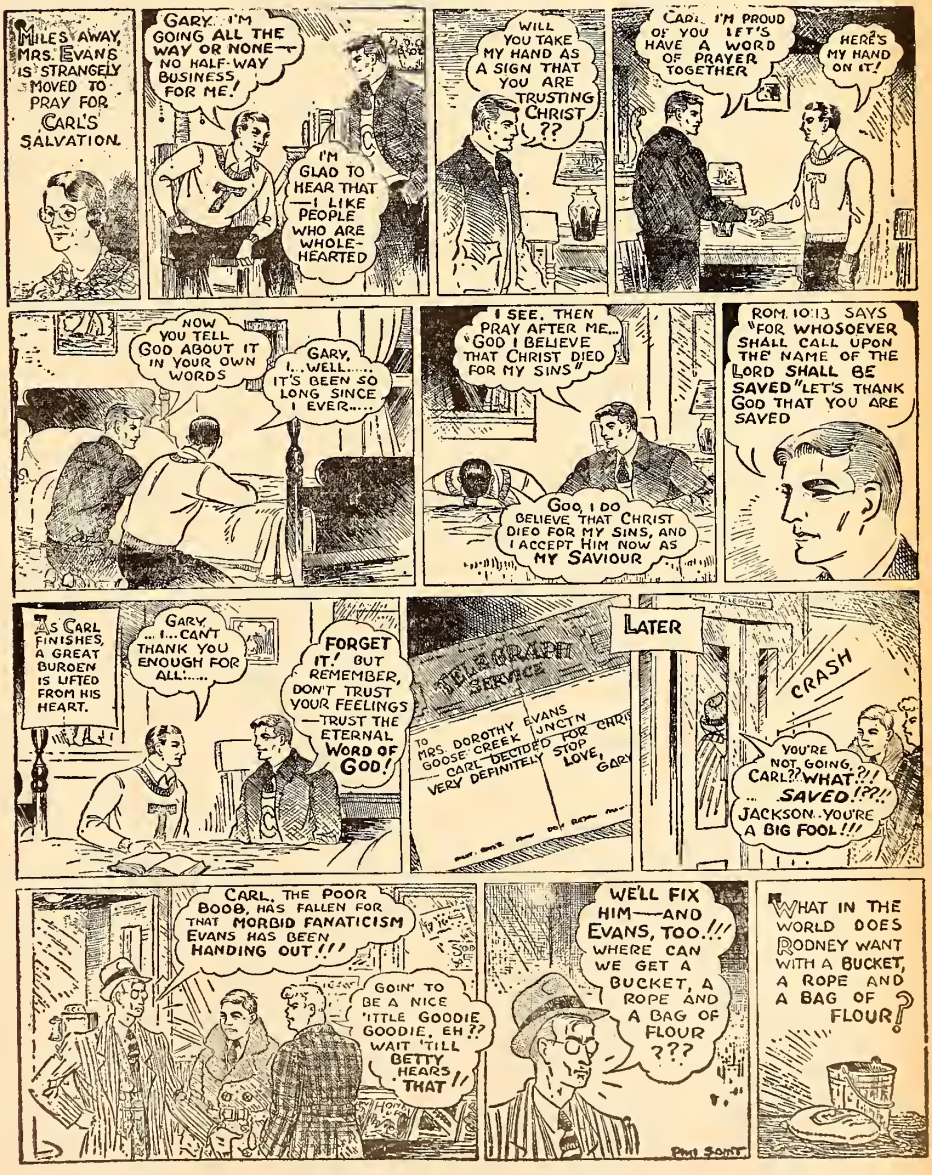
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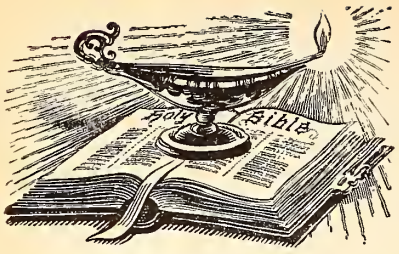
Now Eleanor has gone away. Eighty-two years passed over that same resourceful head and that same kind heart. One day she became very ill and after many days she slipped away peacefully, quietly, with a smile on her lips. The children came by

(Continued on page 61)

GARY By Phil Saint

A CLEAR-CUT DECISION





LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart — Illustrations by E. Glen Lindquist

Object Lessons by Myrtle Stewart

BIBLE TEACHING against DRUNKENNESS

SUNDAY, MARCH 7, 1943

FIRST QUARTER, LESSON 10

(Temperance Lesson)

Lesson Text: I Samuel 30:16-17
Isaiah 28:1-4, 7
Galatians 5:19-21

Devotional Reading: Psalm 5:1-7

Golden Text: "Strong drink shall be bitter to them that drink it" (Isaiah 24:9).

LESSON EXPOSITION

"When the Indians from the Acoma tribe of Albuquerque, New Mexico, sent $4000 for Defense Bonds to Washington, they wired the following message with the money: 'We are glad to let Uncle Sam use our money, but please inform him that we do not wish the funds used to buy liquor for the soldiers.'"

—*Religious Digest*

How we wish that all Americans would take this sensible slant and turn from an evil that threatens serious harm to our nation.

Many are plunging over the precipice of alcoholic ruin in spite of every effort to throw up barriers. Let us not be weary in temperance work even though results are discouraging. Let us also keep in mind that the implanted Word of God in the heart of the individual will do more to suppress alcoholism than all the temperance lectures ever delivered.

We divide the three assigned Scripture portions as follows:

I. Alcohol and the Nation
I Samuel 30:16-17

II. Alcohol and the Individual
Isaiah 28:1-4, 7

III. Alcohol and the Christian
Galatians 5:19-21

I. ALCOHOL AND THE NATION
I Samuel 30:16-17

The injurious, pernicious effects of alcohol reach into the very vitals of national security. In the passage before us we find an Old Testament illustration of this truth. What was true in David's time is still true.

The story connected with the events narrated in the above two verses is as follows: David and his troops had administered some humiliating defeats to the Amalekites. During his absence from Ziklag, the city which Achish, king of Gath, had given David, an army of the Amalekites had fallen upon the city, seized all property, and burned the city. All women and children, among whom were David's two wives, were carried away captive. When David and his men returned to their homes, they were sore distressed about the state of affairs. But the Word says, "David encouraged himself in the Lord his God." He sought Divine aid, and God led him and his men to the place indicated in the above verses where the Amalekites were carousing and merrymaking over the spoil taken. In the stupefied and drunken condition in which David found the Amalekites, he found them an easy prey and succeeded in crushing them to such an extent that only a few escaped. Furthermore, David was able to recover all of the families which had been taken captive — without the loss of one person — and likewise all of the spoil taken.

Two pertinent observations must be made on the above incidents. One side had Divine help and blessing. The other side had ungodly carousing and undermining.

The blessings of God on a righteous cause may ever be appropriated. From beginning to end the hand of God was in evidence as far as David and his people were concerned. Every detail of the narrative fitted into the picture with such symmetry as to produce a perfect victory when the affair ended. So will God always move on behalf of His people when they sincerely seek His help. God has singularly blessed His people in the present world conflict. The only reason He has not blessed much more is because of the reluctance of so many to humble themselves, to seek His face and His ways, and to seek His help.

Of similar significance to God's help to David's men was the contribution which drink and carousing made to the destruction of the Amalekites. This must have made a major contribution to the success of David's army, for there was no comparison in the normal strength of the two forces. We are not told the exact numerical strength of the two armies, but the Amalekites must have been vastly superior. David's army numbered six hundred men (vs. 9), but only four hundred of these were with him for the attack. Four hundred of the Amalekites escaped (vs. 17), and the inference is that this was a small percentage of their forces. But the material difference was much more than offset by the divine help of the small group and the drunken hindrance of the large.

The menace of alcoholism to the national security need not be taken lightly because this destruction happened to an unimportant people three thousand years ago. The menace is still before us. Unquestionably liquor played a distinctive part in giving us our initial setback in the present war, undoubtedly costing several thousand lives. Every drop of liquor consumed contributes to inefficiency somewhere in our war program. Valuable food stuffs, even months after the war started, went into the manufacture of liquor. But more than the above, the blessing of God cannot be claimed by an intemperate people, whether or not they are espousing a just cause. God blesses a people that will put away sin and turn to Him, and no one can indulge in beverage alcohol and put away sin.

II. ALCOHOL AND THE INDIVIDUAL
Isaiah 28:1-4, 7

The passage before us emphasizes the national error of alcoholism as much as the individual, if not more, but we shall call particular attention to the evil results as far as the individual is concerned.

The woes in the above passage are pronounced upon Samaria, the capital city of Israel. Surfeiting and drunkenness were the life of the people. A garland or chaplet of flowers was often worn by the revellers at their luxurious and intemperate banquets. But, said the prophet, the flowers had already begun to fade. Not long thereafter Samaria fell into the hands of the Assyrians, and feasting and merrymaking were gone forever.

The woes which Isaiah, divinely

inspired, could pronounce on the drunken people may just as reasonably be pronounced on anyone who starts drinking alcohol. The immediate effect which a small amount of alcohol has to overpower the reason and will of the individual is commensurate with the chronic effect that it has. Just as a certain amount of alcohol can make a person drunk and rob him of reason and will; so the continued use of alcohol permanently robs a man of reason and will power. Note the words of the prophet to Ephraim:

> But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment (vs. 7).

The effects of alcoholic drink on the individual are terrible. Would God that such an evil might be banished from the earth. Every thinking person should do all in his power to have the temptation of liquor removed from young and old alike, but especially from the young person.

III. ALCOHOL AND THE CHRISTIAN

Galatians 5:19-21

As far as the Christian is concerned, alcohol is a work of the flesh. Drunkenness and revelling come in the category of sins elicited by the carnal nature.

The Christian has the possibility of being led into Christian fruitages (5:22-23) by being led of the Spirit, or he may be led of his flesh (carnal nature) into carnal works at times. At such times the works of his flesh will be manifest, which works are always evil. The fact that a person is saved does not preclude some works of the flesh. Yet persistent works of the flesh might call to question the existence of the spiritual nature in such a person.

The important thing for us to observe is that drunkenness and revelling are classed with the works of the flesh, and temperance is listed under the fruits of the Spirit. So the Christian may know assuredly the mind of God concerning indulgence in alcoholic drinks.

"They which do such things shall not inherit the kingdom of God." This passage may refer to either of two things. Paul may mean that those who persistently bring forth the works of the flesh indicate their true condition of heart, and they shall not inherit the Kingdom of God. However, we think more likely that Paul is contending that those Christians who bring forth the works of the flesh shall have no rewards in the Kingdom. Inheritances stand connected with rewards. Of course, only the life wherein the fruit of the Spirit is manifested will be rewarded.

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THE LESSON ILLUSTRATED

To market, to market, to buy a fat pig. Home again, home again, juggety-jig, with apples and onions and breadcrumbs to stuff; and when the meal's finished, you say, "It's enough."

To market, to market, what's that in his bag? Watch him go home again, jiggety-jag. He heard beer was a food, fine as any might wish, and he swallowed the bait—the poor gullible fish.

He kept buying lager; alas, what is more, he emptied his purse in a State Liquor Store. For beer, not content to give drinkers a shine, must whet their desire for whiskey and wine.

All you, who this subtle suggestion would spurn, keep on drinking lager, and soon you will learn that beer makes a Jag of a rollicking Jig, and while meat makes a man, beer can make him a pig.

—*Ohio Issue*

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OBJECT LESSON

OBJECTS: A piece of white paper cut in the shape of a liquor bottle; an electric lamp, the shade of which can be removed so that the paper bottle can be held next to the bulb. On the paper bottle write the words found in Proverbs 20:1. Use an ink which will be invisible before it is heated. (Such an ink can be made by dissolving 10 grains of chloride of nickel and 10 grains of chloride of cobalt in an ounce of water. But a more easily obtained invisible ink is lemon juice; the writing is not quite so legible, but it is visible.) It is well to practise before giving the lesson in order to find out how long it will be necessary to talk while the words are becoming visible.

EXPLANATION: Our purpose in this lesson is to teach the value of using the Bible as our guide. Tell the story of the boy whose friends tempted him to drink liquor with them. Although some people think it is not wrong to use intoxicating drinks, and some think it is not harmful, tell how this boy learned what was right. He tested liquor by the Word of God. Use the lamp to represent the Word of God (Ps. 119: 105), and hold the paper next to the bulb. As soon as the writing appears, ask someone to read what the lamp has revealed. Explain that there are many sins which the Bible does not mention by name, but there is a passage (read I. Cor. 6:19-29) which will help us to control our conduct.

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POINTED QUESTIONS ON THE LESSON

1 How does God classify the man who is enticed into drinking wine? (Prov. 20:1)

2. Does the drunkard pay dearly for his indulgence? (Prov. 23:21, 32; Isa. 28:1-4)

3. How does sensuous living affect the life? (Isa. 5:11-12; 28:7; Hos. 4:11)

4. Why should the Christian abstain from drinking intoxicating liquors? (Rom. 14:7-21; I Cor. 6:19-20; Eph. 5:17-18)

5. Why should the Christian avoid even the appearance of evil? (I Cor. 8:13; 10:31-33; II Cor. 8:21; I Thess. 5:22)

6. Does temperate living refer only to taking a stand against intoxicating liquors? (I Cor. 9:25-27; Titus 2:1-10)

7. Does the joy of the Christian life supersede the questionable pleasures of the world? (Ps. 64:10; 89:15-16; 97:11; Rom. 5:2; 14:17)

8. Does a person relinquish personal liberty by accepting Christ? (Gal. 5:1; Matt. 11:28-30)

IN THE UPPER ROOM

FIRST QUARTER, LESSON 11

SUNDAY, MARCH 14, 1943

Lesson Text: John 13—14

Printed Text: John 13:12-20; 14:1-6

Devotional Reading: I Peter 5:1-11

Golden Text: " Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6).

LESSON EXPOSITION

The Upper Room Discourse was delivered in the presence of Jesus' disciples. The first twelve chapters of the book of John record the ministry of Jesus performed in the presence of all classes—friends and foes. The constant opposition He received would lead us to believe that at times the foes were much more in evidence than the friends. But beginning with chapter thirteen and through seventeen we have recorded the wonderful truths Jesus revealed only to His innermost friends; Judas the traitor, of course, being present.

The two Scripture portions assigned for our lesson, taken from John thirteen and fourteen, are rich in spiritual truth as Jesus poured out His heart to His disciples.

Our outline of the Scripture is:

I. A Lesson on Humility
John 13:12-17

II. An Appeal for Repentance
John 13:18-19

III. A Word of Encouragement
John 13:20

IV. A Message of Comfort
John 14:1-6

I. A LESSON ON HUMILITY
John 13:12-17

The above verses begin with our Lord's remarks to the twelve as soon as He had returned to the table after He had washed their feet. We will find it helpful to go back into the narrative and observe the events leading up to these remarks before we discuss them.

The order of events on the night of the Passover can be ascertained only by fitting together the various details as narrated by the Gospel writers. We quote from the Scofield Reference Bible notes as to the conclusions arrived at by the editors of this Bible: "The order of events on the night of the Passover supper appears to have been: (1) The taking by our Lord and the disciples of their places at the table; (2) the contention who should be greatest; (3) the feet-washing; (4) the identification of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper."

We are interested first of all in the contention which arose among the disciples about who should be greatest (Luke 22:24). Several times during Jesus' ministry with these followers such contention had arisen (Mark 9:33-37; 10:35-43). Edersheim assumes that this contention on the night of the Passover started before supper and probably concerned the seating arrangement. We are sure that the strife was about honor and position and we are also sure that it preceded the feet-washing.

Immediately following the heated argument about precedence, our Lord arose from the table and set Himself to a task that had either been overlooked or ignored. Perhaps we should give the twelve the benefit of the uncertainty and say "overlooked," but we are afraid they had ignored the obligation of feet-washing. Every Eastern room, excepting the very poorest, had the central part of the floor covered with mats. As a person entered the room he would lay aside at the door his sandals so as not to defile the clean mats with the dust and dirt of the streets. Doubtless the disciples had conformed to this practise, but they had neglected to perform for one another a courtesy which ordinarily was cared for by the servants—washing the feet. But in this case it would have been the proper thing for one person to have assumed the role of the servant and so served. But no, thoughts of preeminence rather than servitude occupied their minds. Accordingly Jesus arose from the table, laid aside His outer garments, girded Himself with a towel as a slave, poured water in the basin provided, and went at the task of a slave.

Small wonder that Peter, as likely the other disciples, was chagrined by this act. That he should have been feeding his egotism with visions of self-importance and then have his Lord and Master stoop to being his servant was indeed humiliating! But his remonstrance to Jesus was of no avail. Jesus informed Peter that this humble service which He was performing had real spiritual significance. Peter was informed that he should not fully understand the significance at that time but should know later. Furthermore, he was told that if he was not washed by Jesus he should have no part with Him.

The significance to the above we believe to be the cleansing from sin given to believers and the restoration promised to those who err. All but Judas had been cleansed from sin upon believing, but the believer still has the possibility of defilement along the way. This cleansing comes through the washing by the Word (Eph. 5:27). Peter understood after his denial of Christ and his restoration by the spoken word of Jesus what Jesus had reference to when He washed his feet.

The lesson which Jesus wished to especially bring to His disciples was to emphasize humble service. Jesus told them that He, their Lord and Master, had performed a humble task for them and that they should do as He had done. We do not b

lieve that by this Jesus was instituting an ordinance for the church. Paul did not mention this as something received of the Lord to be delivered unto the Church when he revealed the ordinance of the Lord's Supper (I Cor. 11:23-26). We believe that Jesus was setting for the disciples a specific example of humble service. He meant that the disciples should wash one another's feet as an act of kindness when they were gathered in a home, instead of being too proud to so humbly serve. This very thing was cited by Paul as an example of good works in I Timothy 5:10. One of the most important lessons the Christian can learn is that true greatness lies in humble service —the greatest Christian is the humblest.

One more thing needs to be emphasized. Happiness comes not in knowing these things, but in doing them.

II. AN APPEAL FOR REPENTANCE

John 13:18-19

Our Lord next turned His attention toward the traitor, Judas. Jesus quoted a portion of Psalm 41:9, which He indicated was now to be fulfilled. Jesus quoted only a portion of the verse, for not all of this passage was of prophetic significance. David had spoken it concerning a friend he had trusted. Jesus now revealed that the last part of the verse referred to His own betrayal. But we are not to construe this as meaning that Judas was foreordained to this perfidy. Jesus had taken Judas, knowing the real condition of his heart. But had he repented, as we are sure Jesus urged him to do, doubtless this passage from the Psalm would never have been employed with prophetic significance.

That Jesus did urge Judas to turn away from the sinful course he was plotting is evident. Jesus made several allusions to Judas' betrayal, thereby letting him know that He was fully aware of the plan. But more than this, Jesus did for Judas a special act of kindness, which may be interpreted as a special loving appeal. He dipped the sop into the dish and gave it to Judas. "It seems probable that this sop was not the specific Passover sop passed around to the company by the host, but a particular sop that Jesus offered to Judas on purely personal grounds. At an oriental feast the host sometimes presented the guest with a special tidbit from the food on the table as a distinguishing mark of his favor. And it was not by any accident of Judas' position at the table, but because of a deep purpose in the heart of Jesus that this sop was given. What was commonly understood to be a token of hospitable good-will was without doubt meant in this case to be the expression of a feeling deeper than any ordinary human affection and at the same time to be a last appeal to the better nature of this erring disciple." —J. C. Lambert, from *Peloubet's Select Notes*

III. A WORD OF ENCOURAGEMENT

John 13:20

The connection which this verse has with the context is not entirely clear. Apparently Jesus was endeavoring to encourage His disciples to trust in Him firmly in spite of Judas' perfidy.

Jesus had spoken of Judas' deception in the presence of the rest of the disciples before it came to pass that they might know that He fully comprehended Judas' heart—that they might believe in His Deity—"that I AM." This is always a reference to His Deity. So evidently He continues to explain to them that when He later sends them forth, those receiving them—accepting their witness—would likewise receive Jesus as their Saviour, and God the Father as well.

IV. A MESSAGE OF COMFORT

John 14:1-6

The fourteenth chapter of John is a continuation of the message Jesus delivered in the Upper Room following the Passover.

This portion of John has always been one of great comfort to all Christians. The first words of Jesus after discontinuing the thoughts of chapter thirteen were, "Let not your heart be troubled." Again He repeated those words near the end of this chapter (vs. 27). Jesus knew the fear that so often rises in the heart. But He also knew the remedy —"Believe in Me." Implicit trust in Jesus will drive fear and trouble from the heart. And the Christian can trust completely in Him, for He is able and willing to meet every need of His child.

A place prepared for eternity was the promise Jesus left for us. We know that finite mind cannot comprehend the glories of heaven, so it would be useless for us to speculate about what it will be like. But Jesus has been preparing this place since His return to glory, so it will be wonderful. Suffice it to say that every longing of the heart will be fully met when we are gathered with Him into His glory.

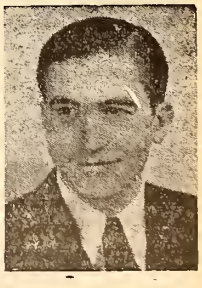
Then Jesus promised to return for His people. He has been away a long time but each day brings us one day nearer to His appearing. Many are now watching for signs of His coming, and true enough there are some significant things that indicate His coming may be near, but we should be looking for His return and not for signs. This return is the only hope of this old world and as such this message should be proclaimed far and wide. Plans are now being made for a Better World Order following the war. As Christians we do not wish to discourage any movement that is for the betterment of mankind. But we must not be led astray by placing any hopes for peace and happiness on false premises, for Christ's return is the one and only hope of the world. Again we say, we *must* proclaim this message to the world as the only hope.

Jesus then told His disciples the way to heaven, that is, the way to enter heaven. Jesus is the Way. He is the means of entrance. Those in Christ will enter in. Those not in Christ will not. Those in Christ are those who have believed in Him as Saviour. Those who have not believed in Him are not in Him. There is one way to heaven—in Christ. There is one way to be in Christ—believing in Him.

Additional material on these verses in John fourteen will be found in the November, 1941, issue of "Grace and Truth." This same Scripture was then assigned for our Sunday-school lesson.

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THE LESSON ILLUSTRATED

"Ye ought also to wash one another's feet" (John 13:14b).

We are to imitate not the form, but the spirit of Christ. One may do exactly, in other circumstances, what another has done, and yet entirely fail of imitating his example, because all that made it of value is left out. It is a dead body without the soul. To go through a ceremonial of washing others' feet, as of Thursday in Holy Week in Rome, when the Pope "washes the feet of a few aged paupers, after due private preparation, in the presence of the proudest rank," is not to do as Christ did at this time. Jesus did not institute a rite, but showed us the true spirit. He simply did an humble, disagreeable, but necessary duty which His disciples neglected to do. He that does the humblest service in order to relieve the wants of others, or cleanse their souls from sin; he that forgets himself and seeks no honor, no high place, but only to serve and to help, and seeks out the poor, the sick, the obscure, the unpopular, in order to be their friend and helper—he does to them as Christ did to the disciples.

—Suggestive Illustrations on the New Testament

The story is told of a wounded Scotch Highlander, stroking a German spiked helmet, as he lay upon a cot in a London hospital. A nurse said to him, "I suppose you killed your man?" "No, indeed," was the reply. "It was like this: he lay on the field badly wounded and bleeding, and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I know no German, and he knew no English; so I thanked him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me his helmet. Then, lying, side by side, we suffered together in silence till we were picked up by the ambulance squad. No, I didn't kill my man."

—1000 New Illustrations

OBJECT LESSON

OBJECT: A sign board made of cardboard. This should be in the shape of a cross. On the vertical strip place the words, "I AM," and on the horizontal, "THE WAY."

EXPLANATION: The purpose of this lesson is to set forth Christ according to the Golden Text. Begin with a discussion of the problem one faces when coming to the cross-roads without knowing which way to go. Perhaps some of the children will remember having been lost at some time. Ask the children what they would do if they came to a fork in the road and did not know which way to take. When they reply that they would look for a sign, then tell them that many people in this world do not know which way to go. They would like to have joy and happiness, but they go the wrong way and do not know which way to turn. But in God's Word there is a sign post which clearly points the way. Produce the cardboard sign and ask someone to read John 14:6.

In the discussion show that no one can go anywhere until he has a way to go. Anyone without Jesus is not traveling toward a goal; he is lost. But when a boy or girl believes in Jesus, he has taken the right way; he belongs to God, the Father, and he is on his way to heaven, the place which God has prepared for believers. Then discuss the other phases of the verse—the additional joys of having the Truth when we have Christ and of having life in contrast to being dead in sins and unable to enjoy anything. Especially emphasize the joy of having the Way, a fact which will be very real to those who have had the experience of being lost.

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POINTED QUESTIONS ON THE LESSON

1. Did Jesus exemplify his teaching on humility? (John 13:4-5; Phil. 2:6-8; II Cor. 8:9)
2. How did Christ set forth the secret of true greatness? (Matt. 20:27-28; Luke 22:26-27)
3. Does God's Word really endorse humility in the believer? (James 4:6; I Pet. 5:5; Micah 6:8)
4. What are some ways in which the Christian may exhibit humility? (Rom. 12:14-21)
5. Is it enough that the Christian know the importance of humility? (John 13:17; Rom. 2:13; II Pet. 1:9-12)
6. Did Judas need to be a traitor or might he have repented and turned to Christ? (Ps. 33:13-15; Acts 10:34; II Pet. 2:9)
7. Is it necessary that the Christian have worry and fear? (John 14:1, 27; 16:33; Ps. 55:22; I Pet. 5:7)
8. Is the way to heaven made clear and plain to the person who would know the truth? (John 14:4-6; Acts 4:12; John 5:24; 6:37)

OUR LORD'S INTERCESSORY PRAYER

FIRST QUARTER, LESSON 12

SUNDAY, MARCH 21, 1943

Lesson Text: John 17

Printed Text: John 17:1-8, 18-26

Devotional Reading: Hebrews 7:23-28

Golden Text: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are" (John 17:11).

LESSON EXPOSITION

Our Lord's Intercessory Prayer is the most suitable name which could be given to the seventeenth chapter of John. This great prayer which our Lord uttered carries us into the very throne room of God, where Jesus now is seated on the right hand of God interceding for His people. Everything in the prayer points to Jesus the great Intercessor for His people.

As we enter into the study of this chapter we are impressed by the words of J. A. Bengel: "In all the Scripture, this chapter is in words most easy, in their meaning, most profound." The simplicity of this great prayer stirs our hearts and brings forth a reverent and earnest "thank You, Lord, for such an Intercessor as Jesus our Saviour," and yet our understanding seems so dull as we try to fully comprehend the meaning of these words. So we acknowledge our weakness to expound the message of this chapter as we believe it should be set forth.

The chapter seems to fall into three logical divisions:

EUROPE IN TRANSITION

THE CHURCHES FACE THE FUTURE

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I. A Prayer for Himself
John 17:1-8

II. A Prayer for the Disciples
John 17:9-19

III. A Prayer for All Future Believers
John 17:20-26

I. A PRAYER FOR HIMSELF
John 17:1-8

All glory belongs to God. He desires the glory that belongs to Him. He is not like hyper-modest humans who pretend they do not want glory, yet desire it above all else. He recognizes that to Him alone belongs all glory, and He desires such.

The purpose of the Godhead has ever been to glorify One another. The Son's purpose was to glorify the Father (John 12:28). The Father glorified the Son (Acts 3:13). The Holy Spirit glorified the Son (John 16:14). So in this prayer of Jesus' He prays first for His own glorification that He in turn may glorify the Father.

We might well ask first of all, "Just what did Jesus mean by His appeal to the Father to be glorified?" Certain events on earth had been used of the Father to bring glory to the Son. For instance, Jesus told the disciples that Lazarus' sickness, from which he ultimately died and was raised from the dead, was permitted "for the glory of God, that the Son of God might be glorified thereby." But the glory for which Jesus was praying was of an entirely different nature. The very words of His prayer indicate the nature of his request. "Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." The splendor and unapproachable glory which was the Son's before He humbled Himself and took upon Himself the form of a servant—to be again clothed with that glory was Christ's prayer.

The basis for this appeal was on the ground of what Christ had done. Four times Christ said, "I have." No other man who ever lived could pray in this fashion. The only basis on which the requests of any other person may be presented to God is—"On the merits of what Jesus has done, I ask this." He alone could come to the Father and make requests on the basis of His own accomplishment. All the rest of us can come into God's presence only through what Christ has accomplished. But because of His work we may come boldly and make our requests and know that God will hear and do for us that His Name might thereby be glorified.

Four things are enumerated by Jesus as the basis of His appeal. "I have glorified Thee on earth." Doubtless this looks back to John 1:14. Jesus fully revealed the character of the Father to men, and thus human beings were able to understand the glory of the Father. "I have finished the work which Thou gavest Me to do." As previously mentioned, this high priestly prayer carries us from Jesus' earthly ministry into His heavenly intercession. So as Jesus uttered the above words, He was anticipating the consummation of the task, then virtually completed. The next day as He really hung from the cross with His life's blood ebbing from His wounds, He triumphantly cried out, "It is finished" (John 19:30). These first two mentioned things which Jesus had done were set forth to be understood in some degree by all men. Of course it is true that nothing Jesus did could be fully comprehended only by the spiritual mind. But the last two mentioned of the four accomplishments were discernible only to the spiritual mind. "I have manifested Thy Name unto the men which Thou gavest Me out of the world." This manifestation of the Father was a close revelation of the true heart of God. Only those who trust Him and believe His Word can fully comprehend His true character. "I have given unto them the Words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." Jesus claimed always to speak the words which the Father had taught Him (John 8:28). These living words from above lodged in the hearts of some and grew. They became full assurance to the honest inquirer that Jesus did come from the Father (John 7:17).

II. A PRAYER FOR THE DISCIPLES
John 17:9-19

Most of this portion of Scripture is not assigned in our text, but we will discuss it briefly.

Whereas in the first section our Lord seemed to anticipate His finished work and ultimate glorification, He now carries us another step farther. Now He seems to step right into the very throne room of God and there present His appeal for His own.

First of all we observe that the prayer is for His own—"them which Thou hast given Me." Not for the world was He praying. Jesus is not now interceding for the unsaved. The Holy Spirit is working in unregenerate hearts to bring them to Christ. But Jesus is interceding for saved people.

The burden of the prayer for His own was for their security. Jesus realized that of necessity these disciples must be kept in the world. His very plans for propagating the glorious Gospel lay in keeping His witnesses in the world. So Jesus prayed for their security in the world. Now it would be better, if there were any danger of Satan's again snaring one whom Christ had saved, that that one die immediately after his salvation and go home to glory rather than to remain in the world and ultimately be lost. However, there is no danger of such procedure. When God saves a person, He is able to keep that one. Therefore he is just as safe in the world proclaiming the Gospel as he would be in heaven. The reason God is able to keep the person once saved is that Jesus is in heaven interceding for that one.

The fact that Jesus was praying that His own be kept from Satan's efforts to destroy them is indicated in verse fifteen. "Keep them from *the* evil." The fact that the definite article is used with the word translated "evil" is an indication that the pronoun needed to be supplied. Thus it would read, "Keep them from the evil one." The same Greek construction is properly translated in Matthew 13:19, 38; I John 2:13-14; 3:12.

Jesus also mentions joy in his prayer—His joy—"that they might have My joy fulfilled in themselves." Jesus is not unmindful of the joy and happiness of His people. He desires that they might have much joy. And the joy which abides in the heart of the Christian is that

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which He gives. The believer who seeks his joy in the things of the world finds his happiness wavering and oft disappearing. But the one who seeks the joy of the Lord finds ample and abiding satisfaction.

Jesus then prayed for the sanctification of His disciples—"Sanctify them through Thy truth: Thy Word is Truth." The word *sanctification* means "to set apart for a holy use." The method of sanctification as set forth in the Scriptures is through the Word. It is the cleansing by the Word that keeps one on the path of holiness; not some definite act whereby he may lose all tendencies toward sinning, as is taught by some.

Furthermore, Jesus declared that He sanctified Himself that the disciples might be sanctified through the truth. Jesus had no need to set Himself apart from sin, for He knew no sin, but He did set Himself apart to do completely the will of God. In Hebrews it is written: "Lo, I come to do Thy will, O God (Heb. 10:9). Following this is explained how the Christian is sanctified through Christ's sanctification: "By the which will we are sanctified through the offering of the body of Christ once for all." This verse refers not to our state, or earthly walk, but refers to our heavenly standing, where we as Christians are completely set apart from sin because of the finished work of Calvary.

Jesus prayed for our sanctification in verse seventeen—our daily cleansing by the Word of Truth. He did not so pray in verse nineteen. He stated there the fact of the truth which is recorded in Hebrews 10:9-10—that is, that all believers are completely sanctified in their standing by His one offering for sin.

III. A PRAYER FOR ALL FUTURE BELIEVERS

John 17:20-26

Jesus in this intercessory prayer prayed for us—for those Christians who are now living: "Neither pray I for these alone, but for them also which shall believe in Me through their word." This prayer for those who have believed through their word includes all believers since that time, for it is through the witnessing of the apostles that we all have believed.

Jesus prayed that "they all may be one." Many have scoffed at this prayer in view of the multiplicity of divisions in Christendom. Nevertheless, God has answered the prayer. All believers constitute one living organism, the Body of Christ. Though some differences of opinion on spiritual problems do exist—for we are finite, therefore fallible—yet all believers have much in common. All which believe on Christ (mind you, those are the ones Jesus prayed for) are born again, therefore are new creatures in Christ. Regardless of some differences in belief, when two born-again people come together, there is real fellowship in Christ.

Jesus also prayed that all His people will be gathered into His glorious presence to behold His glory. And we know that prayer will certainly be answered. What a day of glory that will be when we are ushered into the presence of Him, Whom we have not now seen but Whom we love. In His presence will be unending joy and glory.

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THE LESSON ILLUSTRATED

John Knox's dying expressions remind us of Christ's intercessory prayer for His own. "I have been in meditation on the troubled state of the Church of God. I have called to God for her, and committed her to her Head, Jesus Christ. The day approaches, and is now at the break, when I shall be with Christ. And now God is my witness that I have taught nothing but the Gospel of our Lord. I know that many have complained of my severity, but my mind was always void of hatred." And at five o'clock he said to his wife, "Go, read aloud where I cast my first anchor," and she read the seventeenth chapter of John. At eleven, he said, "Now it is come!" and died without a struggle. It was like the setting of a victorious October sun.

—N. S. Dodge

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"This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent" (John 17:3).

When Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold on which he was to be beheaded, he took out of his pocket a Greek Testament, and, looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the Book, and his eye glanced on the text, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent." He instantly closed the Book, and said, "Praised be the Lord! this is sufficient for me and for eternity." —*Dictionary of Anecdote*

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OBJECT LESSON

OBJECTS: Three paper hearts—a gold one, a white one, and a red one. Both the gold heart and the white one are double. Each heart is made of two hearts, the edges of which have been taped or glued together at the point and about half way up each side, leaving the top open. The red heart can be quite small, the white one must be large enough for the red one to slip into it, and the gold one must be large enough to contain the white one.

EXPLANATION: This lesson illustrates the believer's relationship to the Lord Jesus and to God the Father (John 17:21). Discuss Jesus' unselfish prayer as He prayed to the Father for those who believed in Him then and for those who would believe many years afterward, as we do. Holding up the red heart, explain that this represents sinners, and show that all have sinned (Rom. 3:23). But these particular sinners believed that Jesus had come to die for them—they took Him for their Saviour. Now tell the class that when we believe in Jesus, our lives become hidden in Him (place the red heart inside the white one, which represents Jesus), and then when God the Father looks at us, He does not see our red sins (Isa. 1:18); He sees a pure white heart because He sees us in Christ, His Son. Now let the gold heart represent our heavenly Father, Who glorifies His Son (place the white heart inside the gold one). Call attention to the fact that because the believers are in Jesus, they too are glorified with His glory. Ask the children whether anyone who is inside the heart of Jesus and inside the heart of God is likely to be forgotten. Then give a brief explanation of Christ's present intercessory work (Rom. 8:34; Heb. 9:24), emphasizing His great love for us. Suggest that each child who is a believer try to bring others to know Jesus so that

they too can be hidden in the heart of God and in the heart of His Son.

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POINTED QUESTIONS ON THE LESSON

1. Did Jesus spend much time in prayer? (Matt. 14:23; Luke 5:16; 6:12)
2. Could Jesus pray on a different basis than any other person? (Jesus asked in His own name—John 17:4-5. All others must ask in His name—John 14:6, 13-14; Eph. 5:20)
3. Did Jesus pray for Himself and His work? (John 11:41-42; 12:27; Luke 22:42; Heb. 5:7; John 17:5)
4. Did Jesus pray for others? (Luke 22:31-32; John 17:8-9)
5. Did Jesus pray for believers or unbelievers? (John 17:9)
6. What is Jesus' present ministry? (Heb. 7:25; 9:24; Rom. 8:34)
7. Does Jesus have anything to do with the prayers of the saints now? (John 16:23-24; Eph. 3:12)
8. Should not Jesus' example in prayer, His precept concerning prayer, and His intercessory work in prayer encourage Christians to faithful and faith-filled prayer lives? (Mark 1:35; Luke 18:1; I Tim. 2:1)

The Appearances after the Resurrection

FIRST QUARTER, LESSON 13

SUNDAY, MARCH 28, 1943

Lesson Text: John 20:18—21:25

Printed Text: John 20:19-31

Devotional Reading: Psalm 16

Golden Text: "I am alive forevermore" (Rev. 1:18).

LESSON EXPOSITION

This lesson jumps from the events leading up to Christ's death and resurrection to the appearances after the resurrection. The April lessons take up the events leading to the end of Jesus' ministry and culminate with the glorious resurrection lesson, Easter, April 25.

These two appearances which are recorded in this lesson were made to the disciples when they were assembled behind closed doors. The first appearance to the disciples was the first day of the week, the same day Christ arose. The second appearance to them was one week later. Accordingly, we divide the material:

I. Jesus' First Appearance to the Disciples
John 20:19-23

II. Jesus' Second Appearance to the Disciples
John 20:24-31

I. JESUS' FIRST APPEARANCE TO THE DISCIPLES

John 20:19-23
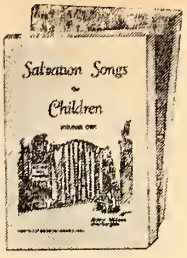
This appearance of Jesus to the disciples was doubtless the fifth appearance of our Lord after His resurrection. His first appearance was to Mary Magdalene in the garden (John 20:14-16; Mark 16:9). The second appearance was evidently to the women who were returning from the tomb after the angel had told them the good news (Matthew 28:9). The third appearance is mentioned, but the actual meeting is not recorded. It was an appearance Jesus made to Peter (Luke 24:34; I Cor. 15:5). The fourth appearance was to the two who were walking to Emmaus (Luke 24:13-31). Whether Jesus appeared to Peter before He did to these two on the Emmaus road is questionable. But certainly these were the third and fourth appearances. So when Jesus appeared to the disciples, it was the fifth time that day He had made His presence known.

The fact that it was the first day of the week, the day on which Christ arose, is also evident. John says it was "the same day," and the preceding context clearly indicates that the events happened on the day on which He arose.

The exact number present at the meeting is a mystery. From Luke's account we gather that besides the disciples, there were present those two who had met Christ on the road to Emmaus, and others also (Luke 24:33-34). John in his account also makes it clear that Thomas was not present.

These disciples were gathered behind closed doors for fear of the Jews. Doubtless the fear was occasioned by the false report circulated by the soldiers who were guarding the tomb. When the angel of the Lord descended to open the tomb, "the keepers did quake and became as dead men" (Matt. 28:4). So these soldiers then went to the chief priests and told them the things that were done. These religious zealots of course refused to believe but of necessity must frame up some explanation for the open tomb and the absent body. Likewise, they must hush these soldiers who would have testified to the miraculous turn of events, for they certainly would have been put to death should they have failed in their task due to sleep or ordinary causes. So the chief priests decided the only plausible explanation was that the body was stolen by the disciples while the soldiers slept. Large sums of money and a promise of protection satisfied the soldiers. But naturally the disciples were in a precarious position lest they be apprehended for the criminal accusations foisted upon them. Whether any agitation for their apprehension was made we know not, but we can understand their extreme caution as they secretly banded together behind closed doors.

But suddenly into the midst of the discouraged and fear-filled group appeared One that could change every detail of the seemingly dark circumstances. We believe that our Lord appeared to the disciples by miraculously entering the room. John specifically mentions in the first appearance, as well as in the one a week later, that the doors were closed. We infer from this that they were fastened and that Jesus entered without opening the doors. His body was a real material body, for



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He showed the disciples His hands and His side, but nevertheless it was not subject to the limitations of our finite bodies.

"Then were the disciples glad when they saw the Lord." Only a need which can be met by an infinite One can make God's people realize how much it means to know the Lord. Doubtless many times in the previous three years the presence of Jesus had meant very little to the group. But in the dark and dismal hour after Jesus was placed in the tomb His presence would have meant everything for they had no other source of help to call upon. But not for very long did Jesus leave them in despair. Before any harm had befallen the group, Jesus sensed their need and hurried to their aid. That which the disciples began to realize when Jesus appeared had been learned by the Psalmist. He referred to our Lord as "a very present help in trouble" (Ps. 46:1). How well God would like to have all His children learn that He is conqueror over death, that no human doors can keep Him away from His own, that no circumstance is too great for Him to overcome, that He truly is a present help at all times. Small wonder that the disciples were glad "when they saw the Lord."

Twice Jesus spoke the same thing unto them — "Peace be unto you." How much God likes to speak these words into human ears. First He would speak to the unsaved—that He has made peace for those who will accept it. Paul refers to this as "peace with God" (Rom. 5:1). Then God would speak always words of peace to the saved. Paul refers to this as "the peace of God" (Phil. 4:7). In every trial and circumstance of life Jesus would whisper to His child, "Peace—I am near."

Now for the first time Jesus intimated to the disciples that the work which He had begun He was leaving for them. As the Father had sent Him into the world, He was now going to send them. Of course, this thrusting forth was not culminated until the Spirit endued them with power on the Day of Pentecost.

A problem immediately presents itself when we say that the disciples were not empowered by the Holy Spirit until Pentecost, for immediately after speaking to the disciples of sending them forth, Jesus breathed on them and said, "Receive ye the Holy Ghost." But we know that the Spirit did not manifest Himself with power until later, for in Luke 24:49 Jesus told them to tarry in Jerusalem until they were endued with power. We believe the explanation lies in the threefold work of the Holy Spirit. As the One Who regenerates He had been in the world since the beginning, for as far back as Abel, men had been saved, and there is no salvation without the impartation of new life and this is done by the Holy Spirit. That is His regenerating work. The Holy Spirit has another ministry—that of comforting the saints. Previously this had been an intermittent work whereby the Spirit had taken His abode with a person and then sometimes left. David after his sin, prayed that God would not take the Holy Spirit from him (Ps. 51:11). He feared not that he would lose the regenerating work of the Holy Spirit (his salvation, see verse 12) but he did fear losing the comforting presence of the Holy Spirit, Who could give him the joy of his salvation. But Christ told the disciples that the Father would send the Comforter to abide with them for ever (John 14:16-17). This work began, we believe, when Christ breathed on them and said, "Receive ye the Holy Ghost." Since that time the Holy Spirit has taken permanent abode with every believer, not only to save, but also to comfort by His presence. The third work of the Holy Spirit is His baptismal work (Acts 1:5). This began with a mighty manifestation of power on the Day of Pentecost.

Verse twenty-three presents another problem. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Most assuredly God has never delegated to any man, the authority to forgive or retain sin, according to human volition. God alone lays down the grounds for forgiveness. When Christ spoke of forgiveness to the man sick of the palsy, the critics quickly responded, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" (Mark 2:7) They were right in saying that only God can forgive sins, but Christ was God. Now He has ambassadors on this earth. II Corinthians 5:19 says, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath comitted unto us the word of reconciliation." The ambassador by the authority of God's Word may assure God's forgiveness of sins to those who believe. Conversely, he may assure the retention of sins to those who do not believe (John 3:18). Whether by the above declaration Christ was vesting in His apostles more than the present believer's authority in this ministry is questionable. Without doubt, the apostles had special powers as they were directed by the Holy Spirit. But we are sure that were this a special delegated authority to the apostles in the period while the Revelation was being completed, it could be exercised only as the Spirit led, and this leading was according to the same conditions now laid down in the completed Revelation.

II. JESUS' SECOND APPEARANCE TO THE DISCIPLES

John 20:24-31

The second appearance which Jesus made to the assembled group seems to be under similar conditions to the one a week previous, except that Thomas was present for the second meeting.

Thomas has come in for a great deal of notoriety because of his skepticism. Thomas is not to be blamed for his desire for good evidence. His fault was that he had disbelieved the evidence already submitted. Throughout our Lord's ministry He kept telling the disciples of His death and resurrection. Though they understood not at the time, yet when He was risen, these things came to their memory and they believed (Luke 24:6-8). But evidently these predictions had not touched old Thomas' stolid heart. The witnessing of our Lord before His death seems to have made no impression on him, for had it done so, certainly he should have immediately remembered and believed upon hearing of the accomplishment.

But our Lord is very gracious and loving. He premitted Thomas to have the evidence he desired, for He allowed him to see the hands and feel the wound in the side. Thomas received a blessing, for he believed and believing always brings a blessing.

But, said our Lord, "blessed are they that have not seen, and yet have believed." Here we believe Jesus was setting forth the blessing which belongs to the willing heart. Thomas exhibited some willingness, for he believed, and many who had access to the same evidence that Thomas had refused to believe. Others whose hearts were open to receive God's

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truth were convinced by less, yet adequate evidence, and received greater blessing. While faith must be founded on good evidence, yet great faith is not the result of much evidence. Faith is a condition of the heart—or the result of God's work in the heart that is willing to believe reasonable evidence. Doubt is not the result of a lack of evidence, but is the condition of a heart that is unwilling to believe. So our Lord pronounces a blessing on all of us who have never seen, yet have believed. Though we have not seen, yet God has given us abundant assurance that our faith is well grounded in Him, Who cannot lie. Praise God for the assurance He gives.

This lesson takes us to a verse upon which we commented at the beginning of this study in John. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Though we knew as we started this study that the book of John would give assurance of the Deity of Christ, we have been again and again rejoiced by these studies as the book has done its work. Our hearts have been blessed as the Spirit of God has shown so many wonderfully convincing arguments that Jesus is the Christ. Again we say, and with more conviction than formerly, that if any honest inquirer will read through John, we are sure that this work will serve its purpose—it will surely convince that Jesus is the Christ.

●

THE LESSON ILLUSTRATED

"Then were the disciples glad when they saw the Lord" (John 20:20).

It is simply a delusion to think that because you see persons laughing and indulging in noisy merriment, they must necessarily be happy! A loud laugh or empty joke is often one of the coverings that Satan uses to conceal an aching heart.

A man once went to consult a doctor about his health: he complained that he suffered from such overwhelming depression that his life was unbearable.

The doctor examined him, and after a little while remarked that he wanted nothing except some lively amusement, to divert his thoughts from himself. "Try a lively novel—that would be about the best medicine you could take."

The man shook his head, as if doubtful of the prescription, and then the doctor said again, "Well, I'll tell you what to do to cheer yourself up; go to such and such a theater, and see what that will do for you." Still a turn of the head showed the patient had no confidence in the proposal helping him. "Well," said the doctor, "I can but think of one other thing or person that would help you, and if that does not do so, I am unable to help you. Go and see that great clown that has lately arrived, and is drawing such crowds with his merriment; and if you suffer from depression after hearing and watching him, I shall be surprised."

"Ah!" said the poor man, in a tone of the deepest distress, "I am that clown."

It is too bad the doctor was not able to point the man to Christ. Getting a glimpse of Christ is the only way to find real joy.

—*The Traveler's Guide*

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OBJECT LESSON

OBJECTS: Pictures of three kinds of hands—a wounded hand of salvation, an open hand of invitation, a closed hand of protection. Cardboard cut-outs of hands can also be used.

EXPLANATION: Tell the story of Thomas, who refused to believe that Jesus had risen until he saw and touched His wounded hands. As you show the picture of the wounded, bleeding hand, explain Isaiah 53:5-6. Make the truth very personal and real to each one—that it was for him that Jesus was wounded, that His hands, His feet, His side were pierced. Then discuss the open hand, which invites all to come to Him (Matt. 11:28). And everyone who comes believing has the joy of belonging to Him and of having eternal life. Then there is the hand which shows how He protects us (John 10:28). We are safe in that hand. Now emphasize the memory verse, Revelation 1:18. Once we have come to that One Who was wounded for us, we are secure forever, for He lives forever.

●

POINTED QUESTIONS ON THE LESSON

1. Were many people able to witness to having seen Christ after the resurrection? (I Cor. 15:5-8)
2. Who was the first person to whom Jesus appeared? (Mark 16:9; John 20:11-16)
3. How long did Jesus remain on earth after His resurrection? (Acts 1:3)
4. Were the disciples gullible and credible that they might have been easily deceived about the resurrection? (Mark 16:11-14; Luke 24:11)
5. What one disciple is especially associated with doubting? (John 20:24-27)
6. What means did Jesus use to convince that person of His identity? (John 20:27)
7. Will this same means ever be used again to establish Jesus' identity? (Zech. 12:10; 13:6)

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8. What solemn charge did Jesus leave with His disciples? (John 20:21; Matt. 28:19; Mark 16:15; Luke 24:47; Acts 1:8)
9. Are any Christians exempt from having a definite part in spreading the Gospel? (Rom. 10:11; I Thess. 2:4; II Tim. 4:2; II Cor. 5:17-20)
10. For what purpose was the book of John written? (John 20:31)

✶

THE DAYS OF YOUTH

(Continued from page 51)

scores to see her lying in the beautiful casket in the big brick house by the same roadside, now the wide avenue of the busy city. They spoke of her in hushed tones of appreciation and admired the beautiful flowers banked about the large room. Eleanor was gone. She was not afraid to go. Again and again she had said so, "No, I'm not afraid. I'm not afraid."

"But, have you really trusted the Lord Jesus to save you. Have you taken Him into your heart as your Saviour?"

Then came the definite answer, "I have never trusted anybody else."

"The Lord has been so good to me," she had said. Many times she had said it. She hated injustice. She hated dishonesty. She loved people for their worth and above all honored her parents for the right things they had taught her as a child and the heritage they had given her. And so she had told the story of the long ago when the watermelons were ripe and the baker man had been ac-



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costed at the roadside.

"What did your father say about your taking his melons out of the patch?" the visitor asked.

"Oh, Pa didn't care. Pa knew I did it to help sister. He was always glad when I helped people. Pa always commended me for things that were right. But when I did wrong he always told me why it was wrong and didn't scold me, but taught me the right way. How I loved Pa. He was a wonderful man, Pa was."

So Eleanor Woodworth passed into eternity. The honor of her parents was upon her lips and the silver of age was upon her brow.

(Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord —Ephesians 6:1-4.)

The End

★

B. A. M. SOCIETY

(Continued from page 47)

Concerning her department, Miss Johnson wrote, "The work here at Ikozi is going on. We are giving thanks to our Heavenly Father for His work in the hearts of these people. You will be glad to hear that the leader who fell by the wayside for a time, is now growing spiritually after having confessed his wrong. He seems to be reading the Word even more than ever. I know you are praying for him in a special way because of his need.

"The school is going along. Some of the boys and girls are full of enthusiasm, while a few have a 'little' trouble with laziness!!! Some of them who started with difficulty in their Christian life are now letting the Lord work in their hearts and it is a joy to see it. We have a few, as usual, who do not want to listen. But the rank and file of them are doing quite well. They are 'counting the days' figuratively speaking, until Mr. Lindquist returns."

Our missionaries ask our prayers for their leaders. The testings and problems which confront them are more keen than any we have to face in the homeland. And once in a while they falter and fall. But as we bear these precious souls to the Lord in prayer, their spiritual lives are strengthened and their usefulness is increased. So may we pray on, and continue to give as the Lord enables us, for the furtherance of His Word in Congo.

INCREASING HELPFULNESS OF A NATIVE BOY

In a letter to Mr. Lindquist, Mrs. Amie wrote: "Samalio is doing fine and growing spiritually. He is counting the days until you get to the field. He tells everyone that his new mama (meaning Mrs. Irving Lindquist) is coming and he must learn to make some good things for her. I was pleased with him yesterday. He saw me fussing around about the water tank. I had it cleaned and washed and was going to put it away until Mr. Jansen came. I was going to try to get along without it because the pipe had come out and it needed soldering, and with Muquamo sick, I had given up the idea of having it fixed. But Samalio said, 'I can do it.' I was a little afraid to let him go ahead, but I did let him do it as I watched him, and he did a good job—cleaned the metal, put on the acid, lit the blow-torch and did the thing up 'brown' and a neat job it was too. And it works!

"Then the Delco (light plant) had 'danced' itself loose on the stump and he made a fine arrangement under it with blocks of wood, boards, etc., and bolted it as you did it, and it works fine.

"Then he and I worked on the Chevrolet Carryall 'Shasta' so that we can put the larger battery in the car."

★

IN THE HARVEST FIELD

(Continued from page 46)

the British Syria Mission; Rev. Paul J. Pietsch, Director of the Missionary Gospel Fellowship of California. Alumni visitors at the Campus were: Mrs. Harry J. Johnson ('29), and daughter; Rev. Clarence Harwood ('28) and family; Mrs. Takeo Agatsuma (Mary Takamine, '33) and daughters; Rev. and Mrs. John W. Bailey ('26); and Lieutenant James Wood ('38).

Rev. C. Reuben Lindquist ('27) sustained a broken rib recently as the result of a fall which occurred during a strong wind storm. He is recovering satisfactorily, nevertheless the accident necessitated his cancelling Bible conference engagements in Ohio.

Rev. and Mrs. Alvin Cassens ('40 and '29) visited their relatives in St. Francis, Kansas, over the week-end of January 24.

Mrs. Cassens recently received word from the government that her brother, Mr. Charles Benthien, is a prisoner of war, having been taken captive by the Japanese while serving in the armed forces in the Philippines. Continued prayer is asked for his welfare. Mr. Benthien's wife and small son are residing in Denver.

★

HYMN STORIES

(Continued from page 45)

sage of the hymn, borne on the wave of song, had made its impression. No sooner was the verse finished than Dr. Torrey stepped forward on the platform and said—"Is there a man here who will accept Christ as his Saviour, Lord and King?" Ted stirred. He rose and walked the long aisle to take the evangelist's hand. As yet the sermon had not been preached. "I saw Christ dying on the cross for me," said Ted. His acceptance was real. Night after night he attended the services.

Sixteen Years Later

The writer was giving a series of sacred music recitals in England sixteen years later. At the close of his program in Sun Hall, Liverpool, among the many friends who came to have a word of greeting was an elderly man with beaming countenance. With a strong hand grasp he said to the musician—"Do you remember me?" There was a twinkle in his eye as he spoke. "Yes," came the unexpected reply; "you are Ted Roberts." It was a happy meeting. Ted was full of praise to God for sixteen years of "heaven upon earth."

★

WEEKLY MEDITATIONS

(Continued from page 44)

so that we were able to drink it. The prayer itself seemed unanswered but God, Himself, has come into our life in new fulness. We have an answer better than we sought as in Paul's case when the thorn was not removed. God's grace was sufficient and His method of answering was far better than our choice.

The answer "wait" may mean only one of God's wise delays. A kindergarten child cannot do high school work—he is not prepared. We may not be ready for God's answer, or the answer may not be ready. We need patience to await our Father's time. Fruit cannot be plucked until it is ripe. How oft we fret when God is answering as speedily as the bless

ing can be prepared for us and as we can be made ready to receive it.

We should trust our Father in all that concerns our praying—to give and withhold just as His tender wisdom sees best. Mary and Martha found Him faithful—so will you.

WEEK OF FEBRUARY 19

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Phil. 1:23-24).

HOMESICK FOR HEAVEN

So homesick for heaven,
For Jesus, my Friend;
One look at His face
Will earth's heartaches all mend;
I long for my Saviour,
No more here to roam,
I want to see Jesus,
And heaven and home.

So homesick for heaven,
And yet I must stay;
There's work to be done
For my Saviour today;
And though I am homesick,
Yet still I shall be
So true, faithful, loving
My Saviour, to Thee.

So homesick for heaven,
I'm so homesick tonight
For that heavenly land,
Where God is the light,
Where sorrow and sickness
Ne'er shall come any more,
And where we'll see Jesus,
The One we adore.

So homesick for heaven,
So homesick am I,
If only I could,
To heaven, I'd fly.
I long for that shore,
All golden and bright,
I long for that land
Where cometh no night.

So homesick for heaven,
Where weeping is o'er,
Where there's happy reunion
And parting no more;
Where together we'll sing
With the heavenly throng,
The redeemed of all ages,
Redemption's glad song.

There is a tug at your heart-strings. It is the tug of home—the place where Jesus is, the place where heartaches are forever past. At times the pull is so strong that you eagerly long to go home. Let not this longing trouble you—it is as it should be. You are a stranger and a pilgrim here. Heaven is your home.

But on this pilgrim pathway the Lord needs you to witness for Him. You are His ambassador. Then let each day be one of sweet submission to Him, and of loving service for Him, and ere long you will see those blessed lights which will give you an abundant entrance into your heavenly home.

One look into the blessed face of the Saviour will erase from your memory every trace of the homesickness which so often crept into your heart during your earthly sojourn. So let Him keep you rejoicing until that eternal day when we shall know as we are known and shall see Him face to face.

WEEK OF FEBRUARY 26

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

HIS CHILD

I'm His child, oh how marvelous, how
can it be,
That He died on the cross to redeem
even me;
To purchase a sinner, unworthy as I,
Oh why did my Saviour on Calvary
die?
Oh why did He pay such a price for
my sin,
That into His fold I might now enter
in?
'Twas because Jesus loved me He
paid that great price,
And offered His life as the great
sacrifice. *(Continued next page)*



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STARVATION AND PERSECUTION

is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence.

THE LORD IS PLEADING THEIR CAUSE

The plight of the Jewish people touches His compassionate heart and is a challenge to us. He says, "What you have done to these, the least of My brethren, you have done it unto Me."

TWO-FOLD STARVATION

is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing and without our material help they are starving.

CHILDREN IN JEOPARDY

The agony of little children suffering from starvation truly cries to Heaven. The Lord's plea for them is "Feed My sheep, feed My lambs."

By assisting Bethel Mission of Eastern Europe—at present the only one left in Poland to carry on Gospel and benevolent activities among the afflicted ones—**you are helping in this God-pleasing dual task.**

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And now I'm His child, praise His dear matchless name,
He has borne all my griefs and my sorrow and shame,
He has buried my sins in the depths of the sea
And no more remembered by Him shall they be.
They are all blotted out, by His Word it is proved,
As far as the east from the west is removed;
And now I am His and my Saviour is mine;
Kept by His mighty hand through His power divine.

How many times daily does a mother minister to the needs of her children? Her love is untiring, her patience unending, and her devotion unfailing. The call for "Mother" comes to her ears again and again and she so beautifully responds to the call of every child. Father comes home at the end of a hard day's work. His children clamor about him and what is the result? He gathers them all in his arms ready to give them a father's love and devotion, ready to help solve their childish problems, ready to give them an hour of fun and frolic—ready to be a real pal to each of them. Why? They are his children—his very own and he loves them.

After they have all gone to the land of dreams, and quiet reigns at last, loving parents take a last look to see that they are safely tucked in for the night. As they gaze at the sleepers, they wonder which one they could give up. Could it be mischievous little John? Oh no, he especially needs a mother's care and a father's wise counsel. Could they part with the eldest daughter who lies sleeping so peacefully? No, she is the image of her mother. Father couldn't let her go. Well, what about Junior, the first-born son? Not he—what joy he brought as God brightened their home with this first gift He lent them. And the blue-eyed curly-haired baby—never could they let her go. So from oldest to youngest they are loved and cared for. How great is the devotion of parents for their children.

Can your Heavenly Father do less? Ah no—far more—exceedingly more! His resources are greater, His love is stronger, and His wisdom unlimited. You are His child!

He sent His Son to die for you;
He made you His twice o'er.
He made you; then He purchased you,
Could any one do more?

Ah no—nothing can separate us from Him. We are His forevermore. Love, wonderful love!

★

PROPHETIC STUDIES

(Continued from page 42)

our blessed Lord, heavenly messengers informed the Heaven-gazing disciples that "this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). These words constitute a definite, positive, and telling announcement of the bodily and visible return of the Lord Jesus Christ, some time in the future. These words are so perfectly plain and simple that they not only do not demand an explanation, but also scarcely permit an explanation. To any one who believes the Scriptures, there can be no doubt about the return of the Lord Jesus Christ back to this earth.

But let us proceed to another passage in which it is clearly stated what shall take place when our Lord does come back to earth again. The passage we refer to is found in the third chapter of Acts, and is a part of Peter's second address upon the coming of the Holy Spirit on the Day of Pentecost. Said the Apostle: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, Which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (vss. 19-21).

We observe that the appeal here is not personal and individual, as it was in Peter's first sermon (Acts 2:38-39). Those addressed here were addressed personally and individually, and were told what to do to be saved, and also exhorted to save themselves from (among) the untoward nation. The second appeal is national to the Jewish people as such; the whole nation is addressed, and the promise to *national* repentance is *national* forgiveness, times of spiritual refreshment and *national* deliverance. And all these blessing are associated with the coming again of Jesus from Heaven: "And He shall send Jesus Christ" to bring in the times which the prophets had foretold. The return of Jesus Christ will bring in the "times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." The Greek word here translated "restitution," literally rendered is "restoration." To restore a thing is to bring it back to a place once held, or to a condition in which it once found itself. The *restitution* referred to is clearly limited to that "which God hath spoken by the mouth of all the holy prophets." To find out what is to be restored, we need to discover what God has predicted by the prophets of old. What do the prophets predict is to be restored? We say emphatically that the prophets nowhere predict the restoration of the wicked dead or the devil. No such teaching is found, either in the Old or New Testaments. The Scriptures clearly teach that the judgment of the wicked and of the devil is punitive and not reformatory. There is no restoration for them according to Scripture. The restoration the prophets predict lies in a different sphere entirely.

First, this restoration involves the restoration of the throne of David the establishment of the Kingdom of Messiah (II Sam. 7:8-17; Isa 9:6-7; Jer. 23:5-6; Luke 1:32-33 Acts 1:6-11; 15:14-17; Rev. 19 11—20:5).

Second, this restoration also involves the regathering of Israel to their own land, and their restoration to the Lord (Deut. 30:1-6 Isa. 11:10-12; Jer. 23:5-8; Ezek 37:21-28).

Third, this restoration likewise embraces the restoration of Jerusalem to be the joy of all the earth (Isa. 2:1-4; 4:4-6; 33:20-21; 65:17 25; Jer. 3:17-18).

Fourth, this restoration finally includes the restoration of the land to more than its former fertility and fruitfulness (Joel 3:18-27 Amos 9:11-15).

In short, the restoration of which

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Peter speaks to Israel, will mean the fulfilment of the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant, with David's greatest Son, the Lord Jesus Christ, reigning over them. This Kingdom and reign will be universal and world-wide, putting an end to the present Gentile world powers. In that day, not only Israel, but the nations also, will be blessed and happy. This, beloved, is God's plan and program for Israel and the world.

★

INSIDE WASHINGTON, D.C.

(Continued from page 37)

youth all the moral and spiritual qualities that count in a show-down contest. He developed them wholly and solely from a physical and military standpoint. And now he is surprised that they are not the equal of other men, who fight with the weapons of truth and faith, as well as with machine guns and dive-bombers.

The danger in America is that we may, to some degree, duplicate Hitler's miscalculations. We, too, are tending in the direction of materialism. There are false leaders and false prophets in America who would have us believe that superiority in tanks and planes is all that counts. They would have us overlook such "details" as the sobriety of our people. They even go to the length of condemning the drive for a "dry army"—not only at the front, but here at home.

Too many of our "war commentators" would have us believe that superior fighting power and superior military strategy are all that we need for victory. To win, we need God. We need the armor of truth and righteousness.

To some degree, we too have set ourselves against God and His righteous rule in our hearts and lives. We have brought up a godless generation of young people. Godless doctrines of evolution prevail in our schools and colleges. We, too, develop the body and brain, but neglect the heart and soul.

Large elements of our people are given over to the pagan pursuit of pleasure. The House of the Lord is often deserted, while the movie houses and beer taverns are crowded to capacity. Blasphemy and vulgarity thrive on all sides.

We comfort ourselves by quoting figures as to our stupendous capacity for production of tanks and planes and ships and guns. We rest in the assumption that these are enough to guarantee our survival and supremacy. But let us not forget—that was the mistake of Hitler! When the war began, Germany had vast and unquestioned superiority in tanks and planes. After smashing France, there was no question as to Germany's margin of predominance over England. In planes, her ratio of superiority was at least four-to-one.

Hitler forgot God. That was his mistake.

No man and no nation has a monopoly on the commission of that capital error. The wicked shall be turned into hell, and all the nations that forget God.

Let us make certain that we shall not be found in that company.

Let us take God into our hearts and homes and national plans. Let us seek His will and His approval upon our national aims and aspirations.

There is just one way not to make mistakes. And that is to obey and trust God.

Hitler's whole life has been a mistake. His basic mistake was to be born in the first place! Our Lord Jesus Christ said of certain men: it would have been better for them never to have been born.

Our "war analysts" will continue to lead us on a wild and vain speculative chase until they begin to consult the will and Word of God. The real mistakes of Hitler are not made plain in the military manuals; they are illuminated alone in the Word of God.

In reality, man can make just one mistake—that is to reject Christ. If he makes that primary mistake, his whole life and career will be a blunder and disgrace from then on. If he refrains from making that mistake of spurning the love of the Saviour, all his other mistakes will be insignificant.

Hitler blundered. But millions of Americans are making the same mistake. They are turning their backs upon God.

★

SALVATION FROM THE PENALTY OF SIN

(Continued from page 40)

McCheyne to Moody, that the "blood of Christ cleanseth us from all sin." Moody was once asked by a minister what his brand of theology was. He replied that his theology was found in Isaiah 53:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." That is what is called the substitutionary atonement, and that is what God blesses.

III. THE DOCTRINE OF JUSTIFICATION BY FAITH

"I was taught the doctrine of justification by faith was a present experience.

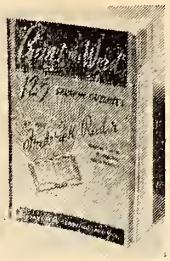
"That doctrine had never taken any such possession of my mind. I had never thought of it as a distinctive fundamental part of the Gospel. Indeed, I did not know at all what it meant in the proper sense." On his knees, in the woods the truth was revealed to him by the Holy Spirit. "But I could see and understand what was meant by the passage, 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' I could see that the moment I believed, while up in the woods all sense of condemnation had entirely dropped out of my mind; and that from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was all gone; my sins were gone; and I do not think I felt any more sense of guilt than if I had never sinned."

Let it be carefully noted that the message of the Spirit-filled evangelists and preachers is always the same. There may be a different emphasis on certain points but back of these differences, there is a oneness of purpose and a oneness of message.

Finney emphasized the fact that any man who was not freed from the penalty of sin could blame no one but himself, for God had done all He could in providing Christ as the sin-bearer. "Whosoever will may come." Moody emphasized the love

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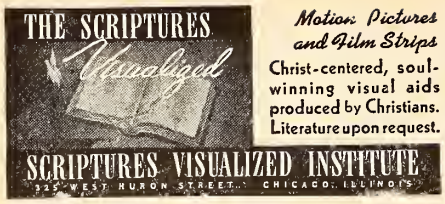
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of God. He showed how God in His great love had given His only begotten Son to die for the sins of mankind. Moody was eminently successful in this and he was a mighty preacher in his portrayal of the love of God. Torrey emphasized the fact that "the Bible was God's inerrant Word." This was necessary because the Bible had been attacked by the so-called scholars of the Church. But Torrey preached a message remarkable in its simplicity in describing man as a sinner for whom Christ died.

Jonathan Edwards condemned a slumbering church and held the people over hell-fire. "This people honoreth Me with their lips but their heart is far from Me" (Matt. 15:8). Intense in his preaching, his very earnestness made his hearers quail. So eloquent was he in describing a storm at sea in which a sailor was washed overboard that two sailors who had come to hear him and were sitting in the back of the church were completely carried away: "My God," said one of them, "throw the man a rope." And Edwards' message was that God had thrown the men a rope. Yes, Edwards preached the peril of men and the wrath of God, but his message was ever the message of the Cross. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What a tragedy to think that although the price of our Lord Jesus Christ was sufficient to save all the 2,000 millions of people now living in the world, only a few are hearing the message today. Ministers are wasting their time preaching on trivialities and people are dying in their sins. Four hundred and more millions are living in the land of China, and only a few have heard. There are churches of splendor in Italy, but there is no Gospel message. Church bells once rang in Russia, but the sound of the bells was not the sound of the Gospel. One bell of 80 tons lulled the people to sleep, but there was no human voice with a Gospel message to awaken them. Christians know that the penalty has been paid, but they fail to convey this knowledge to these poor people.

★

SALVATION FROM THE POWER OF SIN

(Continued from page 41)

it that we never misrepresent the good which is accomplished in our lives. It is dishonest if we take credit unto ourselves for victory over sin when such belongs to Christ. Paul meant this when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

We now consider our subject from the standpoint of

III. EXAMPLE

One of the most important phases of Christianity is the testimony that we bear to others. No man lives unto himself. Whether we like it or not and whether we believe it or not we are

> Writing each day a gospel to men.

Because of this it is our duty to live Christlike in order that those who observe us may find a good example.

This truth is brought out in such passages as Titus 2:7—

> In all things shewing thyself a pattern of good works.

I Timothy 4:12—

> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

I Corinthians 11:1—

> Be ye followers of me, even as I also am of Christ.

I Thessalonians 1:7—

> So that ye were ensamples to all that believe in Macedonia and Achaia.

Perhaps the best way to sum up this truth is to use the old adage—"Practise what you preach."

Our last argument is from the standpoint of

IV. OBEDIENCE

We would put this as the most important of our reasons because it is a Christian's duty to do what his Master says. In talking with a soldier the other day I asked him if he ever questioned the orders of his superiors. His answer was, "No sir, I just say, 'Yes sir.'" Why cannot all of us give God the same respect. Samuel said, "to obey is better than sacrifice," and that principle has never changed.

The Word of God teaches us in Titus 2:12 to live victoriously—

> For the grace of God that bringeth salvation . . . Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

In fact, the Bible contains more teaching about how Christians should live than it does about how men shall be saved.

It is important to note that our salvation from the power of sin involves all phases of a man's life.

It covers the *social* side. Our Lord said in interpreting the law, "Love thy neighbor as thyself." In the epistles we find the same truth—"Bear ye one another's burdens."

It also covers the *moral* side. Paul warned Timothy, "Keep thyself pure." He also said in Philippians, "Finally brethren, whatsoever things are true whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

It covers the *mental* side. The Corinthian Church was advised—"Bringing into captivity every thought to the obedience of Christ." The Psalmist also prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight O Lord, my Strength, and my Redeemer."

In our discussion above we showed how Christ provided the power for victory. However, a closer study reveals that the entire God-head and the Bible itself collaborate in giving the Christian all of the help he needs.

The part of the *Father* is seen in Christ's prayer in John 17:

> I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

The part of the *Son* has already been discussed under point one.

The part of the *Holy Spirit* is revealed in Galatians 5:16:

> This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Romans 8:2:

> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The part of the *Word of God* is seen in Psalm 119:8, 11:

> Wherewithal shall a young

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man cleanse his way? by taking heed thereto according to Thy Word.

Thy Word have I hid in mine heart, that I might not sin against Thee.

We should remember too, that our Lord Himself used the Word of God, which is the Sword of the Spirit (Heb. 4:12), to lick Satan when that enemy of righteousness attacked His soul.

With all of this knowledge of what has been accomplished—and the possession of the power to be victorious, there is no excuse for any man or woman in Christ living a defeated life.

A little girl said to her mother, "Mama, what do people say to each other when they get married?" "Why, Mary, they promise to love each other and be kind." "Well, Mama, you aren't always married, are you?" We have been told that charity should begin at home. We agree—home is a good place to begin practising our Christianity. Then it should radiate out to all our friends and associates.

This is one way to preach the Gospel.

★

RICKENBACKER'S RESCUE

(Continued from page 36)

You see now what faith can do for you." Later, hands bandaged, eyes swollen, he told of his own faith during the long vigil afloat: "I am not formally a religious man, but . . . I can truthfully say I never doubted for one moment that we'd be saved. . . . I hold to the Golden Rule, and I believe most firmly that if a man follows what he truly knows and feels in his heart, he can't go wrong, and is possessed of religion enough to get by in any man's land."

He also said, "I know I came within hearing distance of the Old Fellow this trip, because his approach is always unmistakable. One hears beautiful soft music, and everything is extremely pleasant—just as Heaven should be." And when somebody asked him why he thought he was going to Heaven, his cheery response was characteristic: "Say, I guess that was presumptuous of me, at that!"

The brave captain was certainly presumptuous if he thought the Golden Rule would take him to Heaven, for we read nothing in the Bible about a Golden Rule that will take us to heaven, and the Bible must be our authority upon such an important matter as this. I am very glad indeed that he is thankful to God for the Testament, but if he reads it, he will find that neither religion, nor faith in our faith, nor what he knows and feels in his heart, will take him to Heaven. "Religion," as he says, might be "enough to get him by in any *man's* land," but it will not get him or anyone else by in the heavenly land. What do the Scriptures say about the way of salvation?

Here are five facts:

1. *Man is a guilty sinner* (Rom. 3:20, 22).
2. *Man is a condemned sinner* (John 3:18).
3. *Man is a lost sinner* (Luke 19:10).

What guilty, condemned, lost sinners need is not a Golden Rule, not a religion, not faith in our feelings, but a Lord and Saviour, One Who can save us and take us to Heaven.

4. *Christ is the Way to Heaven* (John 14:6).
5. *Christ is the Door to Heaven* (John 5:24; Acts 16:31).

—J. F. S.

★

RELIGIOUS EDUCATION

(Continued from page 36)

connection it must be said that it is exceedingly important that our conception of the word *religious* be the true and spiritually enlightened conception. The word *religion* and *religious* have become so popular in these modern days that they have obtained a meaning so broad and wide as to include every form of piety and worship, even down to the most stupid pagan and heathen superstition. So long as a person believes in some sort of deity, holds a kind of belief, and seeks to be good after a fashion, he is called religious. This is perfectly true, but then, this conception and interpretation of religion and religiousness is by far too popular and liberal to be accepted by any one who is scripturally enlightened. It is terribly faulty and fatally erroneous.

Religious education, to Bible-instructed and Bible-loving people, means teaching the children and youth the Bible. It is the advancement of Biblical knowledge, and the learning and memorizing of special portions of Scripture. This is what religious education meant to our forefathers. Their constant concern was that their children should come to know the Bible. They made use of every available means to encourage the memorizing of portions of Scripture, even to the giving of rewards and prizes. This was a splendid practice and one too sadly neglected in more recent years. Bible sentiments, precepts, and promises stored in the memory and hidden away in the heart are an unspeakable blessing and an inestimable treasure. These things have been in evidence in the clear thinking and lofty character of a class of men

Shall We Let Them Die Without Christ?

The war is raging on in the most destructive way in the foreign countries. Thousands of young men are dying daily on the battle fronts. Hundreds of civilians are perishing from destructive bombs. People are being carried into eternity with unpardoned sins, without Christ and without hope.

Our land, thank God, has not experienced as yet those horrors as Europe, Asia, and Africa do, but who knows what is ahead of us? The future looks very indefinite and dark. God may allow us to go through the same testings as other kingdoms are passing through. The night will overshadow us as it did those continents, and the opportunities of winning precious souls for Christ will cease.

Our dear Brother or Sister in the Lord, while God keeps the evil forces away from our own land, I am pleading with you to help us with your prayers and gifts to give the Gospel to the Russians and other Slavonic people, and the Jews in the United States, Canada, and South America.

We have several missionaries working already on these fields, but we would like to engage ten more at once in our own land of freedom. We want to tell the Russians, Ukrains, Polish and other Slavs, and the Jews living in this country that Christ has died for their sins and that He will gladly forgive them their sins and give them eternal life, if they will turn to Him and will live according to His Word.

We need your help in this Work speedily, in order that when the dark days come, Slavs and Jews may die under the ruins of our cities peacefully with the words on their lips, "For to me to live is Christ, and to die is gain." "For I know whom I have believed." Philippians 1:21; II Timothy 1:12.

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and women now rapidly becoming extinct.

With deep humility and chastened spirit, we affirm that in our own land the moral giants are passing. A few more years and their memories will have faded under the glamor and display of a new era of a moral slump. The honored and revered Father of our country, that gigantic statesman, George Washington, gave warning in his farewell address of the grave and dire results that would follow in the life of our country if God and Christian principles were neglected. Behold, the drift now in evidence! The fact is, that we are in a time of apostasy. This is true socially, morally, politically, and religiously. The clever "guy" is the hero now. Foreign trends are not only influencing our political and social life, but the self-sufficiency of man and the neglect of God are in evidence, too. The modern church is in full swing with the drift, being controlled by the spirit of the age. The streams of spiritual life and moral force are getting low. There is a great lack of spiritual and moral dynamic and energy, and society is adrift, and the very foundations are loosening. The overthrow of our entire social, moral, and economic structure is threatening.

A book published several years ago contains a picture of a little boy and girl kneeling in prayer before retiring at night. The wife of a certain Columbia University professor is said to have criticized the publishers, saying, that she with many others are teaching their children to be self-reliant and independent, and that there is no personal God. There we have the expression of the general drift. God is not only neglected, but deliberately rejected. And thus the only true authority is ruled out. If the God-consciousness is lost, there remains no incentive for duty, honesty, and morality. Animals are guided by instinct, which is sufficient and satisfactory basis for their conduct. But man is a rational being, created in the image of God, with the idea and thought of God inwrought in his very consciousness. Every normal human being just naturally believes that there is a personal God. To believe otherwise is the result of moral disease; it is moral insanity. God has given to man a revelation of Himself in several ways, that is: in nature; the revelation contained in Holy Scripture; and in His Son, our Lord Jesus Christ. Because of human sin, man possesses a sinful and perverted nature; and guided and controlled by this nature he turns his back upon God and the Bible, and turning his back upon God and the Bible, he sells out to the devil. The Scriptures admit of no other alternative.

There is much to be said in favor of the old method of storing the mind with Bible truth. There is much cause for regret for the dearth of Biblical information at the present time. The mind stored with the sentiments and teachings of the Bible is a background for noble, sober, and consistent living and conduct, sadly lacking in a large majority of the young men and women of today. We earnestly appeal to pastors and all Bible School workers, as well as to God's people at large, to put forth every possible effort to promote a greater and more earnest study of the Bible in their midst. Let us turn our churches into real Bible institutes where old and young are taught the great and vital doctrines of Scripture. One of the greatest blessings that can come to a church is that of expository preaching. It brings before the people many truths they may not otherwise hear. Another great blessing is Bible Conferences frequently conducted, with men of God deeply taught in the Word brought in to do the teaching. Pastor and people alike profit greatly by such Conferences. Let us substitute real Bible teaching for a lot of the preaching being done.

We urge also that churches encourage their young people to attend a good Bible Institute and secure for themselves that training. They need not necessarily be called or adapted for any particular public Christian service to be eligible for such training or to profit by it. This training will build in them stronger Christian character and make them more useful and serviceable in their own home, community and church. It would be well also if local churches could give financial assistance to young people attending Bible Institutes.

The times, Beloved, are serious; the enemy of Christ and the Faith is passionately busy; and the hour is late. The end of the age is upon us and our Lord will soon receive His own unto Himself in the Glory. We must be wide awake and alert to seize every passing opportunity. Remember, Beloved, that it is the entrance of God's Word that brings light and life. The Bible is the revelation of Christianity and the cornerstone of civilization. Let us disseminate its precious truths and sentiments far and wide.

—W. S. H.

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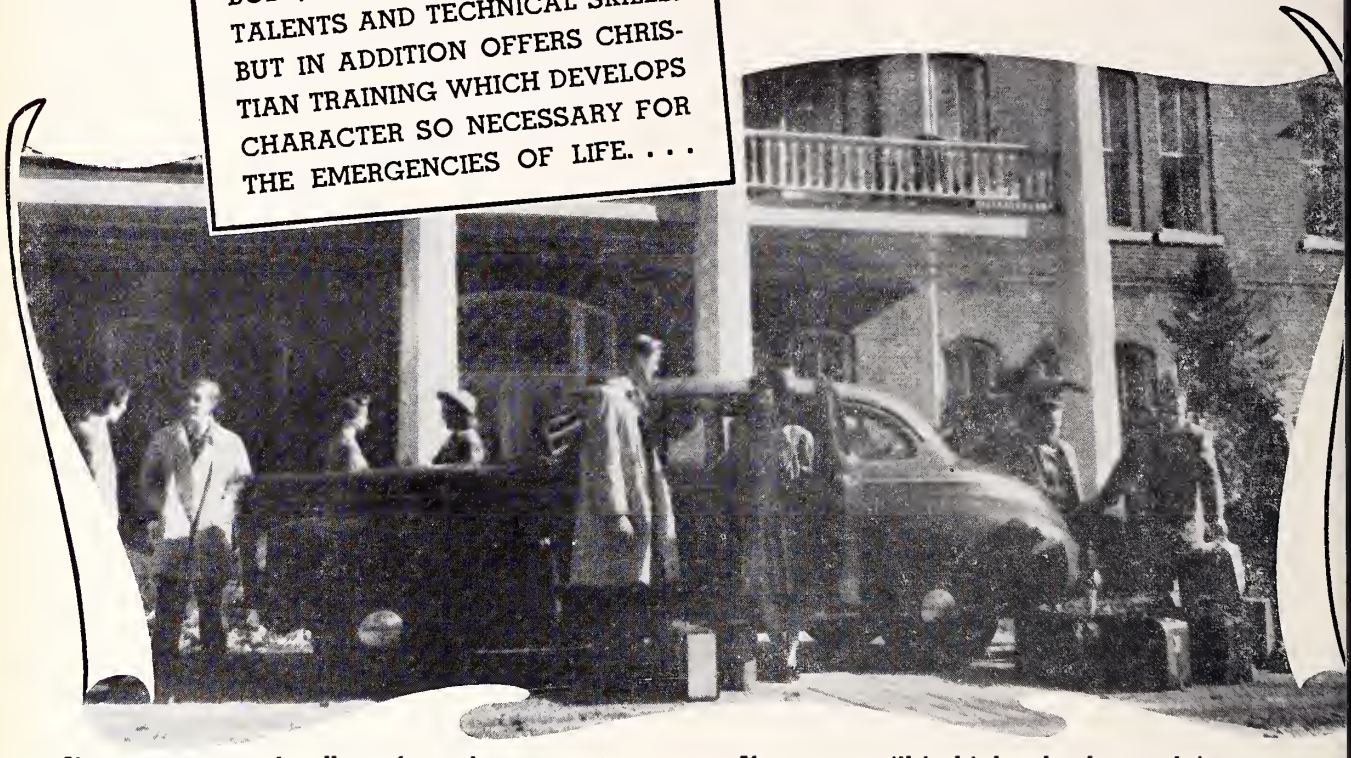
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BOB JONES COLLEGE **CLEVELAND, TENNESSEE**



Grace and Truth

March 1943

ATONEMENT NUMBER

HAGERMAN PEAK, HOLY CROSS
NATIONAL FOREST, COLORADO

AFTER THE WAR

There is going to be work to do.

Trained Christian workers will be needed to fill the vacancies caused by the War.

Trained missionaries will be needed to enter the battle-scarred foreign lands as soon as peace is made.

Trained young people are going to be needed in every walk of life to comfort the sorrowing and perplexed, and to spread the Gospel to hearts made hungry and responsive by the horrors and trials of War.

DURING THE WAR

You who are not drafted, both young men and women, can prepare for this task now in the Denver Bible Institute.

Here are some reasons why you should consider D. B. I. before making your selection:

1. OUTSTANDING LEADERSHIP

Rev. W. S. Hottel, the new President, is a nationally known Bible teacher, and S. S. lesson expositor for the Union Gospel Press.

2. INTERDENOMINATIONAL

Different denominations are well represented in the Board, Faculty, and student body.

3. A SMALL SCHOOL

Individual attention is possible in a smaller institute.

4. STRONG BOARD OF DIRECTORS

Several influential pastors from the Denver area have been recently elected.

5. IMPROVED FACULTY

Some new and able instructors have been engaged and more are being sought.

6. BROADER COURSE OF STUDY

A hitherto good course has been made even better by making it more practical.

7. IDEAL LOCATION

The climate and geographic location of Denver gives D. B. I. a distinct advantage.

8. LOW SCHOOL EXPENSES

The fees are at a minimum and jobs are plentiful.

Send for more detailed information today.

THE DENVER BIBLE INSTITUTE

Box 1617 Denver, Colo.

"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

MARCH, 1943 No. 3

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DOLLAR - A - MONTH CLUB

I am glad to join the fellowship of the Denver Bible Institute of training young men and women for Christian service by becoming a member of the *Dollar-a-Month Club*. By God's grace I hope to send monthly a gift of one dollar.

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The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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In clubs of five: $1.00 per year
15 cents per copy
Foreign (except Canada) $1.75 per year; $1.25 in clubs

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VOL. XXI MARCH, 1943 No. 3

DOCTRINAL STATEMENT
of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY
The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan—Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST
The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL
The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

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EDITORIAL COMMENTS

DOLLAR-A-MONTH CLUB

The Lord has been graciously leading in the past several months in the effort of strengthening and enlarging the Denver Bible Institute. A number of difficult problems have been solved, victories have been won, and advance steps have been taken. We thank the Lord for all this.

There are, however, other problems still to be solved. We are facing them with confidence and courage, knowing that the Lord Who has led and blessed hitherto, will continue to lead and bless as we go forward in His blessed Name.

One of the greatest problems at present facing us is the lack of funds to carry on as we have purposed to and believe we should. We wish to take Christian friends into our confidence concerning this problem, here and now. Here is the special problem: Until now the members of the Staff and Faculty have not received a regular stipulated remuneration for their services. With the exception of the outside pastors who teach at the Institute, all live on the Campus and eat from the same table, and hence are cared for by the Institute so far as rent and food are concerned. The only money they receive is a small amount from a designated fund. This fund accures in the following manner; namely, ten per cent of the funds received is set aside and designated for the Staff. Once a month, or every two weeks as the case may be, this fund is divided between the members of the Staff. The amount received by each one is not large, as you may easily imagine.

Let it be modestly and humbly stated that this writer as well does not receive a remuneration for the services rendered in connection with the Denver Bible Institute, but stands on equal terms with the rest of the Staff. We state this simply because we want the Christian public to know the whole truth in this matter.

We do not believe that this policy should be continued, but that the different members of the Staff should be given a reasonable remuneration for their time and services. The Board of Directors are in perfect accord with this idea.

This, beloved, is the one great problem, among all the problems still facing us, and we are hoping to be able to solve it within a reasonable period of time. There is, however, only one way in which we can solve it, and that is, by raising the regular income of the Institute which can only be accomplished as Christian friends will be led to contribute more to the support of the school.

We are, therefore, making known this need, and trust the Lord will move upon many hearts to get under this burden. We know Christian friends throughout the country are interested in the Denver Bible Institute, and want to see it grow and prosper. It offers a great opportunity, and can be used of God to fill a real need. But it must be supported to this end.

Will you pray with us that the Lord may be pleased to fill this need? He is able. But God's people must pray. We are giving our best; what will you do?

Now listen to this! If we had about a thousand friends who would give a dollar a month ($12.00 a year), along with other gifts we receive, we should be able to move ahead and establish this new policy. That is not a large amount to give.

Interested friends could form Dollar-a-month Clubs of ten, fifteen, twenty, or twenty-five persons in their communities, and send in the money sum total. This would save a great deal of bookkeeping and also considerable postage.

Churches and missions could put the Institute on their budget. If a hundred churches and missions would send us only five dollars a month, that would be a great help.

We suggest wherever possible and advisable, friends send their gifts through their church treasurer. In so doing, the local church would receive the credit, and we doubt not, also some blessing.

Let us hear from you. I am hoping and expecting that hundreds of interested friends will respond to this humble and earnest appeal of need. Write me, at least, and let me know your feeling about this matter, and give me your word of honor that you will stand with us in prayer.

Yours in the faith,

W. S. Hottel
President



A NEW COURSE OF STUDY

The second semester for the year opened on February 3. We are happy to announce that five new students have been enrolled, and are now in the classes and engaged in the studies. This is very encouraging, since ordinarily the time for new students to enroll is at the opening of the school in the fall. These new students increase our opportunities and also add to our responsibilities. We thank the Lord for each one of the students entrusted to us for spiritual training.

Then, too, we are glad to announce the engagement of a new faculty member in the person of Miss Carolyn McCormick of the city of Denver. Miss McCormick is a graduate of Westmont College of Los Angeles, California, and also of the Bible Institute of Los Angeles. She comes to us highly commended, and we believe she will be a real asset to the Institute. She is giving us her time pending a call to the mission field which she expects next fall, and is teaching a course in Daily Vacation Bible School Methods leading to Child Evangelism, and also a course in Recreational Leadership. The courses she teaches afford a grand opportunity for our students.

We make this announcement because we want Christian friends everywhere to know that we are moving ahead with the work of the Institute toward better things. Our motto is ONWARD AND FORWARD. Numerous problems still await settlement, and we are trusting the Lord for wisdom and strength to solve them in a way pleasing to Himself. We, therefore, ask our Christian friends to take the Denver Bible Institute upon their hearts as a real burden, and to pray for all the workers and the work. Our need is pressing, but we know that God is able to meet it. Your prayers will help. We shall be glad to hear from our readers. A letter from you would be appreciated. —W. S. H.

ANOTHER ANNOUNCEMENT

At a meeting of the Board of Directors of the Denver Bible Institute which was held on Saturday night, February the 6th, Rev. Maurice Dametz was elected to serve as Chairman of the Board, and Rev. Archie Yetter, to serve as Vice-Chairman.

At this same meeting, Rev. Clarence Harwood was elected to membership on the Board of Directors, and Rev. Samuel Bradford was elected to serve as Dean for the balance of this year.

At this meeting the Board likewise decided in connection with our radio broadcast, "The Bible Institute of the Air," that we go off the air for the present, concluding our broadcasting with the broadcast Sunday night, February 21, when our present contract expires.

The considerations which led to this decision were centered chiefly in two things:

First, the program has never been self-supporting. Every week we have been obliged to make up the deficit from the general fund of the Institute. The Institute being in debt, we are trimming all of our expenses to the bone in an earnest endeavor to lift this indebtedness. Going off the air is one way of saving considerable money, which will enable us the sooner to obtain the desired end of clearing this indebtedness.

Second, the hour of the broadcast —10:10 to 10:40 P.M. Sunday—it was felt was not a good one. A number of nation-wide and local broadcasts are on the air on the Lord's day, and these precede our broadcast. The Christian people who attend church services would have just returned from their evening services, and unless they were very peculiarly interested in our program, having heard so much during the day, would hardly listen to our program. Many of them retire for the night at so late an hour as 10:10 o'clock. We are strongly of the opinion that we have had a rather small hearing at that hour of the night.

Carefully weighing these matters, the Board of Directors deemed it wise and proper to go off the air for the time being. We hope, however, the Lord willing, to go on the air again at a different hour and with a stronger program some time in the future.

Will you please join us in prayer that the Lord will send us the needed funds to clear up all of the indebtedness? The sooner we get rid of the indebtedness, the sooner we shall be able to go on the air again. We assure you that we are practising rigid economy while at the same time we are strengthening the work and building for a better and larger school.

—W. S. H.

A CORRECTION

In the February issue of *Grace and Truth,* in announcing the city-wide evangelistic campaign in Denver, in referring to the speaker, the name of Dr. Bob Jones was given; and in connection with the mention of his name, it was stated Dr. Bob Jones, *Jr.,* and it should have been Dr. Bob Jones, *Sr.* It is the founder of the Bob Jones College of Cleveland, Tennessee, who will be the speaker for this campaign, and not the son, Dr. Bob Jones.

—W. S. H.

—★—

SEED SOWING

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good (Eccles. 11:6).

Among the many similes, metaphors, and illustrations used in Scripture, possibly none is more interesting or suggestive than that of the sower and the seed. This passage refers to a sower and the sowing of seed. This metaphor is an Old Testament illustration of a great spiritual truth. Our Lord made this illustration stand out with a great deal of spiritual significance in the parable beginning with the words, "Behold, there went out a sower to sow" (Mark 4:3). In His own explanation of this parable, Jesus made it very plain that the seed is the Word of God. "The sower soweth the Word" (vs. 14).

The Seed the Word of the Lord

The seed, obviously then, is the Word of the Lord, the Gospel of our Lord Jesus Christ, the Good News concerning the Son of God and His glorious redemptive ministry. The sower is any one who broadcasts the Word of the Lord. In the Old Testament times, the Prophets of Jehovah were the messengers of God to the people, bringing the messages of God appropriate and suitable for the dispensation of Law. In due time our Lord came into the world, and then became the Great Sower, whose earnest, diligent, and constant activity in preaching and teaching the Word, was never equalled, before or since. The Apostles of our Lord and the early disciples, after our Lord, became the broadcasters of God's message to the world. Now all God's people are expected to scatter the precious Seed far and wide so that all may hear the message of Christ and the wondrous salvation God has provided in Him for all the world.

The Manner in Which the Seed Is to Be Sown

The Seed is to be sown with all diligence and constancy. Morning and evening, and at all times, we should broadcast this glorious message entrusted to us. There is to be no let-up in the sowing, and no vacation. The effort should not be spasmodic but constant. The sowing of the Seed of the Word of the Lord is our chief and supreme business, and to it we should give due diligence.

We should ever remember that not all will grow alike, so as not to become disheartened and discouraged in the effort, when we see no fruit for our labor. Some may be caught away by Satan before it has a chance to really take root; some may fall on shallow soil underlaid by rocks, spring up quickly and wither under persecution and opposition; and some may be choked and suffocated by thorns and not bring forth any fruit. But we may rest assured that at least some will fall into good soil and spring up and bring forth fruit. We do not know which will grow, whether this or that. It is our business to sow the Seed, and the Lord's business to make it grow. We should sow the Seed trusting the Lord for the increase.

The Ways of Sowing the Seed

There are different ways of sowing the Seed. There is the regular preaching service of the church. This is a blessed privilege for the scattering of the message. And what a blessing these seasons have been and are to multitudes of people. The Bible School affords a grand opportunity for Seed-sowing; and here we find a good deal of virgin soil. This opportunity is also afforded in the young people's meetings. These occasions can be made a great blessing, if properly appropriated and embraced.

Then there are also special periods of sowing; such as evangelistic services, Bible Conferences, Bible Classes, special Bible Institutes, Daily Vacation Bible Schools, and open-air services. There is a great need these days for just such activities in our midst. Every church and community should foster such special activities. The times upon which we have come demand it. The young people are beset with grave dangers along many lines, and they need our special attention. False teachers are busy and active, and we must not permit them to outdo us in their effort to scatter their false and pernicious teaching. Let us keep up these different activities, and through consecrated effort, make them more extensive and also more effective.

But let us not forget to sow the Seed in personal work. We need to take our place in the regular and special activities of the church, and to aid in every way possible every effort to disseminate the Word of the Lord. But this is not all. There is still another field in which we need to scatter the Living Seed. We need

to sow the Seed in our personal contacts on the street, on the farm, in the office, the factory, the shop, and the mill. Those with whom we daily associate, present opportunity upon opportunity to sow the Good Seed.

One of the most effective ways to sow the Seed is by the distribution of sound and helpful Christian literature: Who can estimate the power of the printed page? No one. A small tract has often been used of the Lord in starting a great work of the Holy Spirit, that reached hundreds of souls. In a day like this, when in the providence of God, sound, helpful, Christian literature of all kinds can be secured, and at very reasonable rates, God's people should scatter it in large quantities. Every church should be a distributing agency. Every Bible School should make this a special feature of their effort. And every Christian should consecrate himself and herself to this task, and perform it with holy zeal and passionate enthusiasm. Have you, dear friend, caught the vision? Oh, the greatness of this task! But, then too, think of the blessedness and the glory of it! We may never see the results of our Seed-sowing on earth, but our reward in Glory will be certain, rich, and enduring. And we shall see some fruit in time, for it is written: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). —W. S. H.

—★—

A CALL FOR WORLD-WIDE PRAYER FOR ISRAEL

As we contemplate the sufferings of the Jews under the heel of cruel oppressors and reflect upon God's love for them and His revealed purposes through them, surely all who love the Lord will gladly enter into a union of prayer (and it may be with fasting) for the "lost sheep of the house of Israel."

Such a burden of prayer as rested upon the Apostle to the Gentiles should be upon all who know the risen Christ, Who is exalted "to give repentance to Israel" (Acts 5:31; Rom. 10:1).

The bitter night of Israel's sorrow has been long and the time of "Jacob's trouble" approaches; therefore Christians should earnestly pray for the peace of Jerusalem. Since we all know that through Israel's fall "salvation is come unto the Gentiles," and since we are their debtors for passing on to us the message of the Gospel, we certainly should be deeply interested in their salvation.

Jerusalem has had a most tempestuous career; yet its very name means "Foundation of Peace." The Jewish nation will continue to have troublous times until they acknowledge the iniquity of their fathers in rejecting their Messiah. The wrath of God upon the nation is indicated in their dispersion. But when God pours out upon the inhabitants of Jerusalem "the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced, and mourn for Him" (Zech. 12:10), permanent blessing and peace will come to them and to the nations. So when we pray for peace in this troublous world, first of all let us "pray for the peace of Jerusalem," for in her blessing all nations of the earth shall be blessed.

Prayer even with fasting during the Jewish "Feast of Purim" is urged upon all Christians as a privilege and obligation. When wicked Haman sought to destroy Israel with his oppressive measures, *prayer and fasting* were honored of God in the nation's deliverance. At this hour of unparalleled distress of Israel, surely all who know Christ should cry to God in deep, united prayer for her deliverance and salvation as well as for the world-wide benefits which are most certainly attendant upon the blessing of Israel.

GREAT COMMISSION PRAYER LEAGUE

808 N. LaSalle Street, Chicago

—★—

FIGHTING FRONTS

Let us turn to I Thessalonians 2:13-14. In this passage you will note that the great apostle was unceasingly thankful to God for the attitude of the saints at Thessalonica in relation to the Scriptures; hence, he writes, "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." In the following verse he calls attention to the persecution which they were called upon to endure. Now go with me to the first chapter and note the sixth verse. "And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost."

It is plainly seen that receiving the Bible as the Word of God and following its precepts cost those early Christians something. Somehow the acceptance of the truth and controversy seem to be strangely related. It was so in the beginning of the history of the church, it has continued so through the centuries of time, and it is so at this hour. Daily we are reminded by the secular press and the news reports over the air that the United Nations are on fighting fronts, not one front, but on several fronts; and thus it is also for the church of the Son of God.

May I remind you that our Bible is a book of peace. It is a book which reveals the Prince of Peace, unfolds the way of peace, prophesies the day of peace, and sets before us the God of peace. Its promises speak peace to the soul and soothe the troubled heart. If such is the case then why do we speak of conflict, controversy, and fighting fronts? Things of this sort seem out of keeping with a Book which we believe has come from the Hand that was wounded so that we might know a peace that passeth all understanding.

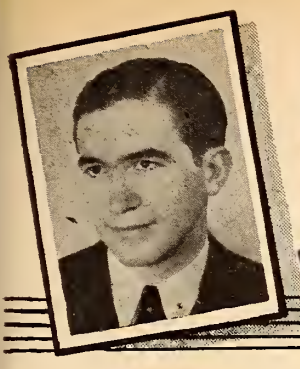
Over against the lovely peace of the still waters of revealed truth, may I remind you that the Bible is a book of war. Such a statement seems incredible, yet it is true. The noise of battle may be heard from almost every section. Contending armies surge back and forth across the sacred pages and the story of the defeat and the victories of the people of God are plainly written. The history of the Old Testament is bloody with the record of continuous conflict. One will not read very far into the four Gospels until the voice of the Lord Jesus is heard to say, "Think not that I am come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." The book of Acts is next in order and from beginning to end it is filled with accounts of strife, trouble, and persecution for the church.

The epistles breathe of conflict. So many of the great and vital truths of our faith and of Christian experience are couched in militaristic terms. Here is the story of inward struggle, as well as outward, and the account of upheavals that are not seen with the eyes of men.

The last book of the Bible, which flashes with the lightning of God's wrath and roars with the thunder of His power, moves on to the great battle of Armageddon and to that climacteric moment when heaven is opened "and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war." And why all of this? God did not create the world to be a battleground and a place of strife, but sin entered and death by sin, and from that moment the forces of evil have been arrayed against the Seed of the woman and all those related to Him.

I like to think of the church as the church militant. God has not called us to a life of ease, but to a life of conflict; not in a pugnacious and fleshly manner, but in a fulness and power of the Spirit of God.

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Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

Washington, D. C.: I have just completed my initial 1943 survey of Capitol opinion. I contacted and interviewed a representative group of recognized political and military experts. These are the questions I asked, and their answers.

How long will the war last? Most of the authorities on this subject refused to hazard a guess. A very few—not over 10%—believe victory will come in 1943 or, at least, by the middle of 1944. Another minority—of about 10%—at the other extreme, believe the war will last eight or ten years.

But the vast majority—probably 80%—declare: All we can say is that the end is not in sight. It seems probable that Japan will outlast Germany. Victory does not appear on the horizon of 1944, 1945, or 1946. But beyond that, we cannot say.

These opinions, of course, do not take into account the real possibility of Divine intervention. From a military standpoint, by military means, victory seems a long way off. The only hope of quick victory rests with the prayer warriors of the nation. If we do not wish a long war, we must make an Ally of God Almighty. We must wield the weapon of prayer.

Will Russia join us in the war against Japan, after Germany is defeated? The experts are divided on this interesting and perplexing question. They are divided about 50-50. About half of them are disposed to believe that Russia will stick with Britain and America, right through to the final defeat of Japan, as well as Germany. But the other half incline to the opinion that Russia may have ideas of her own. These ideas, they think, would impel her to maintain neutrality with Japan, and leave England and America to fight the Asiatic war without the aid of the Red Army.

Is Germany nearing the point of collapse? Of the experts, about 20% think *yes*. But four out of five think *no*. All are agreed that Germany is hard hit. Her army has taken a tremendous beating in Russia. There is discontent on the home front. Her conquered neighbors are increasing in restlessness.

But most of the experts contend: Germany is still strong. Russia, as usual, has given out exaggerated reports on Nazi losses. Hitler has reserves of men and materials that have yet to be tapped. There is much fight left in the Nazi war machine. It will be at least another six months before the collapse of Germany will be clearly indicated by the facts of the military situation.

Can Germany win? Absolutely *no*. The experts are unanimous. Germany may hold out in Europe for a longer or shorter period. But she cannot win.

Can Japan win? No, but the conclusion is not nearly so emphatic as in the case of Germany. If Japan can liquidate China, she may win a temporary victory in Asia. The opinion of the experts might be summarized this way: Japan is losing, but Germany has already lost.

Has the airplane proved its superiority to the battleship? Popular opinion is to the effect that air power has proved its superiority over naval and land power. But the experts are still not convinced. They say it is like asking: which is more important to life, food or oxygen? The human body requires both. Military success cannot come by air power alone, in the opinion of two-thirds of the authorities. A combination of air and naval strength will win, in the long run. The battleship has not become obsolete. It is true that planes have sunk battleships. But, equipped with proper guns, battleships have brought down a number of planes.

There is an old axiom to the effect that there is no offense for which a defense cannot be found. Improvements in anti-aircraft guns can easily keep pace with the improvements in bombing effectiveness and technique.

In the Pacific, neither air power nor naval power can win by itself. Victory will come through a coordination of the most powerful battleships with the most powerful bombing planes. At least, that is the opinion of two-thirds of the experts.

Can Germany be bombed into submission, without the opening of a second front in Europe? In introducing this question, we must first point out that the American-British mopping up of Africa is not, in itself, a "second front." Rather, it is a *preparation* for the opening of a second front. Africa will be used as a springboard toward a second front in Italy or southern France, in much the same way that England could be used as a springboard for the opening of a second front off the coast of Norway or France.

There is a minority of experts who believe that victory could be achieved by mass bombing raids alone. They hold that a second European front is not necessary. But this minority represents only a fraction of expert opinion. The fact that we are going ahead, making all preparations for a second front by way of Africa, is the best evidence that the majority opinion does not believe that we can rely wholly upon air raids as a means of crushing the Axis in Europe.

Will Italy break away from Germany, and surrender independently to the Allies? Competent authorities are agreed that Italy would like to walk out on Germany, and take whatever terms the United Nations might offer her. But there seems to be no way whereby she could carry out this design. German soldiers and secret police hold the Italian people as virtual prisoners. They are tightening their grip upon the Italians, as Italian public opinion turns in the direction of peace.

Will Hitler launch another big offensive in the spring? Yes, if he can muster the strength. It is now or never. It is generally believed that the Nazis will be able to marshall men and materials for another big drive in the spring of 1943. This will, doubtless, be the last such large-scale effort Hitler will be able to put forward. If this offensive fails, he will be definitely and permanently on the defensive.

What about the submarine menace? It is the one field in which the Nazis still excel. The Red Army has proved itself more than a match for the Nazi army. The R. A. F. has demonstrated its superiority over the German air

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THE DOCTRINE of the ATONEMENT

By W. S. Hottel
President, The Denver Bible Institute
Editor, Grace and Truth

FROM time immemorial, whenever man thought of approaching Deity, he invariably did so through sacrifice. He felt that Deity must be appeased on account of sin, and turned to sacrifice as a means of such appeasement. This practice seems universal. In all parts of the globe this custom is observed. When we turn to Scripture, we find animal sacrifices presented as the one great means of approaching a holy God.

The biblical teaching concerning atonement gathers about sacrifices and shed blood. This is true both in the Old and New Testaments though atonement is not a New Testament teaching, as we shall see later on. The biblical teaching about sacrifice points to, and, is fulfilled in, the death of Jesus Christ, God's blessed Son.

The death of Jesus Christ is one of the great and prominent themes of the Old Testament Scriptures. By types and precise predictions, the Old Testament clearly sets forth Christ's death.

First, let us mark the Old Testament types of Christ's death.

(1) The animals slain to provide coats of skin for Adam and Eve (Gen. 3:21).

(2) The lamb Abel brought as a means of approach to God (Gen. 4:4).

(3) Isaac being offered by Abraham as a burnt-offering at the command of God (Gen. 22).

(4) The paschal lamb by whose blood the first-born in Israel were sheltered from judgment (Exod. 12).

(5) The animals slain under the Levitical system and the divinely instituted priesthood (Lev. 1:7-16). The book of Hebrews in the New Testament is the spiritual interpretation of Leviticus in the Old.

(6) The brazen serpent placed on a pole in the wilderness for the life of the serpent-bitten Israelites (Num. 21). In John 3:14-16 our Lord clearly shows that the brazen serpent is a type of Himself as the Son of man lifted upon the Cross and dying to give life to a perishing world.

Second, let us note the Old Testament predictions of Christ's death.

The Old Testament abounds in predictions concerning the Messiah, the Christ—His character, mission, and career. The central theme of the Old Testament is the Lord Jesus Christ. It is said that there are some three hundred and thirty-three specific Old Testament prophecies concerning Jesus Christ. Among these many prophecies, there are predictions about His rejection, suffering, and death, and these predictions are clear and intelligent.

Christ's death is forecast in:

The bruising of the heel of the Seed of the woman by the serpent (Gen. 3:15).

The suffering Son of Psalm 22.

The suffering Servant of Jehovah of Isaiah 53.

The Messiah being cut off (Dan. 9:26).

The Shepherd of Jehovah being smitten (Zech. 13:6-7).

The death of Jesus Christ is likewise the constant theme of the New Testament Scriptures. The New Testament abounds in definite and explicit statements about Christ's death. These statements center particularly about three things, each of which is specific and definite.

First, these statements center about Christ's Cross (I Cor. 1:23; Gal. 3:1; 6:12, 14; Eph. 2:16; Col. 1:20).

Second, these statements center about Christ's Blood (Matt. 26:18; Mark 14:24; Luke 22:20; Eph. 1:7; 2:13; Col. 1:14; I John 1:7; Heb. 9:12-15; Rev. 1:5; 5:9).

Third, these statements declare Christ's death (Rom. 5:10; Phil. 2:8; Heb. 2:9-14; 9:16; Rev. 5:6, 9, 12).

I. THE NECESSITY FOR THE ATONEMENT

"Why the need for an atonement?" is naturally the first question that comes to one's mind when this doctrine is referred to, and this is a reasonable question. The clear and intelligent understanding of the need for an atonement is fundamental to the understanding of the entire scheme of human redemption. There are four things in particular which constitute the need for an atonement.

1. *The infinite and perfect holiness of God as the Creator and Moral Ruler of the universe makes necessary an atonement.*

This fact is cardinal and fundamental to all revelation and the scheme of human redemption. The fundamental and supreme attribute of God is that of holiness or righteousness. The holiness of God is essential and intrinsic, and not relative as in man who is exhorted to be holy. The holiness of God is infinite and perfect, so that He is eternally holy and nothing but holy. If God could somehow lose His holiness, we would thereby lose God Himself. Because God is infinitely and perfectly holy, there is an ethical principle in His nature which de-

mands that sin must be punished in order that holiness may be vindicated. Divine holiness cannot possibly tolerate sin, but must demand its punishment. This demand in God, however, is devoid of all passion. It is simply due to the fact that He is infinitely and perfectly holy. This demand in God is likewise consistent with infinite love and conditions it. Divine love can only flow out in goodness and blessing in consistency with divine holiness. If and when divine holiness is affronted, justice must prevail and love cannot flow out in goodness and blessing until justice has had its full due. The holiness of God is outraged by human sin, and demands satisfaction by the punishment of sin. Herein lies the first and fundamental necessity for an atonement.

2. *The righteous law of a holy God forms the necessity for an atonement.*

Law has been called "the expression of will." In our study of law, we need to distinguish between natural and divine law. Natural law underlies the physical constitution of the universe and finds its expression in such forces as gravitation, cohesion, chemical affinity, and the like. *Natural law implies:*

First, a Law-giver or authoritative will.

Second, persons and things upon which the law operates.

Third, a command or expression of this will.

Fourth, a power enforcing this command.

On the other hand, divine law underlies the moral constitution of the universe. The moral law is a transcript of the character of God; that is, it is His essential nature expressed in perceptive form, such as a command or commands.

The moral law implies:

First, a divine Law-giver or ordaining will.

Second, subjects or moral beings upon whom the law operates.

Third, commands or the expression of this will in a form perceptive to the subjects.

Fourth, power enforcing these commands.

Fifth, duty, or obligation to obey.

Sixth, pains and penalties for disobedience.

It is this moral law the sinner has transgressed and for which transgression the penalty of death is threatened. Death is constantly affirmed in Scripture to be the penalty for sin (Gen. 2:17; Ezek. 18:4; Rom. 6:23). The righteous law of a holy God, therefore, creates a necessity for an atonement.

3. *The sin and sinfulness of man constitutes a necessity for an atonement.*

It was sin in the form of disobedience that resulted in the human race becoming sinners and sinful (Gen. 2:17; 3:1-8). Scripture clearly reveals that the sin of Adam is imputed to the whole human race (Rom. 5:12). But not only has the race become sinners through Adam's sin, they have also inherited Adam's sinfulness. Men do not now become sinful through their own sin, but are born in sin and with a sinful nature (Gen. 5:3; Ps. 51:5). By nature, therefore, the race of mankind is hopelessly sinful and lost. They are guilty before a holy God, and this is true in a universal sense. The whole world is guilty before God. "All have sinned and come short of the glory of God" (Rom. 3:19, 23). The sin of the race necessitates an atonement to the possibility of salvation.

4. *The fact that sin can be cured only on the ground of shed blood makes necessary an atonement.*

The fact that sin can only be cured by shed blood lies in back of the eternal perspective of human redemption. Christ as the lamb of God was foreordained to be slain before the foundation of the world (I Pet. 1:18-20; Rev. 13:8). It is obvious, therefore, that redemption was in the mind of God even before He created the universe and man. God anticipated human sin from eternity, and in His own mind and purposes, provided for the redemption of the sinner by foreordaining the death of His Son, the Lord Jesus Christ, which clearly reveals the fact that in His own mind and purposes, sin can only be cured by shed blood.

Divine forgiveness can never be a mere act of leniency in remitting the penalty of sin. If the penalty of sin is ever remitted, it is because another as a substitute has met the holy demands against the sinner. Thus all through the Old Testament, animal sacrifices were slain and the blood was shed in order that man, the sinner, might have remission of his sins. The possibility of salvation for the sinner forms the fourth and last necessity for an atonement.

II. THE DOCTRINE OF ATONEMENT IS EXCLUSIVELY AN OLD TESTAMENT DOCTRINE

In the Authorized Version of the Bible, the word "atonement" occurs seventy times in the Old Testament, and but once in the New Testament where the Greek word is incorrectly translated. This occurrence is in Romans 5:11 where the word "atonement" should be rendered "reconciliation." Observe then the doctrine of atonement is only an Old Testament doctrine.

1. *It is a scriptural declaration that animal sacrifices cannot take away sin* (Heb. 10:4).

But even though this be the truth, animal sacrifices were nevertheless divinely instituted as we learn all through the Old Testament Scriptures. Why then did God institute animal sacrifices if they cannot take away sin? It was for the purpose of making an atonement for sin.

2. *The divine method of dealing with sin in the Old Testament was invariably by means of atonement.*

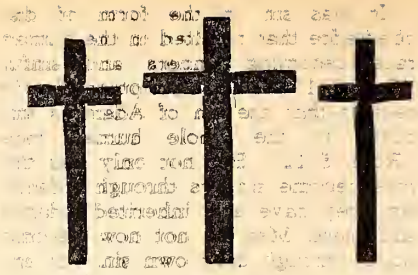
This teaching is of such great importance that it is essential we should clearly and fully understand it. Let us, therefore, examine it very carefully. We know that the root for the Hebrew word for atonement is "kaphar" which literally translated is "to cover." The word rendered "atonement" in the Old Testament invariably means "coverings," "covering," "cover," and "to cover." This word "atonement" is a rather unfortunate rendering. When the Authorized Version was made, the word "atonement" in common usage signified reconciliation; that is, the making of two estranged persons "at-one." It did not in any sense of the word mean expiation or satisfaction. In translating the Hebrew word "kaphar" into "atonement," the translators gave not a translation but an interpretation.

The word "atonement" does not give us what the Hebrew writer says was done with the sins of the sacrificer, but what the translators conceived was the effect of his sacrifice in relation with God. In reality, the offering of the sacrificial blood implied the acknowledgment and confession of sin and its just penalty of death on the part of the offerer. The Israelite when he brought his offering was commanded to put his hand upon the head of the animal whereby he identified himself with the animal and transferred the guilt of his sin upon the head of the sacrifice. It was clearly an acknowledgment and confession of sin and also of death as being its just penalty. The whole scene of sacrifice was typical with God of the death and shed blood of Jesus Christ, foreseen by God and efficacious, and so the typical blood served to cover the offerer's sin. The shed blood of Christ was foreseen by God from eternity and foreordained as the divine means of redemption as we have already seen (I Pet. 1:18-20; Rev. 13:8). The sacrifices of the Old Testament and the priesthood were typical of Jesus Christ and His priesthood. This teaching is fully revealed in Hebrews 8:1-5; 10:11, 12. The outlook and hope of the Old Testament is Jesus Christ and His redeeming work.

There are three New Testament passages that throw light on the Old Testament word "atonement" or "covering."

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Why Did Christ Die?



By Arthur H. Hottel

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THIS IS the greatest question of all, Why did Christ die? What is the significance or meaning of His death? The importance of this question issues out of God's plan, purpose, and program of human redemption. The death of Christ occurred at God's time (Rom. 5:6), in God's way (Isa. 53:6), and fulfilled God's purpose.

The death of Christ was foreordained from eternity (I Pet. 1:18-20; Rev. 13:8).

From eternity God planned and purposed that Christ should die to redeem man and become a Saviour; and Christ subscribed to the plan and counsels of God. The death of Christ was not an afterthought, consequent on man's fall, but was determined before the foundation of the world. "Before the mountains were brought forth, or the stars were sent on their appointed paths, or the first ray of light shot through the gloom, in the thought and purpose of God the Lord Jesus was already 'the Lamb slain.'" He was "foreknown indeed before the foundation of the world" (A. S. V.). Redemption was not an afterthought but a forethought. When sin entered the human race, God was not surprised, because He foreknew it all. Because God foreknew and anticipated human sin, He also foreknew that Christ would in due time become the Lamb Who would die to accomplish human redemption. The entire scheme of redemption was planned before the foundation of the world.

The death of Christ was foreshadowed in Old Testament types (Gen. 3:21; 4:1-4; 22:1-14; Exod. 12; Levitical offerings; Num. 21:8-9).

Throughout the Old Testament, from its very beginning, there runs the thought of the shedding of blood and of sacrificial offerings; and all these offerings point to the Lord Jesus Christ. This fact is substantiated by Christ Himself, in His exposition of the Old Testament Scriptures to His disciples (Luke 24:25-27, 44, 46). Outstanding among these Old Testament types of Christ's death are:

(1) The coats of skins which provided a covering for Adam and Eve (Gen. 3:21).

(2) The lamb which Abel sacrificed (Gen. 4:4; Heb. 11:4).

(3) The offering of Isaac by Abraham (Gen. 22:1-8).

(4) The Passover Lamb of which the blood provided a shelter for the first-born in Israel (Exod. 12; I Cor. 5:7).

(5) The Levitical sacrifices, the offerings instituted in connection with the Tabernacle and the priesthood (Lev. 1:7; Heb. 8:10).

(6) The brazen serpent placed, by Moses, upon a pole in the sight of all Israel, by looking upon which, those bitten by the poisonous serpents, lived (Num. 21:5-9; John 3:14-16).

(7) The slain Lamb (Isa. 53:7; Acts 8:31-35).

The death of Christ was foretold by the Prophets of old (Gen. 3:15; Ps. 22; Isa. 53; Dan. 9:26; Zech. 12:10; 13:6-7). We are informed that there are 333 specific Old Testament predictions of the sacrificial death of Christ. Obviously then, what God foreordained, concerning the death of Christ, from eternity, He also foretold in time, through the Old Testament Prophets. According to our Lord's own words, Moses in the Law, and all the Prophets, and Psalms, spoke concerning Him; that is to say, the whole Old Testament Scriptures spoke of Him (Luke 24:44).

The death of Christ was foreordained from eternity, foreshadowed and foretold in the Old Testament, and He came into the world in Incarnation that it might be accomplished.

Therefore, the question of the moment is, Why did Jesus Christ, the Son of God, die? There are many speculative theories advanced in answer to this question, but we shall pass them by and turn to Scripture where the answer is definite, clear, and satisfying to faith.

There we find at least four reasons for our Saviour's death emphasized and explained.

I. CHRIST DIED AS A RANSOM

(Matt. 20:28; I Pet. 1:18-19; I Tim. 2:6; Gal. 3:13).

The "ransom" is the price paid in redemption. The term "redemption" is the translation of the Greek words *lutrosis* and *apolutrosis,* indicating a releasing, or liberating from captivity, slavery, or death by the payment of a price, or a *ransom.* The death of Christ is said to be a ransom, the price of man's salvation (Matt. 20:28; Mark 10:45; I Tim. 2:6).

The analogy is to the ancient slave-market, where slaves were held for sale and were exposed to the sentence of death. A price for redemption was placed upon their heads, whereupon they were imprisoned to await its payment, or death.

Sin is like a slave-market; sinners are slaves to sin and Satan (John 8:34; Rom. 6:17; 7:14; Titus 3:3); and sinners, as slaves to sin and Satan, are under the sentence of death (Ezek. 18:4; John 3:18-19; Rom. 3:19; 6:23; Gal. 3:10). Christ came down into the slave-market and purchased with the price of His own Blood the slaves of sin and Satan, bearing in Himself their judgment for sin.

It is intensely interesting to note that the discriminating word *"for,"* which means "instead of," is used in the passages cited above. The ransom price paid to the holy demands of God for the sinner by Christ in His death, was "as a price paid for" the sinner. Thus, Christ is the ransom, who delivers the sinner from the just condemnation for sin, which is death. Man could do with nothing

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Prophetic and Dispensational Studies

BY THE EDITOR

WHEN WILL WAR CEASE?

He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire (Ps. 46:9).

NOW THAT the nations are again engaged in a gigantic struggle, a conflict so great and terrible as would seem to threaten even the ultimate destruction of some of these nations, we may be sure we shall be hearing a great deal about post-war conditions. Already we are hearing a great deal about what should be done after the war, and many speak quite glibly about the creation of a new and better world order, giving no heed whatsoever to the fact that the human race is sinful and that Satan is the prince of this present world-system. They speak as if it were in the power of man to make the world righteous and good at will, of course, by some extra effort and labor.

AMONG THE THINGS WE now hear and read, we quote an example, as it appeared in one of our religious contemporaries not so very long ago. Said this writer: "We are going to work hard and love people and create a world where we can have peace. We are coming some day to the time when nations will settle all their problems around a conference table as becomes Christian gentlemen."

This may be considered a characteristic statement of the times we now are living in. The hope expressed is desirable, to be sure, but it is conceived in spiritual blindness. What good can there come from mere wishful hoping, when the hope has no ground for reasonable assurance? Let us examine this statement in the light of the true facts in the case. It must be remembered that at the end of every war men talk about the Brotherhood of Man. They tell us that they are going to build such a wonder civilization that nations will love one another and settle all their differences around a conference table. History teaches us that all such talk is sheer nonsense.

HUMAN SCHEMES
A Failure in the Past

JUST A FEW YEARS before 1914 the nations, through their representatives, met in Geneva. It was then vowed that there never would be another bloody field of battle; the representatives outlawed war. "Never again," they declared, "will we send our finest young men away to become cannon fodder." Never again would they spend millions and billions of dollars for such destruction and waste. If disagreements arose they would settle them amicably like Christian gentlemen. What about all their promises? What about their well-intentioned vows? We know they were sheer nonsense. History proves this fact. Just a few years later, in 1914 hell broke loose in the world and by 1918 nearly every nation was engaged in war. Millions of the finest young men were killed and billions of dollars were wasted. And, while the battle was raging and our young men were sent into the fray, and, were fighting, being wounded and crippled for life and dying, we were constantly assured that we were fighting to make the world safe for Democracy. Out of this horrible conflict would emerge a better civilization, a civilization more humane and brotherly. These were but the birth-pangs of a new era.

AFTER WORLD WAR Number One came to an end, there was another meeting of the world powers. They said, "We have learned our lesson—another war will destroy civilization. We will create a League of Nations with headquarters in the peaceful little country of Switzerland. Now we will bring all our differences to this body and settle all our problems there. We will never have another war." This was another well-intentioned scheme to bring and maintain world peace. Did it work? No—we have had wars in the world ever since. We are now engaged in a conflict so great and terrible that literally millions of lives are swept into eternity, and which is costing billions of dollars every month. And what is more, our whole national life is vitally affected thereby, and we are being loaded down with a national debt, which will take another generation or more to pay, even under constant prevailing economic prosperity, if the Lord should not come before that time. There can scarcely be any doubt but that our own country will bury a million of our sons before this war comes to an end. Thus history proves the schemes of men to promote brotherhood and peace a colossal failure.

HUMAN SCHEMES
Will Fail in the Future

AND RIGHT HERE we make bold to affirm that war can never be stopped by human schemes and methods. And why not? Why, simply because men are powerless to do away with the causes of war. These are not surface matters, which yield to mere outward treatments, but they are spiritual matters, which only yield to Divine and supernatural treatment. The *seeds* of war are inherent in human nature, they lie imbedded in the utter sinfulness of human nature; and this sinfulness is universal. To get rid of war humanity must be freed from the dominating power of sin. And then, the one *supreme cause* of war is the position of power and influence Satan holds in and over the world. No one less than our Lord Himself recognizes and acknowledges Satan to be the "prince of this world," which means that Satan is the leader of the present world-system. (See John 12:31; 14:30; 16:11.) Compare I John 5:19, A. S. V. The world-system is under the control of Satan, in spite of the fact that it may be outwardly religious, scientific, cultured, and elegant. It is composed of the world of unbelieving and unregenerate mankind, and, it is organized by Satan upon his cosmic principles of force, greed, selfishness, ambition and pleasure. The world-system is, because composed of sinful mankind and organized upon the cosmic principles of Satan, constantly seething and boiling with national and commercial rivalries and ambitions. It can, therefore, in any real crisis be upheld only by armed force. It is for this reason no Bible-instructed Christian can be or is a pacifist, in the sense this term is generally used. He does believe that the nation should be prepared for any threatening crisis, with a navy or navies and an army sufficiently large and strong to adequately defend itself.

But now returning to our immediate subject, it must be observed that in order to stop war in the world, Satan, who holds this exalted place and position of power and influence, must be conquered and put out of business. This is a task utterly beyond the power of man or any combination of men. We capitulate by saying, so long as the nature of man is unchanged and Satan is not dethroned, there will always be fighting.

BESIDES THE GESTURES made by politicians to bring about lasting peace, some of the ecclesiastical leaders also make their gestures and seek to promote their schemes. One of our religious editors recently said, "Out of this war, peace will come and a new social order in which righteousness shall dwell." What a day dream! We may have peace for a time, once this war is ended, but righteousness will never dwell in the earth so long as it is peopled with unrighteous men, and Satan is left loose to do as he wills. Suppose the United Nations do win the war, are they going to kill all the non-Chris-

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ANSWERING YOU

Conducted By C. Reuben Lindquist

We cordially invite our readers to submit their questions pertaining to Bible themes which might be perplexing them. We reserve the right however, to reject controversial questions and others which may be deemed unprofitable, or which may be omitted for lack of space. Only questions accompanied by the name and address of the sender will be considered. If the sender desires a reply a three-cent postage stamp should be enclosed with the question.

—★—

Question: A Christian, young in the faith, but concerned about eternal verities wants to know what becomes of the souls of the dead.

Answer: In the first place, the soul of man leaves the body at death. There are many Scriptures proving this fact, but one in Genesis 35:18 will suffice. Speaking of the death of Rachel, Jacob's wife, the Holy Spirit says, "Her soul was in departing." She was on her death-bed, and her soul was about to leave the body.

Before the resurrection of Christ, all souls, whether believers or unbelievers, went to Sheol ("Hades" in the Greek), which is located in the heart of the earth (Matt. 12:40). This prison-house of the dead, as described in the Old Testament, was in two compartments. It was a place of comfort (Ezek. 31:16), and it was a place of sorrow (Ps. 116:3). In the story of the rich man and Lazarus (Luke 16:19-31), we find that the rich man was in torments, but Lazarus was comforted in Abraham's bosom (Paradise). Both were in Sheol (or Hades), but one was a prisoner of hope; the other was a prisoner of hopelessness.

Between the compartments there was a great gulf fixed (Luke 16:26). Consequently, after once having become a prisoner of hopelessness, no one could change his mind on the matter of salvation and get transferred to the Paradise side of Sheol. Neither could the prisoners of hope do anything that would cast them out of Paradise into the "hopelessness" side of Sheol (John 6:37). They remained in whatever compartment they found themselves, because of their own choice *before* death. The Scripture plainly teaches that there is no second chance after death. "Now (this life-time) is the accepted time; behold now (this life-time) is the day of salvation" (II Cor. 6:2).

Furthermore, we discover that Sheol (or Hades) is only a temporary detention place for the dead and shall be destroyed. The Lord declares in Hosea 13:14, "I will ransom them from the power of Sheol; I will redeem them from death; O death, I will be thy plagues; O Sheol, I will be thy destruction." Concerning the believing captives (those in the Paradise side) we read in Ephesians 4:8-10 that their place of abode was moved at the resurrection of Christ. "When He ascended up on high, He led captivity captive." In other words, He removed Paradise from the heart of the earth into the very presence of God. So that when Paul speaks of believers who have died subsequent to the resurrection of Christ, he says that they are "absent from the body . . . present with the Lord." The unbelieving section of Sheol will also be moved at the end of the Kingdom dispensation (Rev. 20:5). But their move will be quite different from that of the believing dead. Instead of coming into His presence with joy, they come into His presence with fear and trembling. Instead of standing before a Saviour Whom they have accepted, they stand before a Judge Whom they have rejected. Instead of enjoying the delights of heaven because of their acceptance of the Saviour, they will suffer the pangs of hell because of their rejection of the Saviour. Instead of receiving degrees in heaven (degrees of rulership) as a reward for faithful service (Matt. 25:21), they will receive degrees in hell commensurate with their rejection of light (Luke 12:47-48; Rev. 20:11-15). Following the terrible reckoning day, Sheol with its prisoners of hopelessness will be cast into the lake which burneth with fire and brimstone for ever and ever (Rev. 20:15).

—★—

Question: Do the parables of our Lord refer to the Body of Christ, i.e. the Church?

Answer: The statement has been made that the parables refer to the Church, which is His Body, because Jesus said in Matthew 13:35, "I will utter things which have been kept secret from the foundation of the world." The argument is based on the fact that inasmuch as the Tribulation and Kingdom periods have been disclosed in the Old Testament, Jesus must be here referring to the Body dispensation.

It is conceded that Jesus did say, "I will utter things which have been kept secret from the foundation of the world." But the passage does not say, "I will utter *all* things which have been kept secret from the foundation of the world," hence leaving room for at least one more thing to be revealed at a later time, i.e. the Body, the Mystery, the Church, which was later revealed through the Apostle Paul.

Although the Tribulation and Kingdom had been prophesied in the Old Testament, Jesus taught *many* things concerning these periods, which things had been kept secret until He revealed them. It would have been impossible for us to know the meaning and the dispensational location of the events prophesied were it not for the teachings of Jesus, especially the parables.

Concerning the Body, we have the direct statement of Ephesians 3:1-9 which says, (1) the mystery was hid in God from the foundation of the world; (2) the mystery was not made known in other ages, as it was now revealed through Paul to the apostles and prophets by the Spirit; (3) the mystery was made known to Paul by special revelation; and (4) the mystery was entrusted to Paul in order that he might preach the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery.

Although the church was not revealed, it was allowed for in Jewish Scriptures. In Luke 4:17-19, the Saviour was in the temple. He was handed the prophecy of Isaiah, and began to read in Isaiah 61. He read the first verse, but only part of the second verse, leaving off with the words, "to preach the acceptable year of the Lord." Closing the Book, He sat down saying, "This day is this Scripture fulfilled in your ears." Turning back to Isaiah 61:2, we find that the balance of verse two reads, "and the day of vengeance of our God; to comfort all that mourn." Jesus recognized dispensational distinctions, and purposely allowed for the Gap period (the Body, the Mystery) between His first and second comings. In His first coming He proclaimed liberty to the captives. In His second coming He pronounces judgment upon those who have rejected Him. But in the intervening period, He revealed the Mystery, the Body, to the Apostle Paul, who became the special prophet of the unsearchable riches of His grace.

Book Reviews

Conducted by
C. Reuben Lindquist



A BIBLE VERSE FOR YOU TO LEARN

A very attractive and instructive book for beginners and primary children. The way of salvation is set forth in a simple clear manner. There are also Scripture verses with each picture and story. These verses can be easily memorized by the little ones. At first sight you will want this lovely book.

A Bible Verse for You to Learn. Story by Dorothy Grunbock, Drawings by Emmy Lou Osborne. Publishers, The Bible Institute Colportage Association, Chicago, Illinois. 16 pages. Price, 25¢, paper.

—A. W.

PRAYER—Asking and Receiving

The subject of prayer presents a problem to the average Christian. How to pray and what to pray for and when to expect God to answer, are just a few of the perplexing questions which hinder effective prayer. Evangelist John R. Rice, in his most recent book, *Prayer — Asking and Receiving,* has prepared a concise, clear and biblical teaching on this great truth which will not only prove interesting and helpful but which will present a challenge to faith in prayer. The many telling incidents and experiences drawn from the author's wide experience not only reveal his own personal and intimate relationship with God through the medium of prayer but also demonstrate conclusively that God still hears and answers prayer. Some of the chapter titles contained in the book will suggest the various phases of prayer presented: "Why Pray?"; "Praying for Anything and Everything You Want"; "The Answer to Prayer Is Receiving"; "Praying Through"; "Hindrances to Prayer"; "The Sin of Prayerlessness," etc.

Every pastor, teacher and layman would do well to secure a copy of this timely discussion. Not only will it prove a blessing to the individual heart but it is so arranged that it could well serve as a text-book for teaching on prayer.

PRAYER—Asking and Receiving, by Evangelist John R. Rice. Publishers, Sword of the Lord Publishers, 145 N. Hale Street, Wheaton, Ill. 328 pages, 21 chapters. Price, $1.25, cloth.

HIGHEST IDEALS FOR CHRISTIAN YOUTH

A biblical presentation of Christian standards for Christian youth. In a day when our young men and women are being tested and tried from every conceivable angle, we would recommend that this little booklet of sixteen pages be given a wide circulation.

Highest Ideals for Christian Youth, by Evangelist Joseph T. Larson. Order from author. Box 549, Riverton, Wyoming. 16 pages. Price, 10¢, paper.

THE DOCTOR'S RETURN

This piece of Christian fiction is very well written. It is the story of a splendid young surgeon by the name of Dr. Clay Sheffield, Jr. This young man although keen minded and morally clean was steeped in skepticism and unbelief. He had the reputation of being unfriendly, even hard and cruel in his treatment of others. He fell in love with a Christian girl and after many sorrows and trials, was brought to know the Saviour through her stedfast faith. The author is to be commended for the place he gives the Lord Jesus Christ in this story.

The Doctor's Return, by Ken Anderson. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, Grand Rapids, Michigan. 188 pages. Price, $1.00, cloth.

—N. V. S.

CHRIST, THE HEALER OF BROKEN HEARTS

Christ, the Healer of Broken Hearts, written by Rev. Joseph T. Larson, is a splendid devotional book for any Christian to read. It is written for the purpose of comforting the discouraged and distressed. Mr. Larson points the soul to the One Who is able to give hope and strength in time of need. The poems and illustrations that the author has chosen to go with each message are very fitting and helpful.

Christ, the Healer of Broken Hearts, by Rev. Joseph T. Larson. Can be obtained from Joseph T. Larson, 3033 Columbus Avenue, Minneapolis, Minnesota. 63 pages. Price, 25¢, paper.

—N. V. S.

THE SCHOOL OF GOD

The School of God presents a unique yet wholesome and inspiring way of facing the ordinary every-day problems of life. As Ruth Arnold enters this "school of schools" the silver lining in the clouds is hard to detect—her Bible Institute course cut short, her plans for mission work in Tennessee shattered, and only a life of household drudgery loomed menacingly on the horizon.

But the silver lining begins to shine through, and the way God's plan, not only for her life-work but for her life-mate, unfolds makes a charming story that will bless any young person. They will be brought to see that as a Christian enters whole-heartedly into the "school of God" their lives will be faith-filled, submissive, and useful, bringing glory to our Lord and Saviour Jesus Christ.

We recommend this book to old Christians as well as to babes in Christ.

The School of God, by Peggy Arbogast. Publishers, Wm B. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids, Michigan. 162 pages. Price, $1.00, cloth.

—R. E.

VICTORIOUS DECISION SONGS

A group of songs and choruses not to be found in the regular hymnals which will prove a blessing and inspiration.

The author, Evangelist Joseph T. Larson, is also a gospel soloist. The inspiration for these melodies have come from a sense of real need in the winning of souls to Christ.

Victorious Decision Songs. Paper bound. Contains 38 songs, choruses, and poems. Can be purchased direct from the author, Evangelist Joseph T. Larson, Box 549, Riverton, Wyoming. 25¢ per copy; 30¢ by mail. Special prices per 100.

BORN AT DAYBREAK

Born at Daybreak is an unusual Christian novel. This story is based around the days of the crucifixion. The hero of the tale is a hard-hearted young soldier of the Roman guard. He had no mercy for anyone. His main delight was to bring torture and heartache to all that might oppose him. However, it was at the crucifixion of the Lord Jesus that his heart was broken because of his sinfulness. Later he found Christ as his Saviour in a very real way. Do not fail to read this book.

Born at Daybreak, by Bertha M. Peterson. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, Grand Rapids, Michigan. 189 pages. Price, $1.00, cloth.

—N. V. S.

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF MARCH 7

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).

TRUSTING, NOT TRYING

It isn't by trying
We win in the fight,
But just simply trusting—
By faith, not by sight.

It isn't by trying—
Our strength is so small,
But trusting our Father
He'll not let us fall.

It isn't by trying—
Weak children are we,
But trusting our Father
So safe we shall be.

It isn't by trying—
But just trusting more,
We'll gain the rich blessings
The Lord has in store.

So stop needless trying,
And trust, simply trust;
You'll find rest and comfort,
Your heart will be hushed.

Have you tried again and again and failed just as many times as you have tried? Then you are in the company of many others who have had the same experience.

The poor fellow addicted to drink or dope says he hates the stuff, and has tried with all his might to free himself from the curse of this habit, but somehow he has not been able to gain deliverance. Even the young boy who had become a slave to the tobacco habit, not knowing how to express the craving within him, once said to me: "I try so hard not to smoke, but something inside just gets hungry when I don't have the usual quantity of cigarettes."

Perhaps even you have said: "I don't mean to worry but I simply can't help it."

Another says he can't testify for Christ to his fellow workers—he is so timid.

Yes, there are many "can'ts" for the believer as well as for the unsaved. Your strength and mine is so small. We are so weak in ourselves. We have so many battles to fight. We are so needy. We fail so easily.

But there is One Who never fails. He can make our strength perfect in weakness — He can change our "can'ts" into "cans." He is our strength —He can meet every need—He has never known defeat.

We need not try, try, and try again, only to fail in the end. We need only to trust—to trust Him Whose everlasting arms are underneath us continually.

The child in its father's arms does not try to hold itself. The father holds the child in his strong arms. Then let the Lord hold you, and do not try, but trust. He will hold you fast.

WEEK OF MARCH 14

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

EXCEEDING ABUNDANTLY ABLE TO DO

He is able to do;
He is able to do above all that we ask;
He is able to help us whatever the task;
He is able to meet every need great or small,
When we simply and trustingly yield Him our all.
He is able when everything else seems to fail,
In the midst of the storm, in the wildest, fierce gale.
He is able to calm—to turn dark skies to blue;
He is able to do.

He's abundantly able to do;
He's abundantly able to do every day
Above all that we ask or we think when we pray;
Abundantly able—His power is great.
And it worketh in us when on Him we do wait;
Abundantly able whatever the test,
He is caring for us and He'll give us His best;
He sent it in love—His great tender heart knew;
He's abundantly able to do.

He's exceeding abundantly able to do;
Exceeding abundantly what could be more;
Like an eagle on wings to the heights we should soar,
In the heavenlies daily with Him we should live,
Who's exceeding abundantly able to give;
To give us much more than we ask or we think,
And to hold us securely with love's strongest link;
What more could we ask all our life's journey through;
He's exceeding abundantly able to do.

Your friend has had a great financial loss. He comes to you in his trouble. Oh, how you should like to help him—he is very dear to you—but you have so many of your own responsibilities that you are not able.

A girl whose mother has been very ill—nigh unto death—recently said in real anguish: "Oh, if love could only help—mother would be well"—but that family devoted to that dear one as they are, can do nothing but wait.

Yes, many hard things come along life's pathway—oh how often we need help — real help — comfort that is really comfort — blessing that is really blessing—support that is really support — strength that is really strength—and courage that is really courage to press onward toward the goal. Loving friends give all they can, but the time comes when even they are not able to meet the need.

Is there no one to whom we can turn?

Oh yes, there's One—only One—the Blessed, Blessed Jesus—He's the One. He is able to do anything. He is not only able to do—He is abundantly able to do anything—not only abundantly able to do—He is exceeding abundantly able to do—anything. Wonderful Saviour!

When afflictions press the soul,
When waves of trouble roll,

He is still exceeding abundantly able to meet every need.

Then turn to Him in your extremity and let Him show you His wondrous power. Truly He is exceeding abundantly able to do far above anything that you could ask or even think. Give Him a chance in your life when all else has failed. He has never failed and He never will. He is

Absolutely tender, absolutely true,
Understanding all things, understanding you,
Infinitely loving, exquisitely near,
This is God our Father; what have we to fear?

WEEK OF MARCH 21

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved" (Psalm 55:22).

LEAVE IT THERE

Leave it there—
Leave each burden, small or large,
In thy Lord's own tender charge;
Every heartache, every woe,
Every thing that tests you so,
Leave it in the Father's care,
Leave it there.

Leave it there—
Take thy load again no more,
'Twill be heavier than before,
Thou wilt fail—thy strength is weak,
Then God's help thou needs must seek,
So let Him the burden bear,
Leave it there.

Leave it there—
Leave the burden there today,
For tomorrow and for aye,
He hath helped thee hitherto,
And will bear the load for you,
So just leave it in God's care,
Leave it there.

A little child approached her father one night. Her wee, tired, puzzled face was uplifted to his. Within her hands she held her slate with every problem still unsolved. "I cannot think tonight, dear father," she said. "My problems are too hard for me. Please make the answers right."

Dear child, she had learned that her father was far wiser than she, and she was willing to entrust every problem to her father's love and wisdom.

How often our burdens are heavy, our lessons are hard, the way is not clear, our answers are wrong and life's problems are all unsolved. But our heavenly Father is wiser than we and we may safely entrust every experience of our lives to His care. Let us not go back to take again the burden, but leave it there, knowing that He will solve it with infinite wisdom and tender love and care.

WEEK OF MARCH 28

"Sit still, my daughter, until thou

Continued on page 102

HYMN STORIES

"There Is a Fountain Filled with Blood"

By Robert Harkness

While some literary critics have openly condemned the figure of speech used in the first verse of this great hymn, it might be well to notice the use of the same figure in Zechariah 13:1—

"In that day there shall be a fountain opened . . ."

The figure has never proved objectionable to those who looked beyond it to its deeper significance. Sinsick souls, in the experience of the cleansing quality of "that fountain," have found no cause for adverse criticism of the figure employed. The marvelous message of this hymn has become precious to thousands of souls who have taken refuge in it.

Early Years

No hymn has been of greater practical service for well over a century in its world-wide mission of evangelization. It comes out of the deep personal experience of its author—William Cowper. His father was Rector of the Anglican Church at Berkhampstead, Hertfordshire, England. Here the poet was born November 26, 1731. Delicate as a child, he was petted and spoiled. Just before the close of his sixth year his mother died. His grief was overwhelming, for the attachment between mother and son had been close and tender. At the age of fifty-six years he recorded, on receipt of a miniature of her picture from a cousin—"I had rather possess my mother's picture than the richest jewel in the British crown, for I loved her with an affection that her death, fifty years since, has not in the least abated."

Development of Depression

William Cowper was sent to a large boarding school at the early age of six. It is recorded that "this little mass of timid and quivering sensibility was, in accordance with the custom of the time, sent to a large boarding-school where the boys of the advanced classes tyrannized younger scholars and whipped the little fellow into the most servile duties." Heart-broken and motherless, little Cowper suffered mental and physical suffering of no mean order. His mother's death and these tragic school experiences were doubtless the foundation of the melancholy and depression of spirit which was so much in evidence in his later life.

Disappointed in Love

After leaving school he studied law. He fell in love with a cousin but was not allowed to marry her. This heart disappointment had a depressing effect on Cowper's mind. Then followed a period during which he feared insanity which on more than one occasion prompted him to attempt suicide. In 1763 he was placed in a private asylum where he remained eight months. Soon after leaving the asylum he met Mrs. Unwin—known as "Mary"—who became a devoted friend, adviser and comforter. She watched over the poet; she offset the recurring spells of gloom and melancholy; she directed his trembling thoughts and saw him emerge into a life of poetic usefulness.

Active Christian Service

Cowper became deeply interested in religious work. Under the guidance of the Rev. John Newton, as his curate, he visited the sick, led prayer meetings, and carried on a splendid ministerial work. Taking part in public services proved to be too much for his overwrought temperament and the young curate had a return of insanity. He soon recovered and turned his attention to gardening and other outdoor pursuits. Literature claimed much of his time.

Strange as it may seem, as we remember his numerous mental disorders, Cowper's poetry is sound, strong, free from affectation. Besides being a gifted poet, he was an excellent letter-writer. His epistles were marked by humor, sarcasm, anecdote, and a practical treatment of every-day affairs. Other contemporaneous poets recognized his genius.

A Great Poet

While living at Olney with the Rev. John Newton, a book of evangelical hymns was proposed. Cowper entered into it enthusiastically and contributed sixty-seven of the famous "Olney hymns."

"God Moves in a Mysterious Way" was one of these hymns and was written at the close of 1772 in the twilight of departing reason, almost immediately after Cowper had made an effort to end his life.

"There Is a Fountain Filled with Blood" was written about the same time. In this renowned hymn the poet forgets for the time his depression and suffering and is consumed with the sense of his guilt and of the precious cleansing blood. He is now the "vile" sinner and magnifies above all else the Redeemer's power to save. Cowper wrote much one "consoling grace." He combined natural impulse with spiritual vision. His mind at times was so thoroughly introspective that it produced fits of depression and disgust with himself. His subjectiveness was intense. Hence his hymns came from a deep-rooted and offtimes bitter experience. Such a source adds value to his statement of spiritual truth.

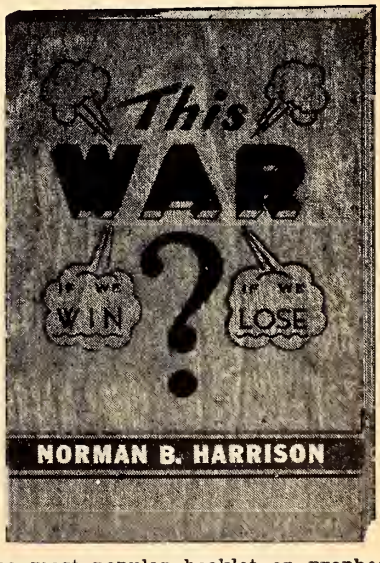
Other familiar hymns by Cowper are—"O for a Closer Walk with God"; "Sometimes a Light Surprises"; "Hark, My Soul, It Is the Lord."

Eternity alone will reveal the widespread blessing of his hymns. From the ends of the earth there swells a great chorus of praise to God for William Cowper and his contribution to Christian hymnology.

The End

THIS WAR

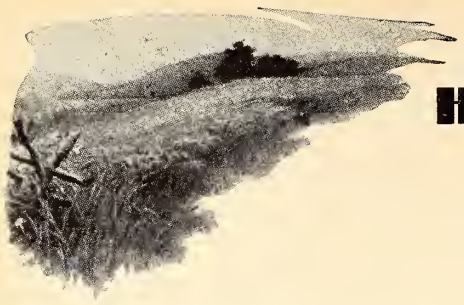
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In the HARVEST FIELD

Conducted by
B. Grace Crooks

The First Baptist Church of Tucson, Arizona, celebrated the twenty-fifth anniversary of the pastorate of Dr. Richard S. Beal on February 21. The Special Silver Jubilee Program was held in the Church auditorium in the afternoon. Open house was held in the downstairs parlors in honor of Dr. and Mrs. Beal. The twenty-first also marked the beginning of the Victorious Christian Life Bible Conference with Rev. John Bradbury, D.D., Editor of the *Watchman Examiner,* as speaker.

Rev. Edwin Shattuck, pastor of the Community Baptist Church at Bennett, Colorado, also pastor of a circuit of churches in Deertrail, Limon, and Agate, conducted a ten-day evangelistic campaign in Denver from February 10 through 21, at the West Side Center, of which the Rev. J. C. Hoover is President and the Rev. Clarence Harwood ('28) is Superintendent. His "Battle of the Ages" quiz contest for the "youngsters" and "oldsters" aroused much interest in the service. Groups from the Institute attended several times, and the Radio Choir brought the special numbers one evening. Mr. Shattuck formerly attended D. B. I.

The following news items were gleaned from letters received from Alumni and former students. Thank you, and write again!

Rev. Arthur M. Norton, former student now pursuing his studies at Gordon College, has been called as pastor of the First Baptist Church of Newton, N. H. The Nortons are residing at 66 Louis Prang, Boston, Massachusetts, and would enjoy hearing from former classmates at D. B. I.

The meetings which Evangelist V. F. Anderson held in the Baptist Church of Palmyra, Nebraska, of which the Rev. Delmar Stevens ('41) is pastor, were blessed of the Lord, particularly in the consecration of young people.

Rev. Donald Kathan, former student, has successfully pastored the Emmanuel Baptist Church of Haslet, Michigan, since December 21, 1939. Their Bible School last summer was so large that they were crowded out of the church for the Demonstration Program. About 250 attended the program held at the High School. Mrs. Kathan (formerly Lois Hecht, former student) is holding a Know Your Bible Club at the school. The attendance is averaging over two hundred.

Rev. Paul Whaley ('36), also a graduate of Wheaton College, has been Director of the Young People's work at St. Paul's Union Church of Chicago since October, 1941. The Lord has been blessing in this work, as well as his ministry in the Daily Vacation Bible School Camp for the young people's group, and the Miracle Book Club.

Rev. Ivan E. Olsen ('36), pastor of the Berean Fundamental Church of North Platte, Nebraska, is recovering from a serious eye infection which necessitated his hospitalization for about a week. Mr. Olsen has conducted a weekly broadcast over KGNF from 9:00 to 9:30 A.M. on Saturdays for the past three months. An abundance of contributions enabled him to contract for a week of radio revival services, February 15 through 20, with two fifteen-minute messages each day, in addition to the thirty-minute period on Saturday.

Mrs. Frances Paul Dey, former student, was Chairman of the Christmas-Week Program at the Servicemen's Christian Center in Denver. Every soldier visiting the Center was given a box of candy, a gift, and a tract. Best of all, the simple message of salvation echoed again and again through the Center in song and Gospel message. The Institute students were among the many Christian groups who assisted in putting over this special week of services. Seven soldiers were known to have accepted the Lord, and a number of Christians were renewed in faith and in a desire to witness to others. Many Testaments and a number of Bibles were also distributed.

Glenn Godshalk, former student, is the Benovelent Treasurer of the Bible Church of Three Rivers, Michigan, of which Rev. P. J. Clifford ('33) is pastor. He writes that Rev.

Continued on page 104

CAMPUS NEWS FLASHES

During examination week, Rev. W. S. Hottel, President of the Institute, and Rev. E. E. Lott ('33) went to Tucson, Arizona, to confer with Dr. R. S. Beal, pastor of the First Baptist Church and a member of the Institute Board of Directors. They also visited Rev. Warren Allem of Albuquerque, New Mexico; Rev. and Mrs. Jesse R. Jones ('23 and '27) of Tucson, Arizona; and Rev. and Mrs. Harold A. Wilson ('18) of Tempe, Arizona, and report having had a gracious welcome and a time of wonderful fellowship.

We are happy to welcome the following five new students who enrolled for the second semester of the 1942-43 term: Miss Iola Baker of Chicago, Illinois; Miss Junivere Hanson of Denver, sister of Miss Donna Hanson ('45); Miss Lucille Miller of Sioux City, Iowa; Miss Elsie Mott of Detroit, Michigan, sister of Mrs. Harvey Hammond, former student and now a missionary in South America; and Mr. Stanley Harwood of Denver, son of Rev. Clarence Harwood ('28).

Miss Emalou Anderson ('38) spent a few days visiting at the Campus following a deputation trip to North Platte, Nebraska, and vicinity. While at the Campus she took advantage of numerous opportunities in Denver to tell of her work among the Navajo Indians in connection with the Navajo Mission of Window Rock, Arizona. Miss Esther Damon, a Navajo, who formerly assisted Miss Anderson as interpreter, is enrolled in the Institute.

Rev. C. Reuben Lindquist ('27), accompanied by Mrs. Lindquist ('27), held meetings in Missouri and Iowa.

Rev. and Mrs. E. Glen Lindquist ('35 and '40) have resigned their position on the Institute Faculty and Staff where they have ably served, and are making plans to secure additional training.

BORN

A daughter, Sally Jo, to Rev. Edwin Shattuck, former student, and Mrs. Shattuck (Sarah Witt), on February 13, at Denver, Colorado.

A daughter, Constance Perle, to Rev. Hilland H. Stewart ('37), and Mrs. Stewart, (Myrtle Lewis, '39), on February 15, at Denver, Colorado.

MARRIED

Miss Nell Owens ('41) became the bride of the Rev. Albert Ostrander ('42) in a lovely candle-light service in the Baptist Church of Fostoria, Ohio, on January 29. The Rev. Ralph Hone of Columbus officiated. Among the attendants was Rev. Leland McClellan ('39). After a wedding trip to Toledo, the bridal couple returned to Fostoria where they will reside temporarily until Mr. Ostrander receives a pastorate.



The Berean African Missionary Society



Rose Encinas, Home Secretary

THREE PHILOSOPHIES OF LIFE

Many years ago, I heard a message, based on Luke 10:25-37. I remember nothing of the message, save only the fact that the speaker said there were three philosophies of life depicted by the characters of the story: "Thine is mine, I'll take it (the thieves); "Thine is thine own, I'll have nothing to do with it" (the priest and the Levite); "Mine is thine, I'll give it" (the Good Samaritan).

Having become "missionary minded," I was meditating and asking the Lord to bring to mind a special Scripture to be used in connection with a missionary message. He brought to mind this portion of Luke ten as well as the applications which follow.

The first philosophy to come before us is the philosophy of the thieves, namely,

THINE IS MINE, I'LL TAKE IT

This is the philosophy of the white man who for centuries has been going into Africa. He has gone there, not for the benefit of the black man, but for commercial gain. He has gone to mine the almost boundless resources of Africa, and has thereby accumulated great wealth.

Not only has the white man taken of the resources of Africa for personal gain, but he has subjected the black man to awful indignities and has even taken him into slavery. Hence, instead of being helped, the black man has been exploited. As a result, the black man looks upon the white man with suspicion. He cannot think that his coming can mean anything that is good.

Only by careful and consistent effort does the missionary break down this suspicion, and by daily showing the love and compassion of the Saviour, he proves to the native that not all white men have the philosophy—"Thine is mine, I'll take it."

The second philosophy of life is, THINE IS THINE OWN, I'LL HAVE NOTHING TO DO WITH IT.

That this should be the philosophy of the unbeliever is not at all surprising. But, that believers, who have tasted that the Lord is gracious, should hold this attitude is indeed sad.

In her book, *Things as They Are*, Amy Wilson Carmichael has one paragraph entitled, "'Missed Ends' and Unguarded Gaps.'" In graphic imagination she presents "things as they are." She sees a precipice of unfathomable depth. Toward this precipice streams of people are flowing from every quarter. Some are men, some are women, some are children and some are even babes in arms, but all of them are blind, stone blind, and all of them are making straight for the precipice edge! As they suddenly know themselves to be falling, some shriek, tossing up helpless arms and clutching at empty air. But others go over without a sound.

At intervals she sees sentries along the edge, but the intervals are too great and there are wide unguarded gaps. Over these gaps the people fall in their blindness, unknowing and unwarned.

To one side she sees a peaceful group sitting under the trees with their backs turned toward the gulf. These people are making daisy chains! When piercing shrieks reach their ears, they think of it as a vulgar noise. And if someone wants to go and help, they pull him down telling him, "Why should you get so excited about it? You must wait for a definite call. You haven't finished your daisy chains yet. It would be really selfish to leave us to finish the work alone."

Another group that she saw was burdened to send out more sentries to meet the need. But very few wanted to go, so the gaps were left unguarded.

Then she saw a girl standing alone, waving the people back. But her people insist that her furlough is due and she must take it. Because she is so tired, she leaves to rest a while and no one guards her gap—so over the edge the people go. The girl longs to be back. She thinks she hears the cries of the little ones. But her people reprove her. They tell her no one is necessary anywhere; that the gap will be taken care of.

Mrs. Carmichael closes this chapter with the words: "What does it matter after all? It has gone on for years; it will go on for years. Why make such a fuss about it? God forgive us! God arouse us! Shame us out of our callousness!"

Yes, it is a shame for us to ignore the needs of those who have never heard; who have never been warned of the pit of destruction—the doom of every soul without Christ. It *is* our place to warn them, for we *are* our brother's keeper. We cannot hold the philosophy of the Levite and the priest: "Thine is thine own, I'll have nothing to do with it."

The third philosophy of life is,
MINE IS THINE, I'LL GIVE IT.

Truly, this is the philosophy of the Good Samaritan, our Lord Jesus Christ, Who, though He was rich, for our sakes became poor that through His poverty we might be rich.

And the missionary of the Gospel who emulates the Saviour has the philosophy of the Good Samaritan.

1. The Good Samaritan went where the "certain man" was. The missionary of the Gospel goes where the need is, whether it be in Africa, China, South America, or the Islands of the sea.

2. When the Good Samaritan saw the man, he had compassion on him. The missionary first gets a vision of the need—"the fields are white unto harvest and the laborers are few." Then, as the vision of souls, dying without the Saviour and going into an endless hell becomes clear, the missionary is filled with compassion and a yearning to meet that need.

3. The Good Samaritan went to him and bound up his wounds, pouring in oil and wine. The missionary goes to needy souls, wounded by the ravages of sin and ready to die. But he goes in the power of the Holy Spirit (the oil) wholly dependent upon His working in his behalf. And he carries the message of the shed blood of Christ (the wine) because it is only the blood that can wash away our sins and make the soul—though black and steeped in sin—as white as snow. No social Gospel will do. No message of reformation can break the chains of sin. No transformation of outer appearance can cleanse within. The blood of Jesus Christ alone can save the souls of men.

4. The Good Samaritan set "the certain man" on his own beast and brought him to an inn. He inconvenienced himself in order to bring the man to safety. The missionary brings lost souls into safety, into the shelter of Him Who is our Refuge and our High Tower, although in the doing of it, he may deprive himself of all

Continued on page 106



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

"WHO GAVE HIMSELF FOR ME"

Galatians 2:20

I. Gave His Head to Wear the Thorns for Me
John 19:2

II. Gave His Eyes to Weep Tears for Me
Lu. 19:41

III. Gave His Cheek to Be Smitten for Me
Lam. 3:30

IV. Gave His Tongue to Pray for Me
Lu. 23:34

V. Gave His Shoulders to Bear the Burden for Me
Lu. 15:5

VI. Gave His Back to Be Ploughed for Me
Ps. 129:3

VII. Gave His Side to the Spear for Me
John 19:34

VIII. Gave His Hand to the Nails for Me
Ps. 22:16

IX. Gave His Feet to the Iron Spikes for Me
Ps. 22:16

X. Gave His Precious Blood for Me
Acts 20:28

XI. Gave His Soul an Offering for Me
Isa. 53:12

XII. Gave His Life for Me
John 10:11

XIII. Gave All His Riches and Became Poor for Me
II Cor. 8:9

XIV. Will Never Rest Until He Comes Again for Me
John 14:3

—J. A.

—★—

THE SICKNESSES of the SAINTS

I. Stiffening of the Neck
Exod. 33:3-5
Isa. 48:4

II. Hardening of the Heart
Ezek. 3:7
Mark 6:52

III. Callousing of the Conscience
I Tim. 4:2

IV. Paralysis of the Knees
Heb. 12:12

Conclusion: "And He healed all that were sick" (Matt. 8:16).

—D. K.

CHRIST OUR SURETY

Hebrews 7:22

Introduction:

A surety is one who becomes responsible for the obligation of another; who stands in another's place. Jesus Christ, the sinless Son of God, became our surety.

I. CHRIST IS OUR SURETY IN REDEMPTION

Redemption calls to mind the fact of bondage and slavery, and deliverance out of, and from them.

1. The Sinner Is Bound by Sin; He Is the Bond-Slave of Sin (Rom. 7:14; John 8:34; Rom. 6:17; Titus 3:3).
2. The Sinner, Being the Bond-Slave of Sin Is Under the Sentence of Death (Ezek. 18:4; John 3:18, 19; Rom. 3:19; Gal. 3:10).
3. If the Sinner Is Ever to Be Delivered from His Fatal Condition, It Must Be by Another Paying the Ransom Price.

Redemption means "to deliver by paying a price." Jesus Christ paid the price of our redemption, which was nothing less than His own life and precious blood (Matt. 20:28; I Tim. 2:6; I Pet. 1:18; Eph. 1:7).

By His death for us, Jesus Christ became our surety in redemption. He took our place on the Cross, dying in our room and stead (Rom. 5:6-8; I Cor. 15:3; II Cor. 5:21; I Pet. 2:24; 3:18).

The believer is loosed from his sins by the blood of Christ (Rev. 1:5, A.S.V.).

II. CHRIST IS OUR SURETY IN LIFE

Christ not simply died for us, but also lives for us, and we live in and by Him.

1. Christ Is Our Life, So that We Live by His Own Risen Life (I John 5:11-12; Col. 3:4; John 14:19; Rom. 5:10).
2. Christ Lives in the Presence of God as Our Intercessor and Advocate (Rom. 8:33-34; Heb. 7:25; I John 2:1-2).
3. We Live unto God through Jesus Christ the Lord (Rom. 6:10-11).

The only hope of the lost sinner is Jesus Christ.

The only ground for rejoicing on the part of the believer is Jesus Christ. —W. S. H.

PICKED UP HERE AND THERE

Man came from the creative hand of God. The burden of proof to the contrary rests with those who deny it.

√ √

When we consider the high cost of low living we realize it is better to live on a higher plane.

√

God's love would have forgiven the sinner, but God's righteousness forbade Him.

√ √

God's righteousness would have judged the sinner but God's love restrained Him.

√

Both God's righteousness and His love were satisfied at the cross.

√ √

The road to ruin is always kept in good repair, and the travelers pay the expense of it.

√

It is good to master the Word, but it is also good to let the Word master us.

√ √

You cannot have the Truth without Christ, for Christ is the Truth.

√

Loving faith on man's part will be met by faithful loving on God's part.

√ √

It is too bad when Christians call God their Father and then act like orphans.

√

Anger does a man more harm than the thing that made him angry.

√ √

When fishing for fish we catch live fish, and they die, but in fishing for men we catch dead fish, and they live.

√

When you pray for your blessings it extends them, and when you pray for your troubles it ends them.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

JOHN 3:36

Mr. Cunningham, a missionary of the Christian and Missionary Alliance, who was serving in South China, told of a native who once came to him and said, "Why don't you preach something else? You have been preaching this Jesus for three days."

"What do you eat for breakfast?" the Chinese was asked.

"Rice," was the reply.

"For dinner?"

"Rice."

"For supper?"

"Why, rice."

"What did you eat yesterday?"

"Rice."

"What have you been eating for years?" the missionary inquired.

"Rice," replied the astonished man.

"Why do you eat rice every day? Why don't you eat something else?"

"Because it keeps me alive."

That is just the reason that we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.

—*The Christian Herald*

V V

DIAMONDS WRAPPED IN THE BIBLE

An English diamond merchant packing some gems which he was sending to a trader in India, wrapped each one separately with great care. Coming to the last and costliest of them all, he used as its covering the first three chapters of the Gospel of St. John, tearing them, as he had done other Gospel portions, from a waste volume in his office, because the soft paper made an ideal wrapping. A Hindu, to whom this precious stone was sent, received with it what was infinitely more precious to him than the diamond which it covered—a leaf from the Book of Life, whereon he found the words: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should . . . have everlasting life." He was astounded. He spoke to many about this "find," and constantly inquired: "Why did I not know this before?" The Word grew in his heart, by the power of God's Spirit. "Surely," said he, "this means me—this salvation is for me." By faith he accepted it; he told others of it, until, when a European missionary went to that place, expecting to find only heathen, he found a large gathering of Indian Christians. —*Christian Victory*

A RESTORATION OF HOME-LIFE

Americans will spend more time in their homes, as the war crisis deepens. With automobiles in the garages or otherwise in disuse, with air-raid precautions increasingly observed throughout the nation, with many amusement centers made inaccessible or closed for the duration, the average American will of necessity spend more time at home.

Of course, the call of millions of men—and especially young men—to the colors will tend to break up many homes, temporarily. But even the absence of brothers, husbands, and fathers should act to reinforce the family circle and bring those who stay at home closer to God.

Gasoline rationing will have an especially beneficial effect upon youths of high-school age. It will go a long way toward ending the "age of flaming youth."

V V

WHO?

A banker in New York had a great desire to get the Gospel to the soldiers at Sandy Hook, but was not permitted to carry the message to them in person. So he called on a firm which manufactured advertising novelties and had them make several thousand small mirrors about three inches in diameter. On the celluloid back of each of these mirrors he had printed the words of John 3:16. Beneath the words of this inscription was written, "If you want to see who it is that God loves and for whom He gave His Son, look on the other side." These mirrors were distributed among the soldiers with the permission of the officers, and thus each man looking into the mirror saw the object of God's love and the one whom the Saviour came to save. —*The Sunday School Times, Philadelphia.*

V V

PASTORAL SHORTAGE

To overcome serious shortage of ministers in our church, the graduating classes of Presbyterian College, Montreal, and Knox College, Toronto, have been asked to go out to preach and proclaim God's Word. Most of the students have felt a personal "call" to leave college at this time and are now already ordained and settled in their respective charges. —*The Presbyterian Herald (Canada)*

WHEN MEN ARE AFRAID

There is nothing amusing about it. Some periodicals tried to make it so, but it is far from comic.

It seems New York had an air raid alarm one night because of the flight of an unidentified plane. In what seemed to be a threat of bombing, several hotels reported a sudden demand for Bibles. Guests called to ask that a Bible be sent at once.

One hotel reported a woman's voice asking for a Bible. When told there was a Bible in the room, the woman responded, "But my husband is reading that one."

How fortunate these temporarily frightened people are that they live in a land where the Bible is accessible. Still greater is their good fortune that this is the day of God's grace. There will come another day and experience in which men will call not for Bibles, but for rocks and mountains to fall upon them and hide them from the face of Him that sitteth on the throne.

This is the day to read and to heed the Bible.

V V

REACTION FOLLOWS ACTION

Many years ago there walked across the campus of Yale University a young man distressed about his religious faith. He was saying to himself, "Really, judged scientifically, there is nothing to it. The Bible is a myth."

He was on his way to the chemical laboratory. There he took his textbook and performed the experiments exactly according to formula and directions, and he secured the predicted reactions. That night in his room he said to himself, "I'll do the same thing with religion."

He took the textbook. It condemned sin. He put all sins of every kind out of his life. It commended prayer. He prayed. It commended public worship. He went to church. It commended service. He offered his service as a teacher of boys.

The reactions came. He found a faith, and Horace Bushnell went out from Yale not to become a lawyer as he had planned, but one of the best and most revered preachers of his generation. —*New Century Leader.*

V V

A GREAT WAR SACRIFICE

The Gallup Poll reports a great war sacrifice! Very seriously it states that 71% of the people are willing to give up the second movie in what is called a "double feature." If it is patriotic to give up the second half, why not do a complete job and give up both halves!

The Days of Youth



LOST REWARD

BY FLORENCE TAFT FOWLER

Carol Wentworth dabbed her pretty nose with a powder puff, then sat for a moment more before the mirror of her dressing table to survey herself with approval. Her soft brown hair was piled in attractive curls above her high forehead, and intelligent eyes of deep blue looked out from beneath curling lashes overshadowed by thinly but perfectly arched eyebrows. Her cheeks wore a bit of artificial color to disguise the paleness which had been creeping into them of late. The beautifully-formed lips to which she gave a final touch of scarlet lipstick, curled in artful disdain as she thought of the life she was turning her back upon.

Carol had chosen. Her recent choice swept over her thoughts for the moment and set her lips in a thin determined line as a cloud settled upon her lovely face. But she had no consciousness of the cloud that was there or of the sweetness that had fled. For a fortnight before she had sat thus before her mirror in a mood as distant as the time that had elapsed. Then she had quietly put the finishing touches to her toilette with a far-away gaze which saw not her beautiful face, but the face of Another.

In mental vision she saw Him upon a cross on Golgotha's height afar back in the centuries of the past. Dipping her heart in the crimson flow that has run down in cleansing flood through the ages for all who come to dip their hearts by simple faith and go away with clean soul and happy countenance, had been Carol's satisfying experience months before. By faith she saw Him, her Saviour and Lord as He hung in agony. Then thought of others for whom He had bled and died had touched a responsive chord, and for a time her heart responded. With a sense of sacred stillness she had left the room where now she sat before the mirror and had slipped into her coat and hat and had gone out to hear a message at the monthly rally of the Voice of Christian Youth.

In the service Carol heard the sacred hymns which had a sweetness that seemed to creep into the very fiber of her being. The quartette which played and sang the gospel songs with a fervor and delight, captivated the audience and lifted Carol's soul into a new appreciation of the blessing of belonging to Christ. But the message of the speaker came as a challenge—the need of crying, dying, hopeless millions of needy souls without Christ. Carol saw them being drawn over the precipice of sin and defeat into a chasm of darkness and despair. For a passing moment she seemed to hear their cry. The surge of emotion that swept into her soul would have lifted her to her feet as the speaker called for volunteers to go and carry the message of deliverance—the Gospel of the risen Christ, Who had died for their redemption. But the pleading voice of the messenger had also presented the cost—the hardship, the price that must be paid by those who would carry the saving message to those dying ones.

Carol had counted the cost, and had turned her back upon the challenge. To suffer for the sake of Christ she could not. The price seemed too high, the risk too great. With a cold heart she had left the meeting. Already the world had touched her life with its glamourous fingers—its subtle appeal. Her view of Calvary that night had been replaced by a selfish clinging to the tinseled glamour of the seen and temporal. Satan's cunning whisper that the cost was too great had led her soul into a deepened desire for the pleasures of the world and into a determination to have one whose presence stirred her emotions and whose handsome face and charming manners cast a spell upon her. Sitting before her mirror her thoughts were upon him. She would see him in a few moments—Chuck Hathaway, her lover. Of course he loved her. Had he not often reiterated his love to her? His coddling and petting thrilled her, though at first her fine sensibilities had been shocked by his familiar caresses. She felt he was going a bit too far for one whose acquaintance was so recent. She had met him only a month before the Rally of the Voice of Christian Youth. But of course the old days of stiltedness and stiffness were gone. Modern youth wants reality. Here was love! Her being thrilled with a new ecstacy she had not known before she met Chuck. This was life!

At the sound of the chimes Carol descended the stairs to meet the young man who had been admitted by her landlady. In another moment they whirled away in the cab in which he had come for her.

It was far into the morning hours before Carol returned to her room. It had been a night of frolic—the theatre; the Golden Grill afterwards where she had taken her first highball; and a dance to finish off the morning. Back in her room the world seemed strange and unreal to her. Her soul was benumbed by the whirl and the excitement. In utter weariness Carol tumbled into bed.

After too brief a rest, she awoke with a start when the alarm called her to the responsibilities of another day. A hectic day it was at the office. Weariness and irritation at times well-nigh overcame her. Another twenty-four hours elapsed before her usual sparkle and vigor returned. Then followed another night in the bright lights, with its consequent physical reactions. So the days passed, each with a deeper twining of the world's subtle chords of sin about her conscience. Again and again the Spirit of God was grieved and His voice was hushed as she steeled herself against Him in her pursuit of happiness apart from the will of God.

Above all other desires she had determined to have Chuck. Sometimes he seemed to be playing with her, and though they were engaged, when she proposed a time for their wedding he would always place it farther in the future. Even though she could not understand she went on trusting him. Her heart yearned for the satisfaction and quietness of a home, for she was becoming weary of the night life and the veneer of worldly associates. The fickleness and transparency of so-called friends was self-evident, but Chuck she clung to, completely enamored by his affirmations of love and promises of marriage. However, his frequent trips out of the city worried her. He was secretive and evasive but when in his presence she was always assured of his faithfulness and his integrity. His handsome face, his appeal and subtle charm overwhelmed her emotions and offset her better judgment.

Days at the office became unbearably monotonous and Carol seemed unable to cope with the usual exigencies of a hurried business life. At times she felt distressingly weak and could scarcely rise in the mornings to go to her work. A flush was coming into her pale cheeks and a hectic cough lingered on after an unusually heavy cold. Yet, she went on in her determination to win Chuck for herself alone. She must have his love. She could not live without it.

When one day came the startling radio announcement, "Charles Hathaway, twenty-one, resident of this city, arrested for burglary and held in Cleveland by authorities," Carol could not believe it. It must be another Charles Hathaway. It could not be her Chuck. Indeed he was out of the city on one of his frequent "business trips" for the concern for which he worked, but Carol's confidence in him was implicit. Upon investigation the police who had watched his movements for many months had succeeded in catching up with the culprit. Charles Hathaway was a member of an organized gang who were involved in a series of robberies where large sums of money had been taken, in hold-ups, house-burglaries, safe-breaking and the like in a dozen cities. Held in jail pending further investigation and trial, Chuck did not return.

The shock and mortification to Carol was the end of her strength. Her collapse was complete. The doctors' diagnosis was, "advanced tuberculosis and nervous breakdown." They ordered her to the sanitorium for many months of rest. For days she lay upon her bed caring nothing for life or its interests. There seemed nothing of interest left for her. Her "light" had gone out with the disappearance of Chuck and the gala whirl that he epitomized. "Light," indeed? There was light for her, the True Light of the world Whom she had turned her back upon when the shadow of Chuck Hathaway had darkened her vision of the real and the true.

But after many weeks, Carol's body and mind began to respond to the rest and cheerful surroundings. New friends came to visit her. So different were they from the fast crowd she had been accustomed to that she could not refrain from making comparisons. Now that she had time to think and was away from the constant whirl of worldly activity and deceptive glamour, the very consciousness of those months left her feeling heart-sick and empty. Could there be anything in life worthwhile after all? Could there be happiness, she wondered. What she had known of it had suddenly fled and left her heart bleeding and alone.

Yet the One Who had followed her straying feet had not left her to go on alone in her battle for health and in her yearning for happiness. The gentle wooings of the Shepherd, Who sought her, reached into her consciousness during those days through methods of His own choosing. The New Testament, that came into her hands, she was reading now and again as she felt able. There were so many things she could not understand but as she laid it aside after each reading, the idea would shape itself in her mind in words which seemed almost audible, "some day you'll understand."

And one day—the climax of all days to Carol, the nurse came to open her door which led out into the long corridor, that she might hear the music of the gospel quartette that was visiting the San and singing to the patients who were unable to leave their rooms. The sweet tones of the trombone, trumpet, and violin floated into her room in notes of sacred music setting her soul on a new high in thrills which lifted her heart heavenward. Then they sang. Those voices! Where had she heard any like them before? Heavenly! This was reality. Thrills? She had sought the world to find thrills but its dark brown flavor which remained had finally landed her here broken in health. But they sang again. The words came floating in with a message new and gripping to her soul:

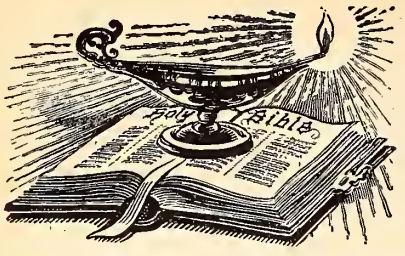
There were ninety and nine that safe-ly lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold.
But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless and ready to die,
Sick and helpless and ready to die.
"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They are shed for one who had gone astray

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GARY By Phil Saint

GOOD SPORTS





LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart — Illustrations by E. Glen Lindquist

Object Lessons by Myrtle Stewart

Peter and John Become Disciples of Jesus

FIRST QUARTER, LESSON 1

SUNDAY, APRIL 4, 1943

Lesson Text: John 1:29-42; Mark 1:16-20

Devotional Reading: Rom. 10:6-15

Golden Text: "And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

LESSON EXPOSITION

We are always glad for lessons on discipleship and soul-winning. Christians ever need to be reminded that they are saved to serve. The need for such service as Jesus called His disciples to is great. The blessings which such a life involve are even greater. So lessons of this nature should be very profitable and practical for our study.

This lesson involves two separate calls of Peter and Andrew. John's account involves our Lord's first dealing with these two, while Mark records a later call. Putting together these two accounts may at first sound like a discrepancy, but such is not the case.

Since our lesson title concerns Peter and John we note especially their call.

I. Peter Brought to Christ
John 1:29-42
A. John's Witnessing
John 1:29-37
B. Jesus' Invitation
John 1:38-39
C. Andrew's Testimony
John 1:40-42

II. Peter and John Become Disciples
Mark 1:16-20
A. The Call
Mark 1:16-17
B. The Response
Mark 1:18-20

I. PETER BROUGHT TO CHRIST

John 1:29-37

This incident which we are now to study was probably Peter's first meeting with Jesus. The witnessing of John the Baptist to his disciples, the invitation of Jesus to those disciples, and the testimony of Andrew were all involved in bringing Peter to Christ.

John the Baptist's testimony indirectly was used to exercise much influence in bringing Peter to Jesus. Peter's brother Andrew, who was used to lead Peter to the Messiah, was a disciple of John the Baptist. Thus John's testimony was used to reach Andrew, to reach Peter.

John the Baptist was chosen to be the voice in the wilderness to prepare the way of the Lord. He understood this divine commission and faithfully preached the message of repentance in preparation for the Messiah's advent. Furthermore, John realized and testified to the vast superiority of the Messiah over himself. "He it is Whose coming after me is preferred before me, Whose shoe-lachet I am not worthy to unloose," was the way John expressed this contrast.

To John also was revealed the true identity of Jesus. Whether John knew Jesus personally,—though they were related (Luke 1:30-36)—is uncertain; that John knew not His identity is certain, "And I knew Him not" (vs. 31). But to him, through the baptism of Jesus, God revealed that Jesus was His Son. At the River Jordan the Spirit descended on Jesus, and God spoke from heaven. "And I saw, and bare record that this is the Son of God," said John.

So John the Baptist faithfully bore witness to his disciples that Jesus was the Son of God. In these verses before us we have two different instances of John testifying that Jesus was the Lamb of God. Doubtless, John had reference to the prophetic picture in Isaiah fifty-three in calling Jesus the Lamb of God. Not only did John assert that Jesus was the Lamb of God, he also urged others to "Behold this Lamb, that taketh away the sin of the world." Many people give mental assent to the fact that Jesus was the Son of God. But it is beholding the Lamb of God that saves one. "Look unto Me and be ye saved, all ye ends of the earth."

Two of John's disciples who heard his testimony turned and followed Jesus. When a person turns to Jesus, Jesus also turns to him. "Jesus turned and saw them following, and saith unto them, What seek ye?" That which they desired is not entirely clear. Suffice it to say that they wished to be with Jesus and to know more of Him. Neither is it entirely clear whom they thought Him to be. They called Him Rabbi, which means Master or Teacher (A. R. V.).

Jesus extended His ever-offered invitation "Come" to those who would learn of Him. They abode with Him that day. Of that which transpired that day we have no record. But two things we know were accomplished. These two disciples of John the Baptist learned the true identity of Jesus and they also were inspired to bring others to Him. They called Him Teacher when they first followed Him, but after talking with Him they called Him the Messiah, for they believed Him to be Israel's Christ. Being convinced of this they straightway went to bring others to Him.

Andrew becomes an example to the person who has found Christ. He first went for his own brother and brought him to Jesus. This was a simple and small thing to do, yet it was the greatest thing which could have been done for Peter. No greater service can be rendered to any person than bringing him to Jesus. Every Christian should go and dwell with Jesus until he has a real desire for others to know Him. Then he should go forth and bring men and women to Him.

What took place in Peter's heart that day when he was brought to Jesus is uncertain. We are not told. We are sure that Peter did not become a disciple of Jesus then, for we shall study in the last part of this lesson an account of Peter forsaking his nets to follow Jesus.

However, we are told that Jesus was able to look into Peter's heart and ascertain. Jesus could look into Peter's life and see a vacillating creature. But He could see more than that. He could see willingness on Peter's part to be made over. Accordingly He made a prediction which was not entirely a reality until years later. "Thou art Simon Peter the son of Jona: thou shalt be called Cephas, which is by interpretation a stone." After spending some years of floundering Peter finally became a real rock for Christ.

II. PETER AND JOHN BECOME DISCIPLES

Mark 1:16-20

In Mark we have in definite, concise terms the call of Peter and Andrew, and James and John to discipleship. We know that this was not Peter and Andrew's first introduction to Jesus for we have just observed that. Doubtless James and John were also quite familiar with the Nazarene. They may have witnessed the miracle at Cana of Galilee when Jesus turned the water into wine. For certain they had seen the miraculous draft of fish which Jesus had bade Peter let down his net for (Luke 5:1-10).

We note with interest the call Jesus extended to these four who became His disciples.

"Come ye after Me." This gracious invitation, the same that extended to Andrew and that other disciple of John the Baptist, is always open to anyone who is the slightest interested in Christ. First, He invites one to come to Him for salvation and then He gives the above invitation—"Come ye after Me."

"I will make you to become fishers of men." We note the first words "I will make you." Christ never calls a person to make himself over. "I will" is the promise to the one who will come after Him. When a person accepts Jesus as Saviour he becomes a new creature. That is he becomes spiritually born again. Then begins the process of transformation that really makes over the life of the person who will follow Jesus. Many are the ways in which God works in making over a life. However, He will mold and shape, of any person willing to follow, a vessel that He can use.

"I will make you to become fishers of men." The last words of this statement are also interesting. Of fishermen, Jesus made fishers of men. God has a plan and a purpose into which He will fit every life. Some He will prepare for one task, and some for another. But whether the task be high or low, whether prominent or inconspicuous, whether exciting or quiet, it will be the happiest and most blessed life that that individual could live.

We are pleased to observe the response of these four to the call of their Saviour. "And straightway they forsook their nets and followed Him." We have already observed that Jesus made Himself, His character and His purposes, known to these fishermen before He bade them follow Him. Jesus always reveals His loving gracious disposition toward men before He calls them to come after Him. So when He calls He expects a person to understand the blessedness of the life into which He would lead, the need for such followers to seek the lost, and straightway to respond to His call.

Though these four disciples found trials and problems ahead we are sure that they never would have turned back from following Jesus for anything this world could have offered. And the debt of gratitude we owe these men, who witnessed Jesus' life and recorded His teaching, we can never pay. They, though they be given little acclaim by men for their service, have performed the greatest service possible to this old world.

Thank God for Peter, Andrew, James, and John.

●

THE LESSON ILLUSTRATED

"And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.

"And straightway they forsook their nets, and followed Him" (Mark 1:17-18).

God draws His people, not with force, as mere machines, but "with the chords of a man and with the bands of love." The subject may be best unfolded by a familiar illustration. How was it that Jacob was drawn into Egypt? He was made to feel the pressure of a grievous famine; he was informed that there was plenty of corn in Egypt, and that his dearly-beloved Joseph was the lord of all that land, and that he disposed of the good things to whomsoever he would. He was told, moreover, that Joseph had expressly invited him, and had sent wagons for the conveyance of his family, together with abundant provisions for the way; and, finally, he was assured, that at the end of this journey, all the good of the land of Egypt should be his. Did he need, after this, to have a chain fastened round him to be dragged into Egypt? No, all that he needed was faith to believe the tidings; and, when once he was persuaded of the truth of these things, he was willing of himself to go into that good land.

—Rev. C. Simeon

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OBJECT LESSON

OBJECTS: A piece of fishing net or some similar material and enough paper fish for each member of the class to have one. Write the Golden Text on each fish and place each one in the net.

EXPLANATION: Our purpose in this lesson is to produce an interest in soul-winning. Tell how the disciples and other fishermen earned their living by using such a net as this one in the sea of Galilee. Describe the method and the varying results. Ask the class to explain what

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b. His Experience—been over the road.
c. His Interest—He died for me.
II The Traveler—"me"
a. Must take the journey.
b. Have not had experience.
c. Need just such a guide.
III The Road—"path"
a. One of many.
b. Is a narrow road.
c. Not many going this way.
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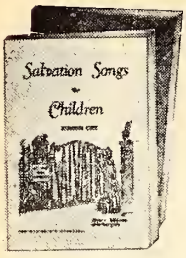
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Jesus meant when He said, "I will make you to become fishers of men." Then drawing from your own observations or using some of the suggestions which follow, draw some analogies between fishing for fish and winning souls for the Lord. Tell the class that these are some of the things which we can learn from fishermen:

Fishing is an adventure.

Winning souls for Christ is a joyful adventure.

Fishing is done in hard places (where the fish are)—sometimes in rocky or deep places, where the nets will tear.

Winning souls is not always easy; sometimes we must go out of our way to tell the Good News to someone who needs Jesus for a Saviour.

Fishing costs something.

Winning souls costs something—sometimes it takes time which we would have used for something else.

Fishers have patience; sometimes it requires weeks of fishing to get many fish.

Soul-winners need patience; sometimes it is even years before people to whom we have talked, or for whom we have prayed, accept the Saviour.

Fishermen use the compass; they do not depend upon their own judgment.

Soul-winners should use the Bible as their guide.

Now ask the class what Jesus said we must do to become fishers of men. Emphasize the importance of following the Lord and doing as He would have us to do, even though we do not seem to be catching many "fish." Bring out the fact that fishermen always obey orders. Soul-winners need always to obey the Word of God. If they do things which are not pleasing to the Lord, then they will drive others away instead of bringing them to Him. Try to produce a desire in each one to tell another the good news about Jesus. Allow each child to take a fish out of the net. On each fish is a reminder of what God wants us, who know the Saviour, to do for others.

●

POINTED QUESTIONS

1. Does the Scripture teach that every follower of Christ should be a soul-winner? (Prov. 11:30; Dan. 12:3; Matt. 4:19; James 5:20)

2. Did Christ by His own example endorse personal work? (John 3:1-7; John 4:7-26)

3. What was the specific mission of John the Baptist? (John 1:22-23; Isa. 40:3; Mark 1:1-8; John 5:33-35)

4. Did He humbly fulfil this mission? (John 1:26-27, 29-30, 35-36; Mark 1:7)

5. How was it revealed to John the Baptist that Jesus was the Messiah? (Matt. 3:11-17; John 1:32-33)

6. What means does God now use to convince people that Jesus is His Son? (John 7:17; 5:36-39, 46; Rom. 10:17)

7. How did Andrew become convinced that Jesus was the Messiah? (John 1:37-39)

8. Did Andrew give evidence that he believed in Jesus? (John 1:40-42)

Peter and John Witness Christ's Glory

SECOND QUARTER, LESSON 2

SUNDAY, APRIL 11, 1943

Lesson Text: Mark 9:2-8; II Peter 1:6-18

Devotional Reading: II Corinthians 3:12-18

Golden Text: "A voice came out of the cloud, saying, This is My Beloved Son: hear Him" (Mark 9:7).

LESSON EXPOSITION

Just a little over a year ago we studied a lesson on the Transfiguration of Christ. Yet we are happy to again study about the manifestation of Jesus' coming glory for that is a truth which should be kept in mind by the believer.

The things of significance in this lesson we believe to be:

I. The Place of the Transfiguration
Mark 9:2

II. The Persons Witnessing the Transfiguration
Mark 9:2-4

III. The Personal Message of the Transfiguration
Mark 9:7-8

IV. The Prophetic Significance of the Transfiguration
II Peter 1:16-18

I. THE PLACE OF THE TRANSFIGURATION
Mark 9:2

In our previous remarks we listed the place of the transfiguration as one of the things of significance. We must retract that statement for the place is not definitely known. Had it been of importance to the believer, God would certainly have made clear the location. However, we are told this glorious event took place on a high mountain. Peter also refers to it as the holy mountain. Mount Hermon is believed by many to have been the place. It seems to be the most logical choice.

II. THE PERSONS WITNESSING THE TRANSFIGURATION
Mark 9:2-4

The group which Christ chose to accompany Him to the mountain to witness the event were Peter, James, and John. These three comprised the inner circle that was especially privileged on several occasions. In addition to being the only ones of the twelve to witness the transfiguration, they were likewise the ones Jesus took in with Him when He healed Jairus' daughter (Luke 8:41-51). The same three were taken with Jesus into the Garden of Gethsemane the night of the betrayal.

Obviously, Jesus placed special interest in these three. Not because He was a respecter of persons; nor that He loved them above the others though they were very near to His heart; but because He wished to place special responsibility upon them. Doubtless the reason Jesus selected them for greater responsibility was that He observed in them greater willingness to go on in the will of God.

We know that Peter, James, and John were given places of special responsibility in the early days of the Church and it was doubtless with this in view that Jesus selected them to view the transfiguration. After the incident had ended, Jesus charged them that they should tell no man the things which they had seen till the Son of Man be raised from the dead (vs. 9). This confirms our above conclusions that Jesus wanted

special witnesses to this event, but those witnesses who would withhold their testimony for a later date. Singularly enough, Peter is the only one of the three who mentions this event in his epistle. This only confirms the fact that these men wrote by divine inspiration, for unquestionably James and John would have mentioned this great event which only the three witnessed had they incorporated in their epistles the material they thought to be important.

In addition to the three disciples, two heavenly witnesses appeared—Moses and Elijah. The significance of these Old Testament saints we will reserve for a little later discussion.

A question comes to our mind as to how Peter identified these two. We must confess that we can only raise the question—we cannot answer it. Perhaps it may have been by the conversation of Jesus and these two. Perhaps God revealed their identity. Perhaps they made themselves known. We do not know.

III. THE PERSONAL MESSAGE OF THE TRANSFIGURATION

Mark 9:7-8

The personal message of the transfiguration was spoken by God the Father: "This is My beloved Son: hear Him."

The people in general had not been hearing Christ. Believing that God had spoken only through Moses and the prophets, they had rejected Christ as an authoritative Teacher and had thrown Him into contrast with Moses and the prophets. But this day on the Mount, God thundered forth an ultimatum that forever settled the issue as to the authenticity of His Son. Not that Moses and Elijah as exponents of the law and prophets were not authentic. They were. They spoke by revelation. But God's own Son spoke by the authority vested in Him by the Godhead from the beginning.

Not only did God wish to attest to the fact that Jesus was superior to Moses and Elijah, He also wished to add their testimony to the work of Christ. Luke tells us that Moses and Elijah talked with Jesus of His decease which He should accomplish at Jerusalem (Luke 9:31). Moses and Elijah understood this sacrificial death whereby Jesus was going to die for the sins of the world, for the law and the prophets did witness to the righteousness of God though this righteousness was manifested by Jesus' death and resurrection apart from the law (Rom. 3:21). This righteousness, manifested and accomplished by the work of Christ, is bestowed on individuals not by law-keeping, but by faith in Christ.

So the personal message of the transfiguration is a message of God to every individual. His message is this: "Jesus Christ is My beloved Son. Hear Him. He alone is the Way, the Truth, and the Life, and no one can come to Me except through Him."

IV. THE PROPHETIC SIGNIFICANCE OF THE TRANSFIGURATION

II Peter 1:16-18

Some six days before the transfiguration Jesus was talking with His disciples and some others. "And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). Now, if the transfiguration did not fulfil the requirements of this prophetic utterance, then surely nothing did, for all standing there have long since tasted death and the kingdom of God has not yet come to earth with Jesus Christ reigning in glory and power. But according to Peter, the transfiguration did fulfil the requirements of Christ's prophecy, and we know that it must have, for Jesus did not deceive nor was He mistaken. Peter said:

> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty.
>
> For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased.
>
> And this voice which came from heaven we heard, when we were with Him in the holy mount (II Pet. 1:16-18).

Peter could have reference to nothing other than the transfiguration, that is certain. For Peter said, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." Unquestionably, Jesus Christ had in mind His transfiguration as a preview of His coming power and glory when He told these disciples some should see the event before they tasted death. Peter said, "We were eye witnesses." They did see. Thus the prophetic significance of the transfiguration is that it was a miniature of the Second Coming.

The presence of Moses and Elijah at the transfiguration is also of prophetic significance. Both of these will again return to earth before Jesus comes. In the eleventh chapter of Revelation, we have a prophecy of the two witnesses which shall be on the earth witnessing for Jesus in the last part of the Tribulation (Rev. 11:3). 1260 days are the last half (3½ years) of the Tribulation. The various powers of these two witnesses certainly identify them with feats which Moses and Elijah performed while they were on the earth.

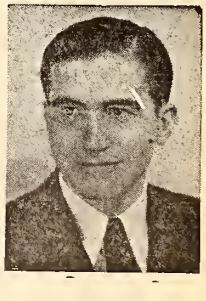
> And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies (See II Kings 1:10-12): and if any man will hurt them, he must in this manner be killed.
>
> These have power to shut heaven, that it rain not in the days of their prophecy (See James 5:17): and have power over waters to turn them into blood (See Exod. 7:20), and to smite the earth with all plagues (See Exod. 9:13-14), as often as they will (Rev. 11:5-6).

These powers point definitely to Moses and Elijah. Furthermore, the Scripture definitely predicts Elijah's return (Mal. 4:5) and Moses also indicated that he would return (Deut. 18:15). While we know that Moses' prophecy referred to Christ (Acts 3:22), it must have had a dual reference in which Moses included himself, for the Jews were expecting both "that prophet" and "the Christ," as well as Elijah, when they went out to interview John the Baptist as to his identity (John 1:19-23). So we

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are sure Moses' and Elijah's presence at the transfiguration also bears special significance in connection with the Second Coming and thus firmly establishes them as the two witnesses who will testify in Jerusalem.

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THE LESSON ILLUSTRATED

"They saw no man any more, save Jesus only with themselves" (Mark 9:8).

A Christian Hindu was dying, and his heathen comrades came around him, and tried to comfort him by reading some of the pages of their theology; but he waved his hand, as much as to say, "I don't want to hear it." Then they called in a heathen priest, and he said, "If you will only recite the *Numtra* it will deliver you from hell." He waved his hand, as much as to say, "I don't want to hear that." Then they said, "Call on Juggernaut." He shook his head, as much as to say, "I can't do that." Then they thought perhaps he was too weary to speak, and they said, "Now, if you can't say 'Juggernaut,' think of that god." He shook his head again, as much as to say, "No, no, no." Then they bent down to his pillow, and they said, "In what will you trust?" His face lighted up with the very glories of the celestial sphere as he cried out, rallying all his dying energies, "Jesus!" This dying Christian Hindu could see no man "save Jesus only." —Talmage

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OBJECT LESSON

OBJECTS: Two light bulbs—one a low-watt, dim bulb and one a large bright one.

EXPLANATION: This lesson illustrates the brilliance of Christ's glory in contrast to the way He appears to those who do not know Him. Light the dull bulb and show that this is the way many people thought Jesus looked. To them He was just ordinary. They did not know that He was God. But Jesus allowed Peter, James, and John to see Him as He really is, and as He will appear when He comes to earth again. Now turn on the bright light as you tell of Jesus' glistening whiteness—whiter than anything these men had ever seen before and so brilliant that they became frightened. Explain that it was because Jesus was God that He had greater glory than any man could have had. And Peter was so frightened that he made a mistake and wanted to worship Moses and Elijah as well as Jesus. So God Himself spoke to them out of a cloud and said, "This is my beloved Son; hear ye Him." Explain that these three disciples were not only eye-witnesses, but they also were ear-witnesses to the fact that Jesus is the Son of God. Most people saw Jesus only as a man, as He appeared at His first coming, but these three saw Him as He will appear in the glory of His Second Coming. Show that although we have not seen Jesus with our eyes, we too can be witnesses because when He lives inside us, we know that He is God's Son.

•

POINTED QUESTIONS

1. Who were the witnesses at the Mount of Transfiguration? (Luke 9:28-32; Matt. 17:1-3)
2. Did Jesus show partiality to Peter, James, and John in making them His inner-circle confidants? (Acts 10:34; Rom. 2:11; Eph. 6:9)
3. What is the basis for an intimate relationship between any believer and the Lord? (I Chron. 29:9; Isa. 1:19; John 7:17; II Cor. 8:12)
4. At the Transfiguration, what place of importance did God indicate His Son deserves? (Mark 9:7; Heb. 3:1-4)
5. Did Moses and Elijah comprehend the significance of Jesus' death? (Luke 9:31; Rom. 3:21; John 5:46)
6. When will Moses and Elijah appear again? (Rev. 11:3)
7. For what purpose will these two prophets return? (Rev. 11:3, 7).
8. In addition to the testimony of Peter about his witnessing the coming glory of Jesus, what have we to confirm this event which is more sure? (II Pet. 1:19; Isa. 9:6-7; 11:1-5, 10; Jer. 23:5-6)

Peter and John in Gethsemane

SECOND QUARTER, LESSON 3

SUNDAY, APRIL 18, 1943

Lesson Text: Matthew 26:36-46
John 18:10-12

Devotional Reading: Heb. 2:17-18; 4:14-16

Golden Text: "Watch and pray, that ye enter not into temptation" (Matt. 26:41).

LESSON EXPOSITION

Peter and John in Gethsemane bear about the same relationship to the vital drama enacted there that Abraham did to the ratification of the Abrahamic Covenant. Abraham fell into a deep sleep while God made a covenant with Himself to bless all families, and Peter and John slept in the Garden while Christ won a great victory for all mankind. Accordingly, Peter and John will come in for very little attention as we study the conflict of Gethsemane.

This incident we believe to be of vital concern to all Christians. Questions frequently come to our minds about the significance of the prayer in the Garden. While we are assured that Jesus did always those things that pleased the Father, we are made to wonder why He prayed as He did. His enemies constantly jeer at this night of prayer and agony. They cite how courageously Socrates took the cup of hemlock, how fearlessly others have faced death, and yet, say they, "Jesus begged His Father to spare Him the cup." Now we are firmly convinced that in the agony of Gethsemane, the "cup which His Father had given Him to drink" (John 18:11)—the death of the cross—was never at issue. We are fully persuaded that the cup of Gethsemane and the cup of Calvary were two different cups. So we believe that the interpretation of this passage is important. Likewise, the application of the truth to the Christian life is significant.

I. INTERPRETATION

We have placed together, by the Lesson Committee in this lesson, as indicated above, two cups. In the Garden before His arrest, Jesus prayed earnestly and fervently that one cup might be removed. After the arrest, Jesus rebuked Peter for interfering with His partaking of cup (John 18:11). Again we say we are persuaded that these were two different cups. It would have been inconsonant with the very nature o

Jesus to have rebuked Peter—even though his manner of physical violence was wrong—for opposing that which He had so recently prayed to be delivered from.

Now it becomes our problem to differentiate if these cups are not the same. First, we shall define the cups, then state that which we believe the cups to symbolize, and last present our evidence to support our claim.

A cup in Scripture means a portion or a lot in life of which one partakes. This may be either good or bad. (See I Corinthians 10:21.) Hence, we need not conclude that the two cups set before Jesus, or any other two cups, are the same.

The second cup mentioned in our lesson (John 18:11)—the cup which the Father had given Jesus to drink—no doubt refers to the death on Calvary's cross. This death Jesus came into the world to accomplish. This death was the consummation of an agreement between Father and Son made before the foundation of the world (I Peter 1:20 and Rev. 13:8). This death was a voluntary matter with Jesus: "The Good Shepherd giveth His life for the sheep." "No man taketh it from Me, but I lay it down of Myself" (John 10: 11, 18). The cup which the Father had given Jesus was surely Calvary's cross.

But that the cup of Gethsemane was something else is where explanation is necessary. Yet I am sure that all of us would like to think that it was not the death of Calvary from which Jesus was shrinking.

And may we not rightly do so? In the light of the above attitude manifested toward the cross, there is no indication of any reluctance. Had Jesus ever exhibited any fear of death before? On several previous occasions He had calmly gone on His way when enemies tried to murder Him (John 8:59; 10:31-32). The very fact that Jesus had entered into a covenant with the Father to surrender His life for the sins of the world, the fact that He of His own accord laid down His life, the fact that He readily testified of this mission, the fact that Jesus had not previously feared when threatened with death, certainly convince us that He came not up to the hour of death on the cross and then begged the Father to spare Him such, if it be the Father's will. He knew the Father's will, since in the mind of the Father He had been slain since the foundation of the world. No, ostensibly Jesus was praying about something else in respect to the cup of Gethsemane. "But," we ask, "what was the cup of Gethsemane?"

We believe that Gethsemane was the scene of Satan's last desperate attack—an attempt to bring premature death to Jesus—to prevent the fulfilment of God's promise made to himself in the Garden of Eden. "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15).

Immediately after this promise, Satan set about to prevent the "Seed of the Woman" coming to the place where the promise could be fulfilled.

The first act was to incite Cain (I John 3:12) to slay his brother Abel. Abel, had he not been slain, would have been in the ancestral lineage of the Seed. God overruled by giving Eve another seed—Seth—in the place of Abel (Gen. 4:25).

Satan next tried to corrupt the entire race by wickedness in the days of Noah. God again overruled by destroying the wicked and saving righteous Noah.

After God called Abraham and confined His Messianic purposes to one nation (Israel), Satan endeavored to use Pharaoh to destroy that race at the Red Sea. But God had other plans. Pharaoh's hosts were drowned and Israel passed through dry shod.

Athaliah was another emissary Satan tried to use. At this time God had not only reduced the Messianic lineage to a nation, but also to a tribe (Judah), and finally to a family (the Davidic family). So the sphere of destruction now need only be confined to one family. She thought she had succeeded. After the death of her son, King Ahaziah, she arose and slew all of the seed royal (or so she thought). For six years she reigned as queen, but at the end of that time one small child of the seed royal, who had been hid, was brought forth by the godly element of the nation and made king. For six years the entire link between promise and fulfilment was one small lone child. But he was not alone; God was with him. Satan again failed (II Kings 11:1-16).

Herod was another tool which Satan used in an effort to destroy all the children at the time of Christ's birth, but the angel of the Lord appeared to Joseph warning him to flee with his family to Egypt (Matt. 2:13-16). Thus Satan was again foiled.

By no means do these constitute a complete catalogue of Satan's activity in this realm, but they present some outstanding attempts. This brings us down from the promise of the Seed to the ministry of that Person.

Satan became active when Jesus started His public ministry. Immediately after the baptism of Jesus, He was led by the Spirit into the wilderness to be tempted by Satan. There Satan hurled at Him, in an attempt to make Him fall, the three temptations with which he had ruined Adam and Eve—the same three attractions with which he entices all men—the lust of the flesh, and the lust of the eyes, and the pride of life (I John 2:16). Three times Jesus met Satan's onslaughts by employing the Word of God. "It is written" was the only means Jesus used to repulse him. We call attention to the fact that Jesus used only a method available to every child of God. In this wilderness testing, Jesus was tempted in all points like as we are (Heb. 4:15), and found without sin. Satan failed in this effort to defeat Jesus. Note, however, what the record says, "he departed from Him for a season" (Luke 4:13).

Now we are convinced that Gethsemane is the place where Satan returned to make his last bid for supremacy. We believe that it was for a victory over Satan and frustration of a Satanic attempt to kill Him before He reached Calvary that Jesus earnestly prayed. Several things in general, and two Scriptures in par-

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ticular, bring us to this conclusion.

In the first place, the character of this experience in Gethsemane is significant. Luke informs us more accurately than do Matthew and Mark as to the crucial nature of the struggle. He says, "And being in an agony." Our English word "agony" in no wise conveys the meaning of the Greek word *agonia*. The word really means a conflict, a severe conflict. The seriousness of this conflict may be inferred by the great drops of blood our Lord sweat. Now we cannot imagine Jesus in such a conflict unless there were a real enemy—the powers of darkness—Satan himself.

The manner of Jesus' suffering is indicative of Satan's attack. The physical suffering which made the blood burst from the veins and ooze through the flesh was unique. Not unique in the sense that such phenomenon is unknown, for it is to medical science. But unique in that Satan is circumscribed in so attacking men today. But the mental anguish brought about exceeding sorrow, even unto death, is characteristic of Satan. Doubtless, Jesus in this suffered to a far greater degree than others, but Satan's aim is ever to produce despondency and great heaviness of heart in men. He especially employs this attack when the Christian comes to God in prayer.

Jesus' warning to disciples also bears weight. We recall that at the end of the wilderness temptation, Satan departed for a season. The angelic ministry strengthening Jesus also parallels the wilderness temptation.

The above, however, are only arguments based on general observations from the Scripture. Now we want to turn to two passages which we believe throw specific light in Gethsemane.

> Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared (Heb. 5:7).

Unquestionably, the "prayers and supplications with strong crying" refers to Gethsemane. These prayers were made unto Him that was able to save Him from death. The unmistakable inference is that death was at issue.

These prayers were heard. The cup of Calvary must not have been involved, for Jesus was not spared that death—He did not wish to be. Hence, the death He was spared from must have been another. Gethsemane is the only answer.

These prayers were heard because of Jesus' reverential fears. The Authorized Version says, "He was heard in that He feared," but this is not a correct rendition. "He was heard because of His godly fears" is better. The Way Translation brings out the thought beautifully, "And His prayers were heard because of the reverential submission which He displayed." So it was Jesus' reverential fear—His submissive "Thy will be done," pointing to Gethsemane, rather than His fear of the enemy that is emphasized.

However, we are confident that Jesus did fear the enemy to the extent that He earnestly laid hold on the One Who was able to save. Psalm eighteen, admitted by all to be Messianic, bears this out.

> The sorrows of death compassed Me, and the floods of ungodly men (Belial, margin) made Me afraid.

This depicts the exceeding sorrow even unto death of Gethsemane, and the floods of Belial (not ungodly men) which made Jesus afraid.

Why did Jesus fear Satan and when? If the above refers not to Gethsemane, we know of no answer. If it does, we believe we can give an answer. Jesus as a man met Satan in the Garden. Not as God, which He was in every sense of the word, but entirely divested of His divine power, as man, which He was in every sense of the word. Satan had met and defeated God's first man in the Garden of Eden. This need not have been the case. Adam might have emerged victorious had he used the available, "God hath said," rather than trying to meet Satan's arguments with human logic; which Satan broke down. (Eve was the one who really argued with Satan, but God places the responsibility on Adam, I Tim. 2:14.) As a consequence of Satan's victory in the Garden of Eden, the entire race was plunged into sin. God's second man, the Lord from heaven, met Satan in the wilderness, was tested in all points like as we are, yet emerged without sin by meeting Satan's arguments with "It is written." Then in the Garden of Gethsemane Jesus again met Satan, and again the sinless Man conquered, not by His own divine power but by a human resource—prayer. The Father heard and answered because of Jesus' own reverential submission to the will of God. So Jesus feared Satan, not because of Satan's superior strength to Jesus' divine power, but because of Satan's superior strength to Jesus' human power. But Jesus as a man met him and conquered through prayer.

The next day the Seed of the woman, God's perfect man, tried and tested in every point, hung on the cross. His heel was bruised, but the serpent's head was crushed. Through death Jesus destroyed him that had the power of death, that is the devil (Heb. 2:14).

These great truths may challenge our understanding, for in many ways they are unfathomable. But they do not challenge our faith. We can believe, for God has spoken. His Word has decreed these things true.

II. APPLICATION

The personal truth which we glean from the above is that Jesus did meet and defeat for us our enemy—Satan. That which we lost in Adam we have regained in Christ, with a great deal added. In Christ, Who is our Victor, we may now have victory over Satan. We may achieve this victory in the same manner that Jesus did—by using the Word of God and through prayer. Of course, we must fully understand that, though Jesus was our example in victory, He was more than that. Only His primary defeat of Satan and our identification with Jesus in death and resurrection makes it possible to now claim victory.

We glean some valuable information about Satan's method of attack in this incident. The mental, spiritual attack which Satan made on Jesus is similar to a certain degree to the attack he now makes on the believer. He constantly tries to produce mental depression, heaviness, and sorrow when the Christian drops on his knees to pray. We are told by missionaries that this satanic pressure in somewhat Christian America is no wise compares with the onslaught he makes in countries where the powers of darkness hold sway. But this heaviness and discouragement Satan would have the child of God doubt the presence, comfort, and favor of the Heavenly Father. But these attacks, Satan would have the Christian believe that his petitions are out of the will of God, and thus make him doubt the goodness of God's perfect will.

Knowing these things, the Christian comes to God in confidence and boldness, realizing that Satan may hinder and molest, but with full confidence he may ask in Jesus' name

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and believe that He will receive God's richest blessing meted out according to God's own perfect will.

In presenting the above, the writer is conscious that many do not hold this interpretation of the passage. We believe our position to be scriptural, but we submit it humbly, acknowledging the rights of others to hold different opinions on matters that allow for variation in interpretation.

●

THE LESSON ILLUSTRATED

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

A great commander was engaged in besieging a strongly fortified city. After a while he concentrated his forces at a point where the fortifications were stronger than at any other, and at 2 p. m., under a bright sun and a clear sky, ordered an assault. When expostulated by an under officer, the commander replied, "At this point such a general is in command. At this hour of the day he *is invariably accustomed to retire for a long sleep.* When informed of our approach he will deny the fact, and send a messenger for information. Before the messenger returns we will gain possession of the fortress." The facts turned out exactly as predicted. "Yonder weak point," said the commander, "is held by General ..... There is no use in attempting to surprise him; he is never for a moment off his guard."

—Asa Mahan, D. D.

●

OBJECT LESSON

OBJECTS: A heavy book, or a brick, and a paper bag. (It is well to practise before giving the lesson.)

EXPLANATION: This lesson sets forth the truth of the Golden Text. Before beginning the lesson, place the paper bag on the corner of the table which you will use. (In this way the sack will not be noticed.) To begin, stand the book or the brick on the bottom of the sack a few inches from the edge of the table. Ask the class whether the book can be blown over with a breath. They will probably think that it is too heavy. Then tell them about Peter, James, and John. They thought they were strong men, but they were weak and failed in the one thing Jesus asked them to do. They were like the strong-looking book. (Pull a chair up to the table and sit down so that you can blow breath into the open end of the paper bag. When the bag expands, the book will fall off onto the floor.) Draw the application by showing that many times we think we are strong and cannot be tempted, but even a very little thing can overcome us. We need the strength which the Lord will give us. Jesus told these disciples the secret of how to stand against temptation (Matt. 26:41), and we too can be strong against all temptation.

●

POINTED QUESTIONS

1. Where and for what purpose did Satan first encounter mankind? (Gen. 2:15-17; 3:1, 13; I Tim. 2:14)
2. What was the effect on the race of this first encounter between Satan and Adam and Eve? (Rom. 5:12; Ps. 51:5)
3. What judgment was pronounced upon Satan for this act? (Gen. 3:15)
4. The Seed of the woman referred to what person? (Gal. 3:16; 4:4)
5. How did Christ bruise Satan's head? (Heb. 2:14; Col. 2:14-15)
6. Besides trying on numerous occasions to prevent Jesus from getting to the cross, did Satan try in any other way to dissuade Him? (Matt. 16:21-23)
7. Does Satan now desire to get Christians in his grasp? (Luke 22:31)
8. How may the Christian be victorious when Satan tries to ensnare him? (Luke 18:1; 22:40, 46; Eph. 6:10-19; I John 5:4)

The Risen Lord

SECOND QUARTER, LESSON 4

SUNDAY, APRIL 25, 1943

Lesson Text: John 20:1-17

Devotional Reading: I Corinthians 5:50-58

Golden Text: "He is Risen" (Mark 6:6)

LESSON EXPOSITION
(By E. E. Lott)

Time: The resurrection of our Lord occurred on Sunday morning, April 9, 32 A.D. (We are well aware that some chronologists place the date as 30 A.D., and others prefer 33 A.D. However, all will agree that it is a matter of unimportance as to which is exactly right.)

Place: It is not known exactly where Joseph's new tomb was but several facts are moderately clear. It was north of Jerusalem, outside the city gates, and apparently near the place of crucifixion.

INTRODUCTION

The respect in which the resurrection is held by all four of the evangelists demonstrates its importance in their consideration. Detailed accounts will be found in Matthew 28, Mark 16, Luke 24, and our text, John 20. Only John describes Lazarus' resurrection; all but John deal with the transfiguration; but of His triumphal entry, death, and resurrection, all speak. It is a profitable study to note how often the apostles used the resurrection as an argument for Christianity in their sermons delivered on and after the day of Pentecost. (See Acts 2:24, 32; 3:15; 4:10; 5:30; 10:40; 13:30.)

Of all the miracles, this can be regarded as the most important one Christ performed. Paul puts it in its rightful place in I Corinthians 15.

The seventeen verses seem to fall naturally into two divisions:

I. The Mystery of the Empty Tomb
John 20:1-10

II. The First Appearance of the Risen Lord
John 20:11-17

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I. THE MYSTERY OF THE EMPTY TOMB

John 20:1-10

The student of this passage must not miss the significance of these very first words, "The first day of the week." Christ's resurrection did not *happen* to fall on Sunday; it was planned that way. First of all, man needed a New Deal. He had made quite a failure under the "old covenant," "the ministration of death" (II Cor. 3:7). Saturday, the last day of the week was symbolic of Law. The function of this law was to be a schoolmaster (Gr. child leader) to bring men to Christ. Sunday, the first day, just a step from Saturday, becomes the symbol of the New Covenant "the ministration of the Spirit" (II Cor. 3:8). Being the first day, it is the eighth or resurrection of a new week. Eight is also the first note of a new octave in music. Eight was the number of souls saved in Noah's ark—they were "resurrected" from judgment and death. Sunday has the same relationship to the week as does the sunrise to the day. Hear Henry Ward Beecher on this point, "I never stand in a summer's morning before the sun dawns, long before waked by birds, to look out upon the yet dim and dusky landscape, that I do not think, 'this is the hour of resurrection.' As the night held the day, but could not long hold it, and unclasped its dark arms to let forth the morning again, so every day, to them that have an imagination therefore, is a resurrection day, and sets forth all these most noble and beauteous features in nature, and symbolizes forever and forever the rising of our Master."

Here is a fact that some people may not know—Christ could not have been resurrected on any other day but Sunday according to an Old Testament type. See Leviticus 23:11. Here we have the instructions concerning the sheaf of the firstfruits which was to be waved before the Lord on the "morrow after the Sabbath." Christ in His resurrection is called the firstfruits (I Cor. 15:23).

A natural question to be raised is "Who is this Mary?" The answer is quite clear in Luke 8:2 where she is said to have been delivered of seven devils (Gr. demons). We agree with Wilbur Smith in lamenting the apparently unscriptural identification of this Mary as the sinful woman of Luke 7:35-50. So widespread is this error that even the large dictionaries attach the symbolic cognomen "Magdalene" to unchaste women. The devotion of Mary Magdalene in remaining at the Cross after the disciples had departed and her staying behind at the tomb after the others had gone won for her the reward of seeing Christ *first* after His resurrection.

The first thing that Mary did after discovering the empty tomb was to run and tell the first disciple she could find. But notice her story, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." It is evident from this that she did not believe that He was risen. Yes, there are a good many things that are dark and mysterious to men who will not believe what God says (I Cor. 2:14). Could it have been that Mary did not hear Christ predict this very thing? No, because the angel reminded her in the words, "He is risen as He said" (Matt. 28:6). These words were spoken to her and referred to such statements as Matthew 12:40; 16:21; 17:23; 20:19. The disciples were in the same class with Mary. Up to this moment they too, had not understood His prophecies to mean literal, bodily resurrection. Like some folk, they had spiritualized His words. Now John, the other disciple, believed after entering the empty tomb. It was no longer a mystery to him. The Weymouth Translation is clearer than the King James, so we quote from verses eight and nine, "Then the other disciple who had been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood the Scripture that He must rise again from the dead." Peter needed more proof, for Luke says of him that he saw the clothes and napkin and departed wondering at what had happened (Luke 24:12).

We are struck by the suggestion of verse nine. At the time of this incident there was no New Testament Scripture. The only Scripture was the Old Testament. Therefore, this verse teaches that Christ's resurrection was clearly predicted in the Old Testament entirely apart from Christ's own utterances. Some of these are Isaiah 53:9; Psalm 16:8-11; Isaiah 26:19; 25:8; Hosea 13:14.

II. THE FIRST APPEARANCE OF THE RISEN LORD

John 20:11-17

It is a difficult thing to harmonize all of the events of the resurrection morning. The Scofield Bible has about as good a solution as any we have seen, page 1043. There is also on that page and the next the order of our Lord's appearances. The first one, all are agreed, was that to Mary Magdalene. (See Mark 16:9.)

When Peter and John returned to the city, Mary was still mystified. She did not know what to think. Naturally, she wept and as she did so she looked into the tomb and saw two angels. Since there is no mention of Peter and John seeing them, they must have appeared in the meantime. She repeated to them her story of sorrow over the theft of Christ's body and then as she turned away she saw the "gardener." She was really looking at Christ but she did not know it. Her eyes were holden like those of the Emmaus disciples (Luke 24:16) and the company of fisherman disciples (John 21:4). Then Christ spoke to her calling her by name and she knew that the "gardener" was her Lord. It was a unique privilege—this of seeing Christ first, but it was a reward for her devotion.

It is of more than passing interest that Mary wept and that twice

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she was asked, "Why weepest thou?" One of these times was by the angels and the other was by Christ Himself. You and I would have wept too in the presence of death, but there are those who never weep over the death of the righteous. Angels do not weep at physical death, for they know the truth—that the soul is released from a sin-sick world and a disease-racked body: that a saved soul is "absent from the body, present with the Lord." Christ does not weep either, for He is the conqueror over death. He is the Victor over the grave. Paul transfers this immunity to sorrow at the death of Christians to us in I Thessalonians 4:13: "Ye sorrow not, even as others which have no hope." Then in the latter part of I Corinthians 15, he looks ahead to the resurrection of our bodies and says, "Death is swallowed up in victory." There is cause for sorrow over the death of the unsaved, for even though they rise it will be a resurrection to damnation (John 5:29). No, we will not be able to keep back our tears at the grave, but they should be tears of joy. Our sorrow is only for the *temporary* loss of fellowship. It is not good-bye—just good night.

In verse seventeen we read of a statement by our Lord which seems to contradict another one made about the same time. He said, "Touch Me not, for I am not yet ascended to My Father." Then in Matthew 28:9 we are told that the woman held Him by His feet. The explanation given by many Bible teachers is that Jesus spoke to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting as recorded in Matthew 28:9, He had so ascended and returned. It seems to us that the words and verb tenses used by Christ Himself bear out this interpretation. Rotherham renders it thus:

> Jesus saith unto her—
>
> Be not detaining Me, for (not yet) have I ascended unto the Father; but be going unto My disciples, and say unto them—
>
> I am ascending unto My Father and your Father and My God and your God.

This does not sound like an announcement of something to occur forty days later, but immediately.

There is one more thing in Jesus' answer to Mary that we must see. He tells her that He is going to go to His Father and *her* Father; to His God and *her* God. It sounds too good to be true that both Christ and we should have a mutual Father. The whole story is explained in Romans 8:14-17. All who have been born again (Gal. 3:26) are the sons or children of God and can cry "Abba, Father." The Creator of the universe and Author of redemption becomes our Father and God. (See Genesis 17:7; Psalm 43:4; Isaiah 41:10.) There is also an implication in these words of Jesus that just as He, Jesus, was ascending to His Father, so would Mary ascend one day to her Father. This is yet to occur for all of us (I Thess. 4:16-17).

●

THE LESSON ILLUSTRATED

In the city of Hanover is a graveyard which has been closed for a number of years—the Garden Churchyard. Owing to its antiquated monuments and the fact of its being the resting-place of a number of celebrated characters, it awakens the liveliest curiosity. Charlotte Kestner (Werther's Lotte) is buried here. A few paces east of the unassuming little church in the graveyard is a monument tottering from its foundations. It is built in the form of steps, and the massive stones are secured by heavy iron clasps. The monument was erected in the year 1782. Besides the usual family inscriptions, at the base of the monument are engraved these arrogant lines—*"This sepulchre, purchased for all eternity, is not permitted to be opened."* Opposed to this determination of man, a beech-seed, perhaps carried by the wind, found its way into a crevice of the foundation. In the course of years this little seed grew to be a strong, luxuriant tree, mocked the proud inscription on the monument, raised the massive stones from their foundation, and rent the strong iron clasp asunder. This open grave reminds the visitor of the mutability of earthly scenes, and the fallacy of man's resolution to project plans to last for "all eternity."

—Dictionary of Anecdote

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OBJECT LESSON

OBJECTS:

(1) A resurrection plant, a glass covered with gray paper, a dish.

(2) A lily bulb and a potted lily (or some member of the lily family) in bloom.

We make these two different suggestions because the first one, although simple and effective, may be difficult to obtain.

EXPLANATION:

In this lesson we illustrate the fact that the secret of life is with God.

(1) Place enough water in the glass to cover the resurrection plant. Let the gray, covered glass represent the tomb. Show the dry, dead-looking plant to the class, and tell them that this pictures Jesus as most people thought of Him. He had been a good man, but now He was gone. There was no life in Him, they thought. He was in the tomb. (Place the plant inside the glass tomb.) While the plant is opening, tell the details of the death, burial, and the three days in the tomb. When you tell of the early morning visit to the tomb, remove the plant and place it in the dish behind the glass without displaying it. Mention the disappointment of Mary, who looked into the tomb and did not find the body of her Friend. Tell how Jesus knew Mary's sorrow and her need, and came to her. Now display the opened plant. Mention the beauty of the plant but show that the living Jesus was far more beautiful to Mary than is this plant. To make this fact real remind the children of their joy in seeing someone who has been away for a long time.

(2) To present this lesson show the lily bulb. Deal with it in the same way as with the dry resurrection plant. Bring out the beautiful lily which is in bloom as you tell about the appearing of the living Christ.

In either lesson seek to show that just as Jesus was able to live again, He is able to make our bodies live anew, and also to give us new resurrection bodies.

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POINTED QUESTIONS

1. What effect did the *day* on which Christ was raised have upon the apostles? (Acts 20:7; I Cor. 16:2)

2. Where is the *day* of resurrection typified in the Old Testament? (Lev. 23:11)

3. What had Mary Magdalene received from Jesus that made her so devoted to Him? (Luke 8:2)

4. Did the women and disciples expect Jesus to rise on the third day? (John 20:9)

5. Was the resurrection prophesied in the Old Testament? (Acts 2:28-31; Ps. 16:8-11)

6. Who was the "other" disciple that outran Peter? (John 13:23; 21:20)

7. What is it that takes the sorrow out of death? (I Cor. 15:54-57)

8. In what other way did angels have a part in Christ's program? (Luke 2:13; Matt. 4:11; Acts 1:10)

9. Although Jesus forbade Mary to touch Him, did He offer to let someone touch Him? (Matt. 28:9)

10. Did the apostles in their sermons emphasize the fact of Christ's resurrection? (Acts 2:24, 32; 3:15; 4:10; 13:30)

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WEEKLY MEDITATIONS

Continued from page 80

know how the matter will fall" (Ruth 3:18).

SIT STILL

Sit still and wait—
The Lord knows how the matter will fall,
He has heard your anguished and pleading call,
Delay only means He will give you His best,
He'll give you the courage to stand the test,
He will not answer a moment late;
Sit still and wait.

Sit still and trust—
The days pass silently one by one,
And clouds so heavy obscure the sun,
But Jesus answers, "Child, rest on Me;
The answer will come in due time for thee,
You cannot doubt Me, believe you must";
Sit still and trust.

Sit still and rest—
Discouragement comes; you wonder just why
Your path in such stormy places must lie;
Oh list to His voice, hear His, "Peace be still."
Dear child, just yield all yourself to His will;
You'll see in the end that it was best;
Sit still and rest.

What is harder than to sit still—just to sit calmly still and wait—just to sit calmly still and trust—just to sit calmly still and rest—when the easiest thing in the world would be to move and the hardest thing in the world is to sit perfectly still. It seems that every circumstance about demands immediate action—demands that we do something; and yet what to do we hardly know. Perplexities press on every side until with anguished heart we cry, "What shall I do?"

Then comes that soothing answer from the Father's loving heart, "Dear child, do nothing, let Me do—rest your weary head on Me—sit still and wait and trust and rest. When it is time to move, I'll show you what steps to take. But just now sit still and believe. Believe that My wisdom and mercy has placed you in this very trying situation. Believe that you will not be left here one moment too long. And thus believing you shall soon see that this present place in which you are, is My highest will for you. In due time deliverance will come. Until then just sit calmly still."

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INSIDE WASHINGTON, D.C.

Continued from page 73

force. Only in the sphere of the submarine, are the Nazis still masters.

But the submarine is a negative, defensive sort of weapon. It can never bring victory to the Axis. All it can do is to delay the day of Nazi defeat. The submarine is Hitler's most effective weapon for prolonging the war.

Full information has not been given on this subject. But it is clear that the Nazis are sinking our ships just about as fast as we can build them. But they are building submarines twice as fast as we are able t destroy them. When the war begar the Nazis only had about 80 subs They now have an estimated 500 t 700.

The submarine can be licked, how ever, say the experts. And we ar going to do the job. The reason i hasn't been done before is that w have been too busy concentrating o other subjects at hand: such as th gaining of air supremacy, the landin of a force in Africa, the strengthenin of the power of the Soviet army, etc

Hitler has been turned back o all other fronts. He is on the offen sive only underseas. We will driv him to cover there, as we have o every other front.

Would religious revival hasten th day of final victory? A few of th military and political experts sai that this question was outside thei scope of knowledge. All the rest an swered an emphatic *yes*.

To win soon, we need better *unit* and higher *morale*. Religion alon can create these things. On the hom front, the great need is for a con secrated spirit of sacrifice. Christ i the hearts of our people can engende this spirit.

Faith is a mighty, all-conquerin force. We need to believe in th cause of righteousness.

One of the military experts put i this way: It is as important that a army be equipped with strong cor victions as it is indispensable that i be equipped with guns and tanks an planes. We must believe in what w are fighting for. The Bible in th heart of a soldier is as necessary t his success as is a bayonet upon th gun which he holds in his hands. I we fight only with cannon-power, i will take a long time to win. If w utilize the weapon of prayer-powe victory will not be long delayed.

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PROPHETIC STUDIES

Continued from page 77

tians in the world, or, are they goin to regenerate the world and chang the evil natures of men? And wha will they do with Satan? Or is h only a myth, a relic of by-gone days Unrighteous men with their sinfu and selfish desires will still be he and they are by far the greater ma jority. Satan will also still be abou and exercising his power and exer ing his influence. We shall therefo still have the problem of war on ou hands. So long as the present ag lasts there will be wars in the worl Our Lord clearly indicates that wa will be characteristic of this ag Says He, "And ye shall hear of wa and rumors of wars . . . For natio shall rise against nation, and kin dom against kingdom" (Matt. 24: 7). Yes, according to prophetic for

cast, there will be at least one more great and terrible conflict as this age comes to an end. It will be the *great battle of God,* and will be fought at "Armageddon," or literally the "Mount of Slaughter" (Rev. 16:13-16; 19:17-19; Zech. 14:1-5).

A TIME OF PEACE IN THE FUTURE

THERE WILL COME a time, however, when wars shall cease in the earth. God Himself will intervene in the affairs of men and nations and will make wars cease in the earth. It will come to pass at the return of the Lord Jesus Christ, the One now rejected as King and Sovereign, back to this earth and His reign of redeemed Israel and all the nations of the earth. He will dethrone Satan and shut him up in the bottomless pit for a thousand years (Rev. 20:1-3). He will change the hearts of men and will rule in perfect righteousness. What Isaiah so clearly foretells will then be fully realized, namely, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:3-4). This happy condition shall prevail when Christ, having returned to earth, will reign as King.

OF COURSE, WE ALL are against war, even though we thus speak. Only we say that according to God's plan as revealed in Scripture, there never will be universal and lasting peace through the schemes and methods of men. It is absolutely necessary for Jesus Christ to come back to the earth. It is only then that the nations will be ruled righteously and know and enjoy blessed peace. In that day the fruits of Christ's righteous reign will be peace. Peace will come when the Prince of Peace reigns in His Kingdom. When Christ will reign, all shall be well in the earth.

—●—

THE DAYS OF YOUTH

Continued from page 91

Ere the Shepherd could bring him back."
But all through the mountains, thunder riven,
And up from the rocky steep,
There arose a glad cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed round the throne,
"Rejoice for the Lord brings back His own!
Rejoice for the Lord brings back His own!"

Carol saw it all—her past, those wasted months, the fling with Chuck Hathaway in his world, not Christ's world. How empty and black it looked now! How vacant had been her soul! How cruel had been the wages of sin to leave her thus in broken health. But, too, she saw Christ with faith's keen vision—her seeking Shepherd with bleeding hands and feet tracking her down, over the rocky paths of her own wilful choosing. She could no longer resist Him. The humble contrition of her soul wrung the tears of penitence from her eyes. She sobbed out her heart to the One she had pained and grieved above all others.

The music ceased in the corridor but the sweet strains of the closing refrain they had last sung echoed on in her soul:

"Rejoice for the Lord brings back His own!
Rejoice for the Lord brings back His own!"

Carol instinctively turned to her Testament. A passage she had never read before stood out in bold relief to her mind, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).

"Loss--wood, hay, stubble!" That described her case. Lost days and months when she could have been serving her Saviour. Wasted ability, wasted strength, lost testimony. She had failed to witness for Him. Failure had crowded her pathway as a Christian. She knew she was a Christian during all those wasted months. How she remembered the challenge of the message at the Rally of the Voice of Christian Youth. The cost had seemed too great, but she had paid a greater price through her own planning and had lost. If she could but retrace those wayward steps, if she could but efface those wasted hours and days and months! How she wished that she might. But she could not. But—ah, the very thought lifted her spirits, gave new strength, new determination, new joy. She could *go on* from here—with Him, her Lord. *She would!*

Happiness? She had found more than happiness. She had found joy—His joy fulfilled in her now and thrilling her being, giving her His peace. Christ was LORD of her life. She loved *Him* as she never had loved Him before.

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IN THE HARVEST FIELD

Continued from page 82

Walter Davis, former student, and now pastor of the First Baptist Church of Lapeer, Michigan, held a two weeks' revival service in the Bible Church beginning February 15.

Miss Hilda Visser ('36) and her mother are now residing at 112 South Westmoreland, Los Angeles, California, near Rev. Fred Visser, who is a member of the staff of the Bible Institute of Los Angeles.

Rev. Clyde Shaffstall, former student, recently called to pastor the Baptist Church of Fruita, Colorado, patriotically does his visitation by horseback. After a brief illness, he writes that he is now "back in the saddle."

Rev. Darrel Handel, former student, concluded his pastorate at the Calvary Church of Minot, North Dakota, the last of February, to enable him to engage in an evangelistic ministry.

Rev. Paul H. Wilson, former student, sends greetings to his former classmates from Buffalo, N. Y., where he is assisting in the Buffalo Hebrew Mission.

Mr. Joseph Larson of Box 549, Riverton, Wyoming, contemplates organizing the National Hospital Visitors' Association by April 1, with the paper, *The Christian Comfort Companion,* as its official organ. He asks prayer in behalf of this endeavor to reach hospital patients with the Gospel.

Dr. Russell M. Brougher of New York held a fruitful evangelistic campaign from January 31 through February 15 in the Beth Eden Baptist Church of Denver, of which the Rev. Sam Bradford is pastor. The Institute faculty, staff, and students attended en masse one night.

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WHY DID CHRIST DIE?

Continued from page 76

less, and Christ could offer nothing more!

II. CHRIST DIED AS A PROPITIATION

(Rom. 3:25; I John 2:2)

The word "propitiation" is the translation of the Greek nouns *hilasmos* and *hilasterion,* literally meaning an appeasing, a placating, an expiation. "Propitiation" is derived from the Latin and denotes one propitiously or favorably disposed toward another. The translation of the word *hilasmos* really means "that which propitiates." The thought of propitiation or "a propitiatory sacrifice" reminds us of the mercy seat sprinkled with atoning blood on the Day of Atonement under the Jewish economy (Lev. 16:14).

The blood of atonement was the pledge that the righteous sentence of the Law had been (typically) carried out, so that what must otherwise have been a judgment seat could righteously be a mercy seat (Heb. 9:11-15; 4:14-16).

The blood of atonement made the mercy seat a place of communion (Exod. 25:21-22; Heb. 4:14-16).

The death of Christ, being propitiatory, removed every moral hindrance in the mind of God to the saving of sinners. By that death God so fully and righteously honored the Law that He can be righteous and still show mercy to the sinner. When God, in His infinite love and boundless mercy, designed and purposed to give the gift and blessing of eternal life to lost sinners, His absolute justice and holiness made it impossible for Him to do so, unless an all sufficient satisfaction could be made for their sins. There was no other way possible to bestow eternal life than to send His only begotten Son to become the Sacrifice and Substitute for lost sinners. Thus, the death of Christ is the only means by which God extends His favor to sinful men.

III. CHRIST DIED AS A RECONCILIATION

(Rom. 5:10; II Cor. 5:18-19; Eph. 2:16; Col. 1:20)

The word "reconciliation" is the translation of the Greek word *katallage,* which literally means an exchange; i. e., of equivalent value in money changing, or an adjustment of a difference. It presupposes and implies, therefore, an estrangement or the existence of enmity. This is the exact state and condition between God and the sinner; there is an estrangement and enmity (Rom. 8:7; 5:10). But by His death Christ has removed the enmity existing between God and man, which previously had been a barrier to fellowship, and has restored amity.

Believers are reconciled, not God, for He was never estranged. By supernatural power, through the death of Christ, the believing sinner is "thoroughly changed from" hatred and aversion toward God to love, trust and confidence (I John 4:19). This is an added meaning implied in the word "reconciliation." This is the exchange which takes place in reconciliation.

In writing to the Corinthians, the Apostle reveals that the judicial status of the world has been so altered by the death of Christ that He is said to have reconciled the world to God. And it is further stated, that because of the extent of the Divine provision, God is not now imputing their trespasses unto them.

In writing to the Colossians, Paul informs us that the reconciliation

effected by Christ in His death embraces every part of God's creation which has been marred and ruined by sin. Through Christ's work of reconciliation, there will be peace in all the earth in due time.

IV. CHRIST DIED AS A SUBSTITUTION

(Isa. 53:6; I Pet. 2:24; 3:18; II Cor. 5:21; I Cor. 15:3)

The word "substitution" is not a Scriptural term, but the truth of it is unmistakably evident throughout the Old and New Testaments. It means that one person or thing is put in, or takes, the place of another person or thing. This idea is current in all the above Scriptures, and in many others that could be quoted. Christ took the place of sinners and died, thus suffering the penalty due to sin and braving the concentrated antagonism of a broken Law, the drawn sword of inviolable justice and the sharpness of death, which they deserved. Christ substituted His suffering for ours, His wounds for our pain, His death for our sins. As a result, therefore, God Himself has no further claim to make, except this, that the sinner believe on the Lord Jesus Christ. This is the one and only condition to salvation.

In His judgment of mankind, God found them to be "worthy of death" (Rom. 1:32); and then God caused that judgment to be passed upon, and transferred to, His own Son. In Pilate's judgment hall He was counted "worthy of death." So it is God's Pass-over! In it He can—and does—pass over our sin, because He has passed the judgment of it over to the Lamb that He has provided (John 1:29). "Him Who knew no sin, He made to be sin (a sin-offering) on our behalf; that we might become the righteousness of God in Him (II Cor. 5:21, R.V.). Christ took our place of deserved condemnation that we might through Him take the place of undeserved justification and become the absolute, perfect Righteousness of God in Him.

But let us remember that while Christ was our Substitute in bearing the penalty for our sins, He never was a participant in sin. The transfer of our guilt to Him was only *legal,* not *moral;* it was the *imputation* of sin upon Him, not the *pollution;* He took the *penalty* of our guilt not the *moral consciousness* of it, not the *stain* but the *liability* to suffer, the obligation to die. Christ became "sin" for us and "a curse," that is, He took on Him sin's penalty; but He never became a sinner personally. Christ was made "in the likeness of sinful flesh," but not in sinful flesh.

It is also evident that Christ did not die as a martyr merely, neither did He die just to give an expression of love, neither the love of God or His own. And Christ did not die as an example of self-sacrifice, nor as an altruistic sacrifice, to show His unselfishness and to manifest the spirit of true brother. Oh, no! Christ died for our sins; He died as a penal, vicarious, and substitutionary sacrifice. He suffered the wrath of God against sin in our room and stead, and died the death we should have died.

In every sense of the word, the Lord Jesus took upon Himself and suffered the penalty of our sins (Isa. 53:6; I Pet. 2:24). It is, therefore, through His death and shed Blood alone that salvation has been provided and procured for us. He died to save us, and thus there is salvation for all who will believe on Him. He was the Substitute for sin, but there can be no substitute for the Substitute! It is Christ or "everlasting destruction!" It is Christ *and* everlasting bliss!

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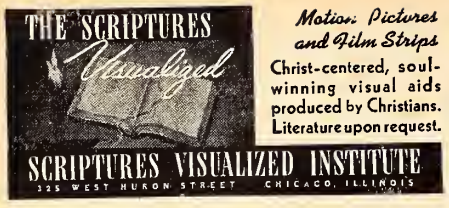
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B. A. M. SOCIETY

Continued from page 83

the comforts of life and the blessings of home.

5. The Good Samaritan took care of "the certain man." The missionary not only brings souls into an acceptance of the Saviour, but he cares for those souls, nurturing them in the Word and encouraging them in the Christian walk until they are able to care for themselves. The care of these "babes in Christ" involves their physical well-being as well as their spiritual lives. How can the natives understand the missionary's love if it does not find expression in ministering to their physical needs? Consequently, missions have built their hospitals and their schools in an effort to meet the physical needs of their natives. And many times, when funds are low, the missionary shares the little he has with the boys and girls rather than to send them away. The care of their "babes in Christ" continues until they are able to stand on their own feet and even longer—until they are able to grasp the message of the Gospel and can go forth and teach others also.

Truly, the real missionary of the Gospel emulates the example of the Good Samaritan. His very words and deeds show his philosophy to be, "Mine is thine, I'll give it." He gives all that he has and all that he is, first of all, to the Saviour and then to lost souls for whom Christ died.

None of us would want to be guilty of the first philosophy of life, "Thine is mine, I'll take it." But how many of us have yielded to indifference, thinking only of personal ambitions, personal desires, personal comforts and personal gain. And by this very attitude we have lived out the second philosophy—the philosophy which says, "Thine is thine own, I'll have nothing to do with it."

But the third philosophy is the philosophy God would find in our lives. In the first place, He yearns for us to present our bodies to Him, a living sacrifice, with nothing held back, utterly and unreservedly His own. Then He yearns that we give ourselves to others—spending and being spent for the salvation of the lost and the propagation of His Word. May He find in each one of us the philosophy of the Good Samaritan and the missionary of the Gospel, and may those with whom we live day by day see in us such unselfishness and whole-hearted giving of ourselves that they will know our philosophy of life to be, "Mine is thine, I'll give it."

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THE ATONEMENT

Continued from page 75

The first passage is Romans 3:25 where we read: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." The word rendered "remission" in this passage has the meaning of "passing over." It is so translated in the American Standard Version. What the Apostle teaches in this passage is that Christ, by His propitiatory sacrifice, so fully honored the law by enduring its righteous sentence, that God, Who from all eternity foresaw the Cross and death of Christ, is vindicated as having "passed over" sins from Adam to Moses (Rom. 5:13) and the sins of believers under the old covenant. He reveals the eternal efficacy of Christ's propitiatory sacrifice—its efficacy in anticipation as well as in actual reality.

The second passage is Acts 17:30 where we read, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." The words translated "winked at" should be rendered "overlooked." It is thus translated in the American Standard Version. What the Apostle says is that God paid no attention to their sins in the days of their ignorance. He overlooked them without meting out adequate punishment.

The third passage is found in Hebrews 9:15. In this passage the Apostle declares, "And for this cause He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." The American Standard Version translates this passage as follows: "And for this cause He is the Mediator o a new covenant that a death having taken place for *the redemption o the transgressions that were unde the first covenant,* they that have been called may receive the promise of eternal inheritance." In Old Testament times it is obvious from these Scriptures that God passed over the sins of the people by virtue of the shed blood of the animal sacrifices The sins were, therefore, not taken away but simply covered from the sight of a holy God. And God passed over them, not meting out their due judgment.

3. *The divine method of dealing with sins since the death and shed blood of Jesus Christ is different from that of old.*

This new and changed divine method is clearly revealed in Romans 3:26. In this passage the Apostle says "To declare, I say, at this time, His righteousness, that He might be just and the Justifier of him which believeth in Jesus." The words "His righteousness" in this passage mean God's consistency with His own law and holiness in freely justifying a sinner who believes in Christ Who met every demand of the law and satisfied every claim of divine holiness in behalf of the sinner who now believes in Jesus Christ.

It must be noted that Jesus Christ in dealing with sin on the Cross did not merely pass over it or cover it but took it away. This truth is clearly taught in such passages as John 1:29 Colossians 2:14; Hebrews 9:26; John 3:5. There was no temporizing or partial dealing with sin at the Cross, but its full and just penalty was borne by Jesus Christ. It is affirmed in the New Testament that Christ died for our sins (I Cor. 15:3) that He bare our sins in His own body on the tree (I Pet. 2:24), and that He was made sin for us Who knew no sin (II Cor. 5:21). The death of Jesus Christ was in every sense of the word a judicial, sacrificial, substitutionary, and vicarious death. When He died on Calvary He paid the full penalty of human sin meeting every demand of God's holy law and satisfying every claim of divine holiness in behalf of the guilty sinner. God is therefore fully and eternally satisfied on account of sin so far as the believer is concerned and the believer in Christ is justified of God and his sins have been put away.

The sins of the believer on the Lord Jesus Christ are not simply covered by the Blood of Christ, but they are taken away forever. They are annihilated in God's holy sight and the believer being justified through faith in Christ is declared righteous by the Righteous Judg

Himself. He stands before God so perfectly free from sin as though he had never sinned; he stands before God in the character and merit of Jesus Christ, accepted in the Beloved. Yes, the sins of the believer are not simply covered by the blood; they are taken away; they are gone, and that forever.

This is the meaning of the death of the Lord Jesus Christ for the believer. What a wonderful salvation we have in Christ our Saviour!

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EDITORIAL COMMENTS

Continued from page 72

May I call your attention to what I call the

SPIRITUAL FRONT

Every reader of the Bible knows that all of us as believers are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. No church can be indifferent to its spiritual welfare and be in the will of God. It must pursue the means appointed of God; otherwise it will know naught but defeat. To become the great evangelizing agency God wants it to be, it must have within itself a genuine passion which can come by divine channels alone.

The spirituality of His people is what counts with God. In First Corinthians 2:15 it reads, "He that is spiritual judgeth all things." Paul deplored the fact that the Corinthian believers were so lacking in spirituality that he was compelled to write, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Then in Galatians 6:1 we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one."

But I want to remind you, spiritual as you may be, there are foes battling against your spirituality, and it is a conflict unceasing in character. The devil does not want us to be Christlike and Spirit-filled. Here is the conflict stated in terms we can understand: "For we wrestle not against flesh and blood, but against principalities, against powers." If only the church can be reduced to carnality, what a victory Satan has won! If the people become blinded to the awfulness of sin and show indifference to a life of separation from the world, then defeat stares the church in the face on this front. The way of victory is to launch an offensive on our knees and with open Bible to keep in touch with God. It is impossible to win spiritual victories with carnal weapons. We cannot shake our fists in Satan's face and get anywhere, but we can meet every spiritual foe with the Sword of the Spirit and be more than conquerors through Him that loved us. There is a fierce conflict on the spiritual front which we need not fear if daily we will be "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Yet I must remind you of another battle area to which the church cannot be indifferent, and that is the

SERVICE FRONT

Divinely commissioned, we are sent forth into fields that are white unto harvest. God has saved and fashioned His church for a glorious purpose and that purpose is to glorify Him in sacrificial service and in a definite world ministry. "Go ye into all the world and preach the Gospel to every creature," is what the Master said. The way of success has not been easy, and it is not easy today, though the church is equipped with every possible means for carrying on. Every step in our effort to carry the Gospel to "every creature" and "to the uttermost parts" has been challenged. We have not experienced the cooperation of the world, but its opposition.

In I Thessalonians 2:2 Paul refers to his own experience in this respect, for he writes, "But even after that we had suffered before, and were shamefully entreated, as you know, at Phillippi, we were bold in our God to speak unto you the Gospel of God with much contention." The last phrase of this passage means, "amid much opposition." Such is the story of the book of Acts. The message of repentance and the declaration of the resurrection aroused the enmity of the foes of the Gospel. But the opposition of persecution has not hurt the church, nor has it

Continued next page

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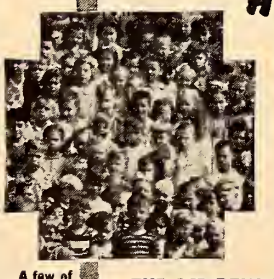
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hindered the progress of the truth. The great hindrance to our task is the substitution of another gospel. According as it is written in II Corinthians 11:4, there are those who preach "another Jesus" and "another spirit" and "another gospel," and it is the introduction of this very thing, through the agency of liberalism, that has brought about such widespread defeat among the people of God. The result is closed church doors on Sunday nights, no conviction for sin, no turning to the Lord Jesus for salvation, and an emphasis upon a social gospel that is absolutely unwarranted. There is no place in God's Word where the "Christian way of life" is to be expected of the unregenerate, and no emphasis is laid upon anything else in relation to a lost world than to "preach the Word" and to live Christ before it.

We look in another direction to see that the battle waxes hot on another front, which I have chosen to call the

DOCTRINAL FRONT

A violent attack is being made today against the Word of God and all the essential truths revealed therein. It is popular to magnify what we do rather than what we believe; in fact, what we believe is regarded as so inconsequential that it is not worth bothering about, especially when most of the Bible is regarded as the product of human imagination rather than of divine inspiration. In I Timothy 4:1 Paul reminded us that the time would come when "some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons."

The church has suffered through false teachers; but more especially so toward the latter days, and such days are surely upon us. Without doubt the awful apostasy which we face now is due directly to minimizing the importance of strict adherence to the teachings of the New Testament.

If we want to enjoy victory on this front, let us learn to "hold fast the form of sound words," "have no fellowship with the unfruitful works of darkness," and "earnestly contend for the faith which was once delivered unto the saints."

The battle is not ended, for we need but turn in another direction to find an increasingly growing conflict on the

PROPHETIC FRONT

All eyes are to the future. What is going to happen after the war is over? What kind of a world will we have? What is the church going to do about it? Will it help to fashion a new world? There are conflicting voices and conflicting demands. The executive secretary of the Federal Council stated recently that "the greatest single contribution that the American Churches can make to a post-war reconstruction is to foster American willingness to accept its full share of responsibility for world order." Another states that this is "a war which will affect directly the advance or retarding of the kingdom of God on earth."

It seems to be difficult to get people to see that world peace and international justice stand directly related to the Lord's return, and until then it will be as our Lord declares it will be. We may expect "wars and rumors of war," with nation rising against nation and kingdom against kingdom. To think that the church can influence men to produce a "just and durable peace" is deliberately to shut one's eyes to the teaching of the Word of God relative to the nature and condition of men. So long as man is who he is and what he is, wars will be the order of the day. When Jesus comes, He will rule with a "rod of iron," and His power and authority will put down all rebellion.

This is not the hour for the church to compromise, to cringe, to put itself on the defensive. The coming of the Lord draweth nigh, and the moment of accountability will soon be upon us when we shall have to give an account of our ministry. When we stand before Him, will we be able to say with Paul, "I have fought a good fight"? Righteousness and truth cannot be sacrificed for peace, as much as we love peace. We are to put on the whole armor of God, not for ornamentation, but for conflict and for service. The greatest contribution we can make to the world in this hour of dense darkness is to hold up the light; and, through faithful devotion to Him Who has saved and called us, let it shine brighter and brighter, and farther and farther, till all men shall have opportunity to see the way. And nothing in all God's universe is of more vital importance than to know the way of salvation and to accept the Lord Jesus Christ as a personal Saviour from sin, condemnation, and eternal hell. Brother, stay on the main track that thou mightest war a good warfare, "holding faith and a good conscience." —R. S. Beal, D. D.

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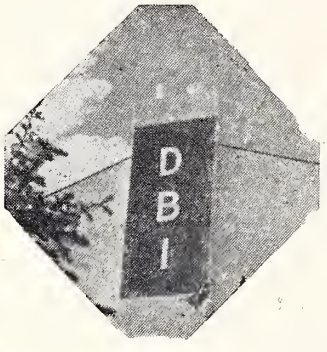
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VOL. XXI APRIL, 1943 No. 4

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus —Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Subscription price: $1.50 a year; 2 years—$2.50
In clubs of five: $1.00 per year
15 cents per copy
Foreign (except Canada) $1.75 per year; $1.25 in clubs

Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
P. O. Box 1617 Denver, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE
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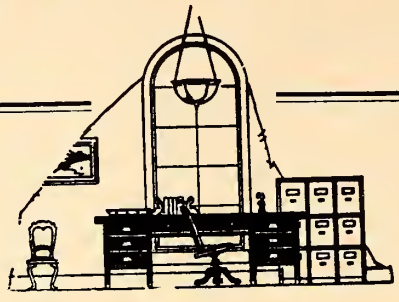
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EDITORIAL COMMENTS



THE EVIDENCE OF CHRIST'S BODILY RESURRECTION

The historicity of the risen Christ is established by the New Testament Scriptures. To do away with it, these Scriptures must be denied, and this is not so easy and simple a task. It should be remembered that there is more proof for the historical truth of the New Testament's records stating the facts concerning the risen Christ, than for any other document within three hundred years of that period. If we cannot depend upon these as true, we cannot say that anything commonly accepted as known in that period is true.

The evidence that Christ arose from the dead and is living is found in His personal appearances after His resurrection. These appearances furnish evidence abundant and convincing.

I. THE SCRIPTURES RECORD AT LEAST THIRTEEN APPEARANCES OF JESUS TO CERTAIN INDIVIDUALS AND COMPANIES OF BELIEVERS AFTER HIS RESURRECTION

Ten of these appearances took place while He was still on earth and before His ascension, and three took place after His ascension.

1. *He appeared to Mary Magdalene, out of whom He had cast seven demons* (Mark 16:9-11; John 20:11-17; Matt. 28:9-10).
2. *He appeared to Simon Peter alone* (Luke 24:34; I Cor. 15:5).
3. *He appeared to two disciples going to Emmaus* (Luke 24:13-32).
4. *He appeared to the disciples while they sat at meat* (Mark 16:14; Luke 24:36-49; John 20:19-31).
5. *He appeared to Thomas the doubter* (John 20:24-29).
6. *He appeared to the disciples at the sea of Tiberias* (John 21:1-24).
7. *He appeared to His disciples on a mountain in Galilee* (Matt. 28:16-17).
8. *He appeared to James, the apostle* (I Cor. 15:7).
9. *He appeared to five hundred brethren at one time* (I Cor. 15:6).
10. *He appeared to the disciples at Bethany* (Acts 1:3-8).
11. *He appeared to Stephen as he was being stoned to death* (Acts 7:54-55).
12. *He appeared to Saul of Tarsus, who was on his way to Damascus, as one born out of due time; that is, an abortive* (I Cor. 15:8).
13. *He appeared to John on Patmos as the one who wrote the "Revelation of Jesus Christ"* (Rev. 1:1, 9-18).

II. THE APPEARANCES OF THE RISEN CHRIST WERE NOT HALLUCINATIONS BUT ACTUAL AND REAL APPEARANCES

A hallucination is a false idea or a belief in something imaginary. By common agreement among psychologists a hallucination is a momentary phenomenon. These resurrection appearances could not have been such phenomena.

1. *These appearances are represented by the historical narratives as being actual, visible presentations of Christ.*

He is pictured as *walking, talking, eating* and *drinking* with the disciples. The intercourse was not momentary but extended. He actually *appeared* to His disciples and engaged in all these bodily functions and exercises. The words "seen" and "appeared," which are used in the narratives, always denote visibility.

2. *The Lord Jesus still bore the scars of His crucifixion in His body after His resurrection* (Luke 24:37-40; John 20:20).

It is clearly evident from this fact that His appearances to His own after His resurrection, were not simply a sort of reincarnation for the sake of such appearances, but they were real appearances in the same body in which He had lived and died and now raised from the dead in a glorified fashion, and in which He still lives in the Glory. It is because of this very fact that the prophetic prediction was made many centuries ago so that in some future time in His advent to earth, His own people, Israel, should know Him by the marks of His suffering and be led to repentance (Zech. 12:10–13:1; Rev. 1:7).

Christ's resurrection body was th same body in which He died, onl in another fashion; it was a glorifie body, but it was, nevertheless, a rea body. The Lord did not rise fro the dead a mere spirit, but with real body. And in that body He a cended and went back to the Fathe and in that same body He will com again some blessed day (Luke 24:5 53; Acts 1:9-11).

From these facts it readily wi be seen that our Lord Jesus Chri arose bodily. Yes, there is now livi in the Glory on the Father's thro a glorified Man. There is in yond garden an open and empty tom The Man yonder in the Glory is t Man Who opened and emptied t tomb on earth. The Lord Jesus living again and He lives forevermo beyond the touch and power of dea (Heb. 7:25; Rev. 1:18). Praise G for such a glorious Saviour!

—W. S. H.

—★—

ALBUQUERQUE CONFERENC

The editor, Rev. W. S. Hottel, w speak at a pre-Easter conference the Grace Church Unaffiliated Albuquerque, New Mexico. The dat are April 19-25. The pastor, Re Warren Allem, has arranged also f a series of radio broadcasts over t city's largest station. Any friends this area are cordially invited listen in and to attend. —E. E. L.

—★—

UNITED ACTION

The Board of Directors of the I stitute have authorized application the school to membership in the N tional Association of Evangelicals United Action. President Hottel w appointed as their official delega to the Chicago Constitutional C ference scheduled for May 4-7 at t La Salle Hotel in Chicago. Anyo desiring more information about t movement should either subscribe ask for a sample copy of the mont bulletin, "United Evangelical Actio from Room 521, 120 Tremont Boston, Massachusetts.

Secretary to the Board,
E. E. Lott

SHAMGAR AND HIS OX GOAD

By Dr. Herbert Lockyer

In his immortal classic, *The Pilgrim's Progress*, John Bunyan pictures the Palace Beautiful, standing close beside the King's Highway. Among the interesting exhibits shown to visitors was "the ox goad wherewith Shamgar slew six hundred men." And such a trophy greatly encouraged desponding pilgrims.

Of Shamgar, the third Judge of Israel, little is recorded. Two verses of Holy Writ tell us who he was, what he did, and the time of national decadence and depression in which he lived (Judges 3:21; 5:6). But, if we would not have Shamgar, the son of Anath, condemn us in the judgment, we must give heed to the lessons his unusual deed suggest.

First of all, this deliverer of his people served God in the common, working day. Shamgar had no idea when he drove his oxen out one morning that before evening he would accomplish a great victory for Israel in a most unusual way. But the call came, and Shamgar immediately obeyed.

Alas, we are slow to learn that as we go about our daily task, we may be called upon to come to the help of the Lord against the mighty! On the street, in the shop, in the field, in the home, we may encounter souls who need deliverance and although we may not be white-robed priests ministering at the altar, we can win or warn those beside us. In season and out of season, we must be ready to act as the emancipator of lost souls.

Further, the victory Shamgar secured for Israel teaches me that God can be served with very unlikely instruments. All that Shamgar had in his hand to overcome six hundred Philistines was an ox goad, which was a long staff having a sharp iron point at the end of it. Yet little is much if God is in it! Simple and ordinary though we may be, if lying in the mighty hand of Jesus, He can use us in wonderful ways. A single pebble, if God and faith are behind it, is sufficient to slay a Goliath. You may have no genius, no brilliance, no gifts of expression and song. Well, as a pilgrim, take heart from Shamgar and his ox goad! There is no limit to what God is willing to accomplish through you, if only you will surrender the little you have. He it is Who chooses foolish things to confound the wise.

Our last look at Shamgar reminds us that we cannot serve God too vigorously and enthusiastically. Commenting upon this, Dr. Alexander Smellie says: "Shamgar's blood leaped in him with indignation, and he struck for his own birthright and for Israel's honor and for Jehovah's glory. I sometimes think that unless a man has been duly trained and conforms to recognized custom, he has no right to fight the battle. I front upon all masterful earnestness and all unauthorized attacks on the Philistines. But Christ yearns for a soul which will forget its decorum in its devotion to Him. Let that soul be mine."

—★—

CITY-WIDE CAMPAIGN

A city-wide Evangelistic Campaign is being planned for Denver next fall under the auspices of the Denver Bible Institute. It is to be conducted from October 31 through November 14 with Dr. Bob Jones, Sr., Founder of Bob Jones College, Cleveland, Tennessee, as the speaker.

Place of meeting and other details will be announced later.

Begin now praying for these meetings that the Christian forces of Denver may become united in one great and earnest effort to reach lost souls for Christ. Pray for a revival first of all!

—E. E. L.

—★—

CHRIST CALLS ASSOCIATES IN EVANGELISM

"And He saith unto them, Follow Me, and I will make you fishers of men" (Matt. 4:19).

At the very beginning of His earthly ministry our Lord called men to be His associates in ministry. In doing so He undoubtedly had an eye to the future. He knew that His ministry of preaching and teaching would end in His death upon the Cross, which death He foreknew and foresaw. He did not come into the world to be ministered unto but to minister and to GIVE HIS LIFE A RANSOM for many (Matt. 20:28). Among the several reasons for which Christ came into the world, the chief purpose was, that He might pay the purchase price for the deliverance of mankind from the guilt and consequences of sin. And in due time He did die on the cruel Cross in shame and in agony, a SACRIFICIAL, JUDICIAL and SUBSTITUTIONARY death. He shed His precious Blood, laying down His life to save us from sin. And He arose from the dead on the third day and ascended to Heaven, where He is seated on the right hand of the Majesty on High. He, Who died on the Cross, now lives in Heaven to save.

In order that His redeeming work may avail to bring salvation to the lost it must be told within their hearing. The lost must hear the Gospel in order to be saved. And so Christ, before He died on the Cross, called associates who should become evangelists or missionaries going forth and telling the world the wonderful and blessed story of His accomplished redemption. Hear Him as He speaks to them after His resurrection and before His ascension, saying, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48). Obviously the apostles were to witness among the nations concerning the death and resurrection of Christ, and also to the fact that all who believe in His Name should receive forgiveness of sins. In other words, the Apostles were to go forth among the nations, proclaiming the Gospel and evangelizing the nations. This was the task committed unto them. This is the interpretation and meaning of the words, "fishers of men." Through the preaching of the Gospel they should bring souls to faith in Christ and to a knowledge of Christ as Saviour.

This ministry, beloved, has come down the line to us. It has always been with the Church, and, it is still with the Church today. It has not changed to another message down through the years, amid all the changes that have taken place all about us. No, no, we are to go forth and tell the world the simple story of Christ's redeeming love. And what a blessed and wonderful story it is! It is the grandest, sweetest and most wonderful story ever proclaimed among men or heard by men. Oh, that God's servants and people were more earnest and zealous in proclaiming this glad story. The work, in order to be effective, demands a passion which leads to the giving up of ease and pleasure; as well as the full consecration of all our talents, energies and time to its performance.

The story is told that when the first railroad was being built through the Shenandoah Valley in Virginia the river had swollen its banks, and crowds stood by watching the maddened waters rushing down the way. Suddenly from a half-submerged tree far out across the turbulent tide, came the cry for help. A youth was seen clinging to the tree. "Who will go, and rescue the man?" was the murmur that ran through the crowd. Then a young civil engineer gave answer, "I will go." He took a boat far up stream, and started on his perilous trip. Through swiftly swinging debris and dashing waves he guided his canoe. At last he came to the tree, he caught it with his arms, and as the boat swung around, he held it with his feet. Then the crowd watched him as he helped the youth into the boat. When next he grasped the oars, a mighty cry of cheer went up from the shore. Then all were

Continued on page 148

THE SPIRITUAL PASSION WE NEED

"For I could wish that myself were accursed from Christ for by brethren, my kinsmen according to the flesh" (Rom. 9:3).

We are told that after one of the great battles of the late war an American soldier asked his commanding officer if he could go into "No-Man's Land" and find his missing brother. The captain replied, "No, we have lost enough men already." But the brave and broken-hearted boy was so persistent that the desired permission was reluctantly given. After a long time he returned alone. His officer said, "I told you the hazardous trip would be useless." The devoted boy replied, "I am so glad I went, captain; for after crawling all over the battlefield, I at last found my brother, just before he died, and he said, 'I knew you would come, Ed.'" He heard his dying testimony, comforted him with a brother's love and presence and tender ministries, and remained with him until his spirit had left his wounded and suffering body. His overmastering and consuming desire to find his brother and to do the best he could to save or help and comfort him is a remarkable example for God's servants and people today. Such a consuming and overmastering passion for the lost and the spread of the Gospel is needed in the heart and life of every child of God. Without it all our service and ministry is formal, cold, heartless, perfunctory and fruitless.

Let us pause for a moment and think! The world is lost in sin and darkness. The unsaved and unregenerate are on their way to eternal darkness and ruin; they are bereft of love and unredeemed; they are facing a dark eternal destiny, for they are "without God" and without "hope" in the world. Their condition is sad and appalling, and their plight is extremely sorrowful. They are not merely unfortunate, but they are lost and condemned, helpless and hopeless. How can we be feelingless and unsympathetic toward them? How can we be at ease, have a good time in the world, live in luxury and pleasure, while the millions all about us are hastening to their doom? Does the condition of the lost in their sin stir and move your heart, or are you utterly unconcerned about them?

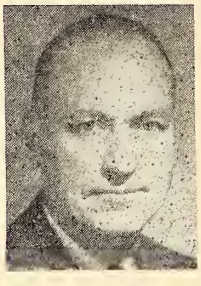
It is painfully sad, but it is true, nevertheless, that a passion for souls is lost, almost entirely, among God's people these days. They can sit at ease, stickle about things of little importance, quarrel about trifles, fuss and fight and split up over nonessentials, while souls all about them are perishing and going out into eternal night. What interest have they

Continued on page 148

SILVER ANNIVERSARY

On February 21, Dr. and Mrs. Richard S. Beal completed twenty-five years of service in the First Baptist Church of Tucson, Arizona. Their labor has been very fruitful as is evidenced by the statistics below. We of the Denver Bible Institute have appreciated Dr. Beal's friendship through the years and have profited by his counsel as a member of the Board of Directors. Our prayer is that there will be no interruption of the splendid work this man of God and his wife have been doing in and near Tucson.

We quote the following information about the Anniversary celebration and history from the "Arizona Baptist."



"On February 21, members and friends of the First Baptist Church of Tucson, Arizona, met to celebrate a happy event that had been looked forward to with joyous anticipation for many weeks. The occasion was the commemoration of the twenty-fifth anniversary of the pastorate of Dr. Richard Sidney Beal, the beloved pastor of the church.

"The celebration really began with a record attendance at the Bible school and mission stations and the church at the morning hour with Dr. John W. Bradbury bringing the Gospel message on 'The Enduring Christ,' but the main feature was the Silver Anniversary Service Program held in the main auditorium at 3 p. m. with Senior Deacon A. B. Hazeltine as master of ceremonies. Deacon Frank Dawson was program chairman. A splendid program was given with every department of the church represented and many visitors taking part. Telegrams and congratulations were received from many parts of the nation and from the heads of departments of the national boards. Special musical numbers were rendered, and Mrs. George D. Van Sciver, president of the choir, brought greetings and presented Dr. and Mrs. Beal with a lovely Sterling Silver Service.



"At the close of the afternoon program a reception was held in the downstairs parlors with the ladies of the church and missionary society in charge. Baskets of flowers, ferns and palms decorated the rooms; a beautiful anniversary cake was in evidence and a happy time was enjoyed by those present.

HISTORY

"Dr. Beal came to Tucson from the Baptist Church of Victor, Colorado, February 24, 1918. He began his pastorate in the small brick structure on the corner of Council Street and North Stone Avenue, with a membership of 203. Today the membership numbers 2,500 and has 1 missions with buildings and 27 other activities. During his time there have been 1,965 received into the church by baptism, 2,225 by letter and 50 by experience—a total of 4,79 There has been raised for current expenses $273,023.38, for missions $133,865.12, for buildings $212,374.1 —a total of $429,262.66. He has performed 720 weddings and conducted 1,984 funerals. During this time 1(of the young people of the church have gone out into Christian service Most of them are now in active Christian service, either at home abroad. Regular services are conducted in fifteen out-stations in and ne Tucson each week.

"The little brick building on Nor Stone Avenue soon became too sma and the present large, modern build ing was the answer to that need. was finished in April, 1925, and occ pied by the congregation for the fi time on Easter Sunday.

"A beautiful new chapel known the Sleeth Memorial Chapel, costi $32,000.00, has been built on t rear of the lot across the street a added to this will be the education buildings that will cover the enti lot. Plans for these were drawn sor time ago but have had to be deferr for the duration because of gover ment restrictions but will be co pleted as soon as possible, as the ne for such a building is keenly felt the present time. In addition to t buildings mentioned, the church ow a number of valuable lots in vario parts of the city. Dr. Beal's pastor is the longest of any Protest church in the southwest. It is seven largest in membership of the B tist churches of the Pacific coast ar During the years he has served church, the congregation has prese ed him with ten automobiles. O 100 men have gone from the chu into the service of their country. S vices are held weekly for the men the Air Base here, and a num have become converts.

"Work is carried on by the chu among the Mexicans, Indians, Chin and the county jail and the camps and around the city. Three fore missionaries have gone out from church and are still carrying on their fields." —E. E. I

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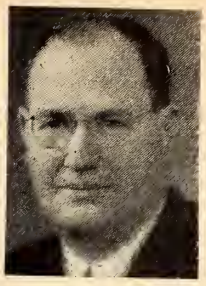
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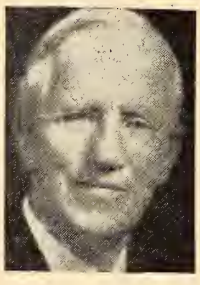
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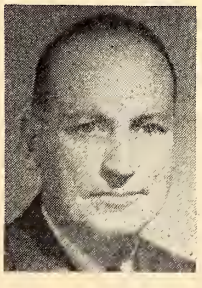
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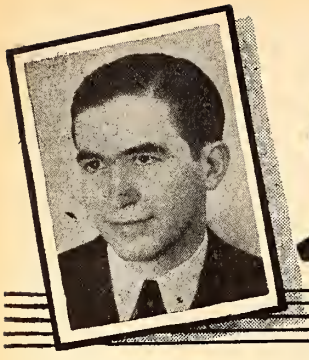
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OF THE DENVER BIBLE INSTITUTE



Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

At last! The "Gandhi myth" has been exploded; and Gandhi stands revealed in his true colors: a miserable Indian fakir, who has sought to deliver his own people, as well as the whole world, into the terror grip of the Japs.

No right-thinking person can longer have patience with this most vicious of all fifth columnists. For the facts have now been established to prove that Gandhi has been carrying on undercover dealings with Jap agents for a number of years. The purpose of these negotiations has been to betray his own people into the hands of the terrorists of Nippon.

Meanwhile, Gandhi continues to put forward his simpering and pseudo-sanctimonious pose of "a persecuted saint." That is all part of the sordid treachery whereby the sell-out to the Japs is to be accomplished.

Now that the "Gandhi legend" has been debunked, it is worthwhile to inquire: who was responsible for building it up? Who sold the Christian world on the idea that this Jap agent was a "great spiritual leader"? The answer is not far to find. The ballyhooing of Gandhi has been one of the principal occupations in recent years of the propaganda artists of the "liberal wing" of the Federal Council of Churches.

Along with Kagawa, Gandhi has been presented as a great exemplar and exponent of Christianity. Informed missionaries from the Orient has repeatedly pointed out that Gandhi is not a Christian, that his whole religious outlook is non-Biblical if not outrightly anti-Scriptural.

But this has made no difference. It would seem that the public likes to be fooled. There is a certain element of sob-sisters and blubbering-brothers who mistake drooling sentimentalism for true spirituality. They can always be depended upon to gush over a Gandhi or a Kagawa when they are riding the crest of the wave of popularity.

Their crocodile tears are always ready to be spent on behalf of any malefactor: whether he is a murderer condemned to die for his crimes, or a Gandhi confined by the British government because of his plottings against his own country and his own people.

In peacetime, we could smile indulgently when we witnessed the glorification, if not premature canonization, of Gandhi. But now it is different. A half million American boys are stationed in Australia and the far East. Their lives hang in the balance. If Gandhi succeeds in breaking British control in India, the whole nation will flop into the grip of the Japs. If the Japs get control of India, they will be in a position to close in on Australia, and ultimately to strike against Western America.

Gandhi is the most demoralizing force which the Axis fifth column now has at its disposal. His "hunger strike" had just one purpose: to undermine the strength and security of Britain and America in the far East. His "hunger strike" was the signal for a rallying of the subversive forces in all parts of the world.

In our own country, the radicals and fifth columnists joined in parades and protests. Petitions were forwarded to Secretary Hull and to the President asking them to intervene, bringing pressure on Britain, to cause Britain to let Gandhi get away with his treason.

It is alarming how short-sighted many of our people have become, how blinded they are by fifth column propaganda. In the midst of Gandhi's hunger strike, I attended a ministerial conference in which, first of all, a pastor rose to his feet, and declared: "We must protest to Washington against England's treatment of Gandhi."

Another added, "We must demand that England shall get out of India and give self-government to the nation under Gandhi's leadership."

When I had a chance to speak, I pointed out certain simple things which seemed to be unknown to these well-intentioned pastors. These facts were as follows:

First, there is positive, complete evidence that Gandhi has made a deal to deliver his country to the Japs, in order to get rid of British rule.

Second, Britain is now our ally in war. If we don't support her, our own cause will be defeated.

Third, to release Gandhi would be a moral victory for the fifth columnists. It would mean the collapse of orderly rule in India. It would almost inevitably mean Jap conquest of Australia, and the massacre or capture of hundreds of thousands of American soldiers.

One blubbering-brother still wailed, "But if we don't get Gandhi out of prison, he will die."

I replied, "Let him. I would rather see Gandhi die in prison, where he belongs, than see a half million American boys fall into the hands of the Japs."

Continued on page 148

EVANGELISM

By W. S. Hottel
PRESIDENT, THE DENVER BIBLE INSTITUTE
EDITOR, *Grace and Truth*

Our blessed Lord said concerning Himself, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). This is a brief and terse summary of the earnest and faithful ministry of the Son of Man. And how He did travel about by day and by night to *seek* the lost! There were no leisure nor idle moments in His life. His ministry occupied all His time and strength, and He followed it with untiring devotion. *Faithful Servant* He was!

The twelve Apostles chosen, appointed and sent forth by our Lord gave themselves to evangelism. In the early days of their ministry, the ministry which had to do with the heralding of the Kingdom of Heaven as at hand, the Apostles went up and down the land of the Jews, seeking the lost sheep of the House of Israel. They, like their Lord and Master, were earnest and faithful in their ministry. They were not idlers, loafers, time-servers, nor did they labor at their own convenience. They were at it all the time proclaiming the Gospel of the Kingdom near and far.

After the death and resurrection of Christ, the Messiah and King of Israel, and before His ascension, our Lord made known to the Apostles that they were to receive "power from on high" in the gift and bestowment of the Holy Spirit, and that then they should witness concerning Him as the crucified and risen Christ and Lord among all the nations, even to the ends of the world, beginning at Jerusalem (Luke 24:46-49; Acts 1:8).

The Lord made known to His Apostles in unmistakable language that they would be the evangelists of a new evangel under the guidance and power of the Holy Spirit, an evangel that would reach beyond the bounds of Judaism and embrace all nations. He let them know that they would go, and go, and go, led on and out by the Holy Spirit, and everywhere they went they would declare the Good News concerning Himself. There was no room left in His declaration for settling down, neither for the pursuit of petty and small sectarian schemes. The one thought loomed large and clear; that is, the evangelism of the nations from Jerusalem on and out.

Early in the history of the church we read of the persecution that broke out against the church which was at Jerusalem, that the Christians "that were scattered abroad went everywhere preaching the Word" (Acts 8:4). In other words, when Satan made an attempt to destroy the church, the scattered believers became evangelistic firebrands, each and every one of them. The record contained in the Book of The Acts of the early church is the record of persecution and evangelism. There was a spontaneous outreach of the Gospel and of Christianity, from which we may gather that Christianity is not self-contained; it must be propagated. From that early moment until the close of the nineteenth century, every inch of progress made by the church of Jesus Christ was not only marked by evangelism, but was also largely the product of the same.

To be truly evangelical is to be intensely and passionately evangelistic. One cannot really believe the teachings of the Bible and not be evangelistic. Evangelism is clearly and abundantly taught in the Word of God. Where evangelism is lacking, formality usually abounds, and there all kinds of evils are apt to flourish. Where spiritual life abounds and spiritual vigor is known, there the spirit of evangelism burns and flourishes.

Evangelism is not the whole of the work of the church, but it is the heart and soul of it. Absolutely nothing can be substituted for it. No campaign of education, no work of Bible teaching among believers and no other ministry however important, can take its place. The church that ceases to be evangelistic, from that time forth ceases to be really evangelical. Where the fervor of evangelism is lost, the flavor of true evangelicalism is lost.

I. WHAT IS EVANGELISM?

Evangelism is the work and ministry of presenting the Lord Jesus Christ to lost souls—to men, women and children in such a way as to lead them to an acceptance of Him and a public confession of Him. It means to present Jesus as the Saviour of mankind in such a way as to bring lost souls under conviction for sin and to lead them to accept Christ and the salvation offered to lost souls in Him. It means the presentation of the Gospel of Christ in all its simplicity, beauty, glory and fullness. It just means to preach Christ.

It is very important that we get this straight and clear. Christ is the whole of Christianity, its sum and its substance. He is its origin, perpetuation and consummation. He is its beginning and its finality. The first letter of the Covenant of Grace begins with Him and the last one closes with Him. He is the whole of Christianity, the first and the last and all that is in between. *True evangelism is preaching Christ as the only Saviour of the lost.*

The first thing needful for a lost soul, is to have a proper relation established toward Christ. The question of salvation is not the question of a creed, of ritualism, ethics, morals, ordinances, church relationship and religiousness, but the question of the Son of God. It is not what do you believe? how do you behave yourself? have you religion? but, are you right with God? do you really believe on the Son of God? have you received Christ as your Saviour and Lord? The question of salvation is essentially and wholly the question of the Saviour. Mark this well: *No one and nothing can save a lost soul, but Jesus the Saviour.* There is no room here for the new-fangled idea of evolution and ethics, neither for the gospel of social service. Where these things are advocated and taught souls are not saved. Destructive critics and modernists are failures in the work of evangelism. They have no Gospel and can bring no one to assurance. Salvation is by Christ and by Him alone. And so true evangelism is preaching Christ as the only Saviour to lost souls.

II. EVANGELISM THE WORK OF THE CHURCH

Let us not deceive ourselves with excuses concerning this great work. Let us not permit anyone to get in our way and to hinder us from catching the vision. The Master Himself has given command, "Go ye into all the world, and preach the Gospel to the whole creation" (Mark 16:15, A.S.V.). The command is Divine and therefore, authoritative and imperative. It takes in the whole world and every creature. It is the bounden duty of the whole church to preach the whole Gospel to the whole world. Both young and old of every clime

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Revival and Evangelism

By E. E. Lott

MANY TIMES these two words have been used synonymously and such use has hidden the real meaning. People are heard to remark, "What we need in our community is a Revival." What they really mean is that there are some unbelievers in their neighborhood who probably would accept Christ and become Christians if a good evangelist were secured. Another remark we have heard is something like this, "Our church needs a revival." This is a real need in most cases and implies that the church members are cold and lifeless, needing resuscitation.

The first usage in the above paragraph is loose and misleading. Sinners outside of Christ cannot be revived because they never were alive. Unbelievers are said by Paul to be "dead in trespasses and sins" (Eph. 2:1). In this same passage Paul says that such are "quickened," made alive. But there is a lot of difference between making something alive and reviving it. Adam was made alive—he never had lived before. Lazarus, however, was revived or resuscitated because he had lived once and was brought back to that same state after death.

An evangelist has really two jobs in one. He is supposed to "revive" the slumbering saints, and to "evangelize" the people not in the family of God. His first responsibility is a requisite to the second because Christians must be revived before a profitable evangelistic campaign is possible. His second responsibility is really his principal one according to the meaning of the Greek words involved. There are three words having the same root from which we get our word evangelism. They are, *uangelizo*, translated "preach the Gospel" (Rom. 1:15), or "show glad tidings" (Luke 1:19); *uangelion*, rendered "gospel" (Rom. 1:16) and *uangelistees*, used three times for "evangelist" (Acts 21:8). Berry's lexicon defines the first word as "to bring glad tidings"; the second, "the Gospel" and the third, "a messenger of good tidings." It is easy to see from this that the primary task of an evangelist in the New Testament sense is to preach Christ crucified to unbelievers who are dead in sins. This is not revival, but evangelism. If we want sinners to be saved, let us pray not for a revival but for the salvation of their souls. God may send an evangelist like Philip (Acts 21:8) or He may tell *us* to do the job through personal work (Matt. 4:19).

Does the Church need a revival? The empty pews, recalled missionaries (through the lack of funds), pastorless flocks, powerless sermons, cold young people's societies, and half-hearted church members tell a more eloquent story than could we if we had a silver tongue. The average Christian in the church is impotent because of lack of prayer, Bible study and yieldedness. Thank God, there are *live* churches, both in and out of the denominations, that are setting a glorious pace furnishing an inspiring example. However, we should face the facts and pray for the revival of the "dead" churches. "They that are whole need not a physician; but they that are sick" (Luke 5:31). Perhaps we should say here that church "sickness" is of two kinds. There is the *anemic* brand wherein the blood is removed from the Gospel and a social program substituted. We call this modernism. The other kind, which is just as fruitless, is *lethargy* and *indifference* on the part of those who believe the whole Bible.

What would a revived Church accomplish? If the Church of Jesus Christ were really revived, then we would witness the amazing result of many Christians offering to do jobs they never cared about before. There would be tract distributors, church visitors, personal workers, Sunday-school teachers and callers, earnest prayers and fervent testifiers in such great numbers that Christian leaders would not know what to do with them. Unbelievers would be evangelized through such a revived church. The pastor or evangelist cannot do it all. The church must do the major part.

At home the immediate result would be the salvation of souls in the local community. But there are still the regions beyond. What about them? The same revival would lead to the call of some, not all surely, to the mission field. For others the burden would be the giving of material possessions with which to send out and keep missionaries on the field. To others would come the call to pray and let us not think of this as third best.

God has His own ways of solving the problem of dead churches. In New Testament days the apostles and Christians neglected the parting instructions of the ascending Christ,

> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

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SPONTANEOUS WITNESSING

By W. S. Hottel

> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

The Lord told His disciples they were to be the recipients of a new power, the Holy Spirit, and as a result of His coming upon them, they should witness for Him unto the uttermost part of the earth. Three things in particular are to be observed in these words of our Lord:

FIRST, we note here the task or ministry of the Apostles. This is comprehended in the words, "Ye shall be witnesses unto Me." It is said that the word "witnesses" in this verse comes from a root which signifies "to remember," "remembrance"; Latin, *memor*. It means one who remembers; that is, one who has information or knowledge of a thing, and can, therefore, give information

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Personal Evangelism



JESUS AND NICODEMUS

"The Son of Man *must* be lifted up!"
"Ye *must* be born again!"

By Ira F. Ward

IN THE MEASURE in which the church fails in her ministry of evangelism—in that measure, the souls of men perish, in spite of Calvary, for the salvation of the world *now* depends upon the action of the church. Although God has provided salvation for the world, the world cannot accept the provision unless it is *presented* to them—and that is our job. He Who came "to seek and to save that which was lost" says to the church, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). The world must hear the Gospel before they can believe and believe before they are saved. Therefore, the preaching of the Gospel is as vital to the salvation of the world as either the sacrifice of the Saviour or the faith of the sinner. It is obvious that wherein the church fails to function, the Cross is made ineffective and men die without hope.

PERSONAL EVANGELISM

Whatever method may be employed in the work of evangelism, there is a sense in which all evangelism is personal evangelism, for the business of salvation is always transacted personally between God and the sinner. By the term "personal evangelism," however, is meant that particular type of evangelistic endeavor wherein the precious Gospel of Christ is presented by one person to another person in an earnest endeavor to persuade him to accept the Christ of the Gospel as his own dying Substitute and living, personal Saviour.

Although personal evangelism, as a method of winning the lost to Christ, is most effective, and although it is as old as the program of salvation, our appalling failure to employ that method is so general as to lead us to think of it as something either new or antiquated. It is extremely unfortunate that the church has come to suppose that if they hire a pastor and assist him in maintaining public services their job is well done—"the unsaved can come to church and be saved if they want to, they know the church is here." The sad and well-known fact is, they don't come because as a dynamic evangelistic agency the church is not functioning.

Our commission reads: "*Go ye* into all the world, *and preach* the Gospel *to every creature!*" It does not read, "Have church and let folk come." Every community ought to be thoroughly evangelized. As long as there are unsaved individuals in your community and in mine, our work is not done, and until we endeavor to bring some soul to Christ, our work is not begun. Jesus would have us to "lift up our eyes, and look on the fields, for they are white already to harvest"—and then do something about it—you, me, and every member of your church and my church.

Since the masses do not come to our church services we must contact them where they are. What greater ministry could any pastor perform than to lead his entire membership in a "Contact for Christ Crusade"—contacting folk where they are, and making those contacts count for Christ?

Of all things to be realized by the personal worker perhaps the most important fact is that, though the work of evangelism is never done excepting *through* some human instrumentality, effective evangelism is done only *by* the Holy Spirit as He works through the praying worker. You and I can offend and make angry, but only the Spirit of God can *convict* and truly convert the sinner. Only the Spirit of God can regenerate the soul that is "dead in sins."

Of course, the use of the Word in personal evangelism is important, but *our* use of the Word may be very dangerous and damaging. Let us re-

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A MIRACLE IN TRACTS

A NUMBER of years ago Mr. R. G. LeTourneau, a great industrialist, agreed to furnish, free of charge, religious tracts for all those who would distribute them carefully.

At first a few friends took advantage of this opportunity. Today the number of friends requesting these free tracts circles the globe. Requests for free tracts have increased to such an extent that over three million are given away free of charge each month. These tracts are sent to people all over the world.

Like a stream of water that flows from the mountainside and waters the valleys beneath, the Word of God is going forth from the LeTourneau Evangelistic Center on the printed page, and is touching every little nook and spot of, not only America, but the entire world where the countries are open to the Gospel. Thousands of souls have found Christ as their Saviour through the tracts that have been distributed. God has promised that "My Word shall not return unto Me void," and He has not failed

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Prophetic and Dispensational Studies

BY THE EDITOR

THE LORD'S COMING FOR HIS SAINTS

It will be noted that Jesus Christ came into the world, and lived, died, rose again, and was exalted in the presence of the Father as the Old Testament Scriptures foretold.

Jesus was born of a Virgin as Isaiah foretold (Isa. 7:14; Matt. 1:18-23).

Jesus was born at Bethlehem of Judea as Micah predicted (Micah 5:2).

Jesus lived and labored in the Gospel as Isaiah foretold (Isa. 6:1-2a; Luke 4:18-19).

Jesus was ignored, despised, and rejected by His own as Isaiah predicted (Isa. 53:1-5; John 1:11).

Jesus died as the Psalmist foretold in full and explicit detail (Ps. 22).

Jesus arose from the dead as it was predicted in the Psalms (Ps. 2:7; Acts 13:33-34; Ps. 16:9-11; Acts 2:25-28; 13:35).

Jesus ascended on high and was exalted at the Father's right hand as the Psalmist foretold (Ps. 110:1; John 20:17; Acts 1:9; 7:56; Rev. 3:21).

In connection with these prophecies and their fulfillment, it must be observed that the fulfillment was realized in the most literal sense of what was prophesied. These prophecies were not fulfilled in a metaphorical, figurative, or spiritual way, but in a literal way. This is the way God's prophecies are fulfilled. God alone can foretell the future, and what He foretells He also makes good in the same literal way He has foretold it (Isa. 46:9-10; 9:6-7).

The New Testament, on the other hand, also predicts Christ's coming to receive the saints unto Himself (John 14:3; I Thess. 4:16-17).

Since the prophecies of Scripture which have already been fulfilled, have been literally fulfilled, it is reasonable to expect that these yet unfulfilled prophecies shall also be literally fulfilled. It is dishonoring to God to hold that these prophecies have a spiritual fulfillment, since God has given such ample demonstration of the literal fulfillment of prophecy.

These two events, the Lord's Coming *with* and *for* His saints, are two separate and distinct events entirely. They differ in every particular, as the careful student will readily see, and they should not be confused.

We shall now take up the study about the Lord's Coming for His saints.

I. Christ Cannot Come to Earth with His Saints Until He Shall Have Come for Them

This point is so perfectly clear and logical that it needs no argument to prove it.

The saints must be gathered unto the Lord before they can appear with Him. These two things are clearly distinguished in Scripture (II Thess. 2:1; Col. 3:4).

These events are separated by only a brief period of time, but according to prophecy, there are several things to occur between them which are exceedingly significant; that is, the final apostasy must prevail (II Thess. 2:3); the "man of sin," the "son of perdition," the "wicked one" (lit., lawless one) must appear and be made manifest (II Thess. 2:3-4); and the foretold time of tribulation with all its dreadful horror and human suffering must take place (Rev. 4:1 through 19:10).

II. These Two Events Are Not Two Aspects of One Divine Purpose and Undertaking

These two events are so separate and distinct that they hold no relation to one another; they are as separate and distinct as the words *for* and *with*.

1. *The Lord Jesus speaks of His Coming for His own to receive them unto Himself* (John 14:3). This promise is very simplicity itself. And note the Lord promises to come to receive His own unto *Himself*, for eternal association and fellowship. See John 17:24.

2. *The Lord's Coming for His own is presented in a told-out mystery or secret* (I Cor. 15:51-55). A mystery in Scripture means something hitherto unrevealed, but to be understood after it is revealed (Deut. 29:29; Matt. 13:35).

This told-out mystery shows that not all believers shall die, but that all shall be changed; the dead in Christ to be raised in incorruptibility, the living believers to be changed and clothed with immortality. This is the ultimate victory through Christ over sin, death, and the grave. The believer will then enjoy eternal life in all its blessed fullness and reality.

3. *The Lord's Coming for His own is also revealed in a special word from the Lord to the sorrowing Thessalonians* (I Thess. 4:13-17). The Thessalonians sorrowed about their loved ones in Christ who had fallen asleep, thinking that if Christ should come, for Whom they were waiting and should set up His Kingdom, concerning which they had been instructed by Paul, these should be left behind (Acts 17:1-7; II Thess. 1:9-10; 4:13).

The Lord through Paul gave the Thessalonians this special word of revelation, assuring them that those who sleep in Jesus, God would bring with Him to share the glory and blessedness of the Kingdom, and showing them how it would be done. The Lord Himself shall descend from Heaven, the dead in Christ shall be raised, the living believers shall be changed, and together they shall be caught up to meet the Lord in the air. Please note that the word "meet" from the Greek signifies the meeting of one party with another to return together. Compare Acts 28:15. This is a blessed revelation, and it is so very simple that a little child can take it in. It is unbelief, and nothing else, that will stumble at this revelation from the Lord.

It will be noted that the time of Christ's Coming for His own will be the time when they shall appear before His judgment seat to receive their rewards for the life lived and the service rendered (II Cor. 5:10; I Cor. 3:11-15; 4:5; II Tim. 4:8).

III. The New Testament Revelation Concerning Christ's Coming for His Own Could Not Have Been Given in the Old Testament

This fact of teaching will be perfectly clear as we note the New Testament teaching in respect to the Church.

1. *The saints of the present dispensation, comprising all who believe on Jesus Christ, constitute the Church which is the Body and Bride of Christ* (I Cor. 12:12-13; Eph. 1:22-23; 5:25-32).

The Church has been nowhere directly anticipated in the Old Testament. There are types of the Church in the Old Testament, to be sure, but they are seen and known only as we look back from New Testament revelation of the Church. The Old Testament outlook is redemption through Christ and the Messianic Kingdom of righteousness and peace (Luke 24:25-27, 44-45; I Pet. 1:11).

There is nowhere in the Old Testament the anticipation of the Church the Church having been a secret hidden in the mind of God in other dis-

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ANSWERING YOU

Conducted By C. Reuben Lindquist

Were the Old Testament believers saved by keeping the law of Moses?

This question, which seems to perplex many, is a logical one in view of the fact that God did impose a law upon those living in Old Testament times. However, there is nothing in the Old Testament Scriptures which would indicate that the individual Old Testament saints were saved by the keeping of that law. The law was given by God (Lev. 26:46) as a covenant of works to the Jewish nation (Deut. 28:15) and had to do with their moral (Deut. 10:4), ceremonial (Lev. 7:37-38) and civil (Deut. 17:9-11, Acts 24:6) responsibilities; and was to be obeyed and observed (Deut. 4:6; 6:2) with a penalty involved (Neh. 9:26-27; Jer. 9:13-16) if they failed to do so. But even so the observance of the law did not "make the comers thereunto perfect" (Heb. 10:1) and therefore did not provide salvation for the individual.

The New Testament Scriptures clearly set forth the purpose as well as the impotency of the law in effecting salvation for the individual. The law was a schoolmaster to lead men to Christ (Gal. 3:24), a shadow of good things to come (Heb. 10:1), but could in no wise impart the righteousness of God (Gal. 3:21; Rom. 8:3-4), which is essential to salvation. Abraham himself, the Father of the great nation of Israel, is cited as a case in point (Rom. 4:1-5).

Inasmuch as salvation is by grace and not by works (Eph. 2:8-9), no man could, or can, be saved by keeping the law. A passage which specifically and conclusively reveals that the Old Testament saints were "saved by grace" is found in Acts 15:9-11. Peter here declares that the Old Testament saints, not being able to meet the requirements of a just and holy law, found their salvation through grace, even as we. Therefore, God has only one way of saving poor, lost sinners—that is by grace. Salvation is by grace through faith in every age.

Will the Rapture of the Church be visible to those who are left on the earth?

While some have used the translation of Elijah and Enoch as typical of the "snatching up of the saints," the passages of Scripture in the New Testament which refer to the Rapture give no indication as to its visibility to those left behind.

In the familiar passage found in I Thess. 4:15-17, it would appear that the Rapture of the saints will be audible but not visible. We are told that the Lord shall descend "with a shout, with the voice of the archangel, and with the trump of God." Whether these announcements will be audible to the world at large or only to the saints caught away is not indicated. It would appear from the reference made in I Cor. 15:51 and 52 that the "change," the "sound of the trumpet" and the "raising from the dead" will occur simultaneously "in a moment, in the twinkling of an eye." And, therefore, will not be of long duration, or visible manifestation. Whether this implies that the Rapture will be in secrecy, inaudible or invisible, there is no doubt that the occasion will create confusion and consternation as well as conviction on the part of those who are left behind.

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What is the meaning of Adoption?

While the word *adoption* is used in several ways the primary meaning has to do with the culmination of the believer's salvation, the final redemption of the body, and will be accomplished and realized when believers in Christ receive their resurrection bodies. Adoption refers to the time when believers, who are now the sons of God by faith in Christ Jesus, shall be "placed as Sons," or manifested in their glorified bodies in the presence of Christ. A passage which comprehends this truth is found in I John 3:2, "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is." In the meantime, "the whole creation groaneth and travaileth in pain until now, . . . even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of the body" (Rom. 8:22-23).

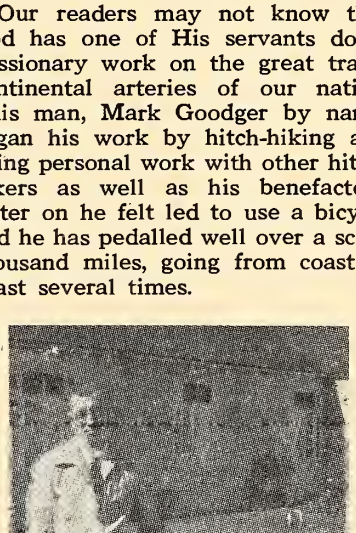
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What will become of the Church, the Body of Christ, during the Millennium?

Inasmuch as the Church will have been raptured, all believers of this age will be present with the Lord. At the close of the Great Tribulation Period the saints, which compose His Body, will return in their resurrection bodies when He sets up His Kingdom (Jude 14). That the members of the Church will have a prominent place is further indicated by the following Scriptures (II Tim. 2:12; Rom. 8:17). To the extent that we are willing to suffer for His Name's sake here and now, to that extent will we be privileged to rule and reign with Christ during the Millennial age. While these Scriptures have a spiritual application we also believe that they have a literal fulfillment.

HIGHWAY EVANGELISM

Our readers may not know that God has one of His servants doing missionary work on the great transcontinental arteries of our nation. This man, Mark Goodger by name, began his work by hitch-hiking and doing personal work with other hitch-hikers as well as his benefactors. Later on he felt led to use a bicycle and he has pedalled well over a score thousand miles, going from coast to coast several times.



His ministry remains the same, however, with the bicycle. He has been able to return dozens of run-away girls and hundreds of run-away boys to their parents. In nearly every case he has been able to lead these unfortunate young people to a saving

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HYMN STORIES

RICHARD HARDY REPENTS

By Robert Harkness

There was a picture in the song. The clear, rich vocal tone seemed to float through the building. The quiet audience listened with great interest as the message of the Cross was sung. Although it was a warm night in the August holiday season, the people had gathered in satisfactory numbers for the service. Already they had taken up the theme song. They sang it heartily.

"Back to Calvary where Jesus died;
Back to Calvary there to abide;
Where for my sin He was once
crucified;
Let me go back to Calvary."

Pointed reference had been made to certain words in the chorus. Its simple, flowing melody gripped the attention of the people. There was spiritual interest evident. "Notice the word, 'abide,'" suggested the musician. "God is looking for abiding believers," he continued. "And look at the word, 'once,'" he remarked at a later stage in the singing. "God made a complete sacrifice and He made it 'one for all'." The thought and truth are suggested in the ninth and tenth chapters of Hebrews.

Another Song Picture

Soon the soloist devoted her unusual voice to a rendition of another song of Calvary. It was a melody of wide range reaching from low A to high F. There was a remarkable evenness in the vocal tone. Its quality was well nigh perfect. There was no sign of a break in the vocal register. The song had no refrain. It was a complete statement in verse, but each verse conveyed a picture. The words retained and expressed the picture to its conclusion. It was one recently published in The Sacred Musician. The lyric, written by T. O. Chisholm, is exquisite in its beauty. Notice these lines—

"As I gaze upon Thy anguish,
Sorrow fills my inmost heart,
Conscious I deserve to suffer,
To be dying, as Thou art;
Something tells my soul that I
Must have caused Thee thus to die."

The musical interpretation moved from minor to major and later back to the minor mode. There was logical sequence in its musical form. The purity of its melody was apparent. The soloist did full justice to the composition. And all the time she sang, Richard Hardy sat and listened.

Good Soil for Good Seed

Little do we realize as we give out the message of the gospel in music, song and story, how deeply the message penetrates. At times it would seem that little or no impression is being made, and yet, at the close of the program, we usually meet those who have found something helpful in the musical messages. On the particular evening to which this story refers we felt that little headway was made. The people listened intently. They showed commendable respect. It was Sunday evening. We were in the great city of Montreal, Canada —a city with an overflowing proportion of Roman Catholics. Montreal is, without doubt, one of the most difficult cities for aggressive evangelistic endeavor. Hence we realized something of the local situation and its attendant challenge. Richard Hardy noticed an announcement in the papers of the program to be given that evening. He walked the street aimlessly for some time. Then he remembered what he had read in the newspaper advertisement—"Musical Messages." He loved music hence he would attend. His only objective in attending was to refresh his soul with music. He gave little or no thought to the spiritual side of the program. Little did he realize that the music was concerned primarily with a spiritual message. He did not understand that the music was merely a lever with which to hoist aloft the gospel message. But Richard Hardy had a good background. His heart proved to be good soil for good seed.
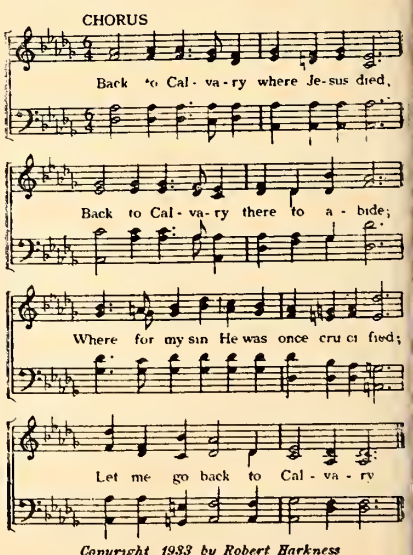
An Analysis

Subsequent conversation with Richard Hardy revealed a few facts worthy of special note. When the invitation was extended at the close of the program for those who would accept Christ as a personal Saviour to raise their hands, he raised his hand. Later he came into the secretary's office for conversation. To discover what actually led him to decision for Christ was our chief purpose after making sure he had accepted Christ. "Well," he began, "I love music, especially sacred music. That is why I came." He was very quiet in his speech but there was an undeniable element of sincerity in it. "That song 'Back to Calvary' got me thinking a bit," he added in his quiet, unassuming way. "But that solo the lady sang got me properly." "Was it the solo about 'Jesus I Beheld Thee Dying'?" we in-

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Back to Calvary

R.H. ROBERT HARKNESS



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Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF APRIL 4

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

PRAYER CHANGES THINGS

Things change if we but pray;
All that we need to do is just believe,
Believe the promise in His own Word.
Believe that His own answer we'll
receive,
Believe that every prayer we pray is
heard,
For surely in His own good time and
way,
He'll hear us when we pray.
Things change if we but pray;
Each burden that we bear will lighter
grow,
Each turn along the road becomes quite
clear,
Behind each cloud the Lord His face
will show,
And His own presence will seem very
near,
And we will see in His own time and
way,
Things change if we but pray.
Things change if we but pray;
Things that impossible to us appear,
Things that we cannot see or understand,
Things that have blasted hopes so fond
and dear,
Things that our ignorance would ne'er
have planned
Will surely change, if at His feet we lay
These things when we but pray.
Things change if we but pray;
We may not have of gold a rich supply,
The riches of the earth we may not own,
Yet heaven's answer God will not deny
If we but come in faith unto the Throne,
And in the Potter's hand become as clay,
He'll change things as we pray.

If we are not careful we may grow so accustomed to the well-known motto, "Prayer changes things," that we forget its true meaning. Prayer does change things, always for the better even though the change may not immediately be apparent.

Prayer delivered Peter from prison so many years ago when that little body of believers prayed. What a miraculous deliverance he had at that dark hour when the Angel of the Lord, Himself led him forth to freedom.

Prayer shook the prison doors for Paul and Silas until those doors burst open to free the prisoners at that midnight hour when they prayed and sang praises to God.

Prayer brought food to that trusting widow and her hungry child when the last bit of flour was gone.

Prayer brought a good job to the father of a large family after he had searched in vain for months to get work.

Prayer restored a dying mother to her family again after all physicians had despaired of her life.

Prayer sent a missionary to a heathen village where the people were dying without Christ.

Prayer brought a wayward young man to God whose parents had for so many years yearned for his salvation.

Prayer brought a great revival to a community which had been very godless and much opposed to Christianity.

Yes, prayer has accomplished thousands of seeming impossibilities. Prayer does that which nothing else is able to do.

No matter what your need is, try praying about it. Don't forget as you arise in the morning to begin the day with God and as you place your tired head on your pillow at night, let your last waking thoughts be of Him. Prayer will change things in your life in a marvelous way.

WEEK OF APRIL 11

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18).

SOME GLAD DAY

I shall forget life' bitter lessons
Some glad day;
I shall no longer tread rough places
On my way;
The storm clouds shall not always gather
O'er my head;
I'll not remember thorns that pierced and
Wounds that bled.
Some day the gold shall all be tested
And refined;
The dreary days and lonely nights be
Left behind;
The shades that fell so deep and darkly
Fade away;
And in the dawning light of glory
Turn to day.
Why should I then be heavy hearted,
Sad or drear?
My Saviour's walking by my side to
Bless and cheer;
He holds my hand securely, safely
In His own;
He whispers, "Child, I'll never leave thee
Here alone.
I'm touched by all the bitter sorrow
You must bear;
I love you tenderly; and pity,
For I care.
Oh, rest your weary head on Me and
Let me soothe;
Your rugged, winding, crooked path, I'll
Help to smooth."
And so I leave my little life—my
Present, past,
And all my future; for I know He'll
Hold me fast.
He is so strong, His mighty arm will
Fight for me;
And more than conqueror He's promised
I shall be.

The man stirred restlessly on his pillow and slowly opened and closed his eye. Gradually he was returning from that borderland so near the shores of eternity. The burning fever had raged mercilessly for days and now though his body was returning to health, from his mind had been erased all previous memories except his name. He was really beginning life anew—no past to be remembered—only the future to which to look forward.

In a way how sad and yet what a beautiful picture of the Christian's life as he reaches the realms of eternity. All the crushing cares, and burdens of this life forgotten, only one thing remembered—his name. "Redeemed by the blood of the Lamb," and an eternity with Him, the Saviour, Who made all this glorious future possible. Ah yes, we shall forget life's bitter lessons with the dawning of that eternal morning some glad day. We shall no longer remember anything but perfect unending marvelous joy.

WEEK OF APRIL 18

"If any man will come after me, let him deny himself, and take up his cross and follow Me" (Matt. 16:24).

"For He knoweth our frame; He remembereth that we are dust" (Ps. 103:14).

STRENGTH FOR MY LOAD

A laddie I met as I went down the street,
A package so heavy he bore;
It seemed he was struggling a bit 'neath
its weight,
And perchance could not carry it more.
"Oh, laddie," I said, as we met face to
face,
"Your burden I fear is too great,
'Tis heavy and large—you may stumble
and fall,
Then sad would be your sorry fate."
His blue eyes met mine full of wondering surprise,
"It isn't too heavy," said he.
"Father knows just how much I can
carry for Him
And how heavy the package should be."
From his sweet childish answer a lesson
I learned,
That my Heavenly Father doth know
The strength of His child—and He never
will send
Too heavy a burden or blow.
He knows just how great is the load I
can bear,
He knows when assistance I need,
He knows when to lighten the burden,
and thus
I can go where my Father doth lead.

Pray not for burdens to fit your strength, but for strength to fit your burdens. The Lord knows just how heavy a load to send. He knows the limit of your strength and He knows

Continued on page 142



The Berean African Missionary Society



Rose Encinas, Home Secretary

DEPUTATION WORK BEGUN

Although Mrs. Irving Lindquist (nee Betty Hess) has been busily engaged in getting valuable experience on maternity cases with the Visiting Nurses' Association, both she and Mr. Lindquist have taken on several speaking engagements in Denver. Their ministry has been graciously received, and the enthusiasm shown with regard to the movies of our work as well as the choice selection of curios that Mr. Lindquist brought back from Africa has been very gratifying. Among the churches, young people's societies, and missionary societies that have given our missionaries a hearing are: The First Avenue Presbyterian Church; the Berean Fundamental Church; the Swedish Immanuel Baptist Church; the Mountview Boulevard Presbyterian Y. P. S.; the United Brethren Church; the Evangelical Free Church; East Side Christian Church; Fruitdale Baptist Church; Mt. Lake Baptist Church; 23rd Ave. Presbyterian Church; Sheridan Blvd. Evangelical Church; Overland Park Mission; Swedish Baptist Church; Rocky Mountain Mission, Climax, Colo.; D. B. I.; Gospel Mission for Children.

Mr. and Mrs. Lindquist will be accompanied on their extensive deputation trip by Miss Dorothy Reich, a graduate of the Denver Bible Institute. All these missionaries are sorely needed on the field, so they are hoping to leave for Africa in the spring. We are therefore earnestly praying that God shall lay the burden upon hearts for their support. Before they can go to the field it is necessary for each one to have thirty-one Day-a-month pledges, as well as thirty-one General Fund pledges. The Day-a-month pledge covers the missionary allowance and passage, while the General Fund pledge covers expenses over and above the missionary allowance and passage, such as buildings on the field, freight charges, station expense, supplies, and the care of the boys and girls in the school. The Day-a-month pledges amount to $2.25 per month. The General Fund pledges amount to $1.00 per month. Many of our contributors choose a day that has special significance for them and send their gift and pray in a special way for *their* missionary on *their own day.* By taking a Day-a-month pledge for a period of five years, individuals, churches, and groups support, in a most helpful way, a missionary for one term. We urge other Christian friends to avail themselves of a missionary representative in this unique way, and thus spread the Gospel of Light in the dark recesses of Congo.

The days needed on the missionary calendars are:

REV. IRVING M. LINDQUIST
1, 17, 23, 29

MRS. IRVING M. LINDQUIST
5, 6, 7, 8, 9, 13, 14, 15, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29

MISS DOROTHY REICH
1, 2, 3, 4, 5, 6, 11, 12, 13, 14, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31

★

Mrs. Amie wrote some interesting news to Rev. Irving M. Lindquist which we are most happy to pass on to our friends and fellow-helpers. Her last letter was dated January 17, reaching the homeland in about six weeks. We are grateful for the many kindnesses that have been shown to our missionaries on every hand. In this letter Mrs. Amie reports on

PRACTICAL HELP RECEIVED

She says, "The foundation for the house is now finished and we hope to have the walls going up ere long. The window frames are all done and Mr. Martha (a mining friend) has sent us his native carpenter who will make the door frames. The doors were made while you were still here. Mr. Van Ghent (an engineer employed by the mining company at Kalima) has made us a present of a dining room ensemble consisting of doors and windows with glass and all. But we shall have to transport it some way. Mr. Van Ghent hopes that he will get permission from his employers to make all of our windows and we may be able to get the glass for them through the mining company. Mr. Van Ghent has also given us many pointers on the building of the house. He sent us a good stone-mason to help our boys. He was very pleased with the deposit of slate on our concession and has given us diagrams and directions on how to cut the slate and lay it on the roofs. He was delighted with the little waterfalls down in the canyon and remarked about what an ideal power-site it is.

SEWING DEPARTMENT

"Ngomo, the sewing boy, and I have cut out and sewed sixty-two shirts and shorts for the boys. We keep their clothes in a little house



so that they must come and dress for school and when school is over they must put their clothes back in the little house. In this way they are kept from selling or disposing of their clothes as heretofore, and they are all dressed alike.

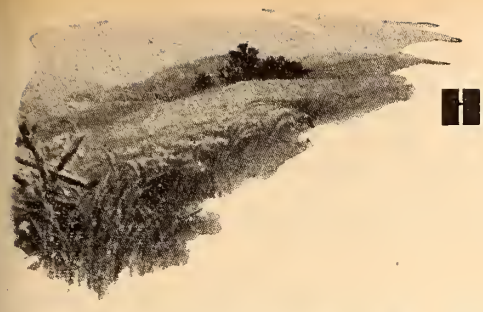
★

AWAITING MR. LINDQUIST

Mr. Lindquist's personal boys Samalio and Kilamangula were especially glad to hear the news of Mr Lindquist's wedding. Mrs. Amie said "Samalio was the first one I told after I received your cable concerning your wedding. He ran with the cable to the office to tell Miss Johnson, calling out the news as he ran. The boys were surely thrilled and they are praying for you daily. They all wonder what they will name Mrs Lindquist, but they say they will have to see her first. There have been some lively discussions among them on the subject. They all call her Mane Bete (pronounced Bettay) now, but they want a Kilega name for her. It will be interesting to hear what name they finally decide upon when they see her.

"Samalio is hoping that you will

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In the HARVEST FIELD

Conducted by
B. Grace Crooks

Although the Bible has been translated into one thousand languages, a thousand more tongues are still without God's Word. Since 1933 the Wycliffe Bible Translators, Inc., of Glendale, California, under the leadership of W. Cameron Townsend, has been training and sending translators to some of the second thousand peoples. From its Summer Institute of Linguists over fourscore graduates have commenced translating for most of the fifty-one tribes of Mexico. Mr. and Mrs. Otto Deming, former students, and daughter, Joanne, are working among the Aztec Indians about 200 miles south of Mexico City. Friends who are interested in supporting these who have gone out by faith may send gifts through the Worldwide Grace Testimony, 1513 North Thirty-seventh Street, Milwaukee, Wisconsin. It is illegal to send U. S. currency in letters to Mexico and personal checks cannot be cashed there.

For the past two years Rev. Terrell Butler ('35) has been conducting a growing Sunday School in the Bancroft School House near Denver on the Morrison Road. It is of interest to know that across the street stands the old Hollywood Dance Hall where Mr. Butler played his saxophone in an orchestra before his conversion.

Rev. Clyde Shaffstall, former student, and now pastor of the Baptist Church at Fruita, Colorado, recently was made Scout Master over a troop of 45 boys.

Rev. Henry W. Dahl ('35) concluded his pastorate at the First Roseland Baptist Church of Chicago the latter part of March and will be engaged as a Church Missionary in Colorado.

Souls are being saved in the nation's capital through the zealous personal work of Arien L. Mills, former student, who is stationed in the Naval Dispensary in Washington, D. C.

The evangelistic meetings which Rev. Joe Gooden, former student, held several months ago in the Garden Home District in Denver, were so wonderfully blessed of the Lord that they resulted in the establishing of the Garden Home Baptist Tabernacle. The work is showing remarkable growth under the leadership of Mr. Gooden. Friends will remember Mrs. Gooden as Fredda Tuttle.

CAMPUS NEWS FLASHES

The discontinuance of the Institute radio broadcast on February 21 has made it possible for our radio personnel to accept numerous engagements in various churches.

The first engagement was on February 28 in the Second Presbyterian Church of Fort Collins, Colorado, where the Rev. John R. Stevenson is pastor. Rev. W. S. Hottel, President of the Institute, brought the message, and special musical numbers were rendered by a male quartet composed of John Wood ('43), first tenor; Rev. Ernest E. Lott ('33), Music Director, second tenor; Arthur Baily ('44), baritone; and Paul Osborn ('43), bass. They were accompanied on the piano by Donna Hanson ('45).

This same group also brought the Gospel in word and song on March 21 at the Ft. Logan Gospel Center where Mr. Howard Herbst is carrying on an aggressive soul-winning ministry among the soldiers.

On March 7, Rev. W. S. Hottel, accompanied by Rev. and Mrs. Ernest Lott and their twin sons, enjoyed a delightful time of fellowship at the Berean Fundamental Church of North Platte, Nebraska, where the Rev. Ivan Olsen ('36) is pastor. Mr. Olsen had just concluded a very successful two weeks radio revival, with a broadcast twice daily. The Sunday services were most heartening with a number of conversions and baptisms, as well as several additions to the church. Mr. Hottel gave the messages, and Mr. Lott sang several Gospel hymns.

On March 14, in response to a special invitation, Rev. E. E. Lott and the Institute choir of sixteen voices, gave a special musical program at the First Baptist Church of Golden, Colorado. The Gospel message was brought by Mr. LeRoy Sargant, Business Manager of the Institute.

Rev. W. W. Shannon and Rev. Michael Guido of the Extension Department of the Moody Bible Institute, conducted a fruitful evangelistic campaign from March 7 through 21 at the Judson Memorial Baptist Church of Denver, of which the Rev. John L. Losh is pastor. The Institute group attended one of the mid-week services, and the Institute choir and male quartet were graciously invited to give some special musical selections. Mr. Shannon and Mr. Guido also ministered the Gospel in word and song at the Institute Campus during one of the Special Instruction hours. They were accompanied by Rev. and Mrs. J. L. Losh, who were students in the Institute in the very early days. The guests together with Rev. Maurice Dametz, special instructor, had lunch with the faculty and staff in the Institute Dining Hall.

From March 10 through 21, Dr. Arthur I. Brown, noted surgeon and a scientist, held meetings at the Galilee Baptist Church in Denver, where Rev. Joshua Gravett is pastor. The Institute faculty and staff attended in a body on March 19 and heard Dr. Brown's thrilling life story.

Mrs. Helen Duff Bough of Portland, Oregon, Chairman of the Christian Business Women's Council of America, spoke at a recent Special Instruction Hour. She was accompanied by Miss Brachen and was introduced by Mrs. J. W. Baldwin, who is engaged in work among the business women of Denver, as well as in Hospital visitations. These guests had lunch in the Dining Hall with the faculty and staff. Rev. Sam Bradford, Dean of the Institute and pastor of the Beth Eden Baptist Church of Denver; Miss Carolyn McCormick, instructress in D. V. B. S. methods; and her friend, Miss Geneva Kosher were also guests.

On March 16, the regional conference of the National Association of Evangelicals for United Action was held in the Central Presbyterian Church of Denver under the direction of Rev. R. L. Decker of Fort Collins, Colorado. The Institute men assisted in the Male Chorus. Rev. W. S. Hottel of the Institute was invited to participate in the educational discussion.

Recent teachers in the Institute Special Instruction Hour were: Rev. Clinton Reed, retired Presbyterian minister, formerly of the First Presbyterian Church of Arvada, Colorado, and Rev. Maurice G. Dametz ('22) pastor of the Presbyterian Church of Littleton, Colorado, and Chairman of the Institute Board of Directors.

Other guest speakers with whom we enjoyed fellowship in the things of the Lord are: Rev. H. A. Somerville, pastor of the Church of the Open Bible, Amarillo, Texas; Rev. Leo Lapp, Evangelist of Minot, North

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BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

DISCIPLESHIP

Matthew 11:28-30

I. Come Unto Me
   A. Approach to Christ by Three Main Avenues:
      1. The Word of God
      2. Honest reflection
      3. Humble prayer

II. Take My Yoke
   A. Appropriation, an acceptance of Christ in Three Relations:
      1. Prophet or Teacher
      2. Priest or Saviour
      3. King or Sovereign

III. Learn Of Me
   A. Be a Disciple in Three Ways:
      1. Have a teachable mind
      2. Have an obedient will
      3. Follow His example

IV. Find Rest
   A. In Three Ways:
      1. The certainty of rest
      2. The satisfaction of rest
      3. The spirituality of rest.

—A. E.

—★—

AN OUTLINE STUDY OF ROMANS

A Pre-View of the Series

I. The Fifth Gospel
   1. We have "The Gospel according to Matthew."
   2. We have "The Gospel according to Mark."
   3. We have "The Gospel according to Luke."
   4. We have "The Gospel according to John."
   5. We have "The Gospel according to Paul."
   6. The FOUR Gospels are founded on Christ's pre-resurrection days—a Gospel of sight.
   7. The FIFTH Gospel is founded on a risen-from-the-dead Christ—a Gospel of faith (Acts 26:13, 14; I Cor. 9:1; Rom. 1:1-5; Gal. 1:11, 12).

II. The Gospel of God
   1. This Fifth Gospel is the Gospel of God (Rom. 1:1; 15:16; II Cor. 11:7; I Thes. 2:2, 8, 9; I Pet. 4:6).
   2. It is also called Paul's Gospel (Rom. 2:16; 16:25; II Cor. 4:3; II Thes. 2:14; II Tim. 2:8).
   3. Paul received this mystery, or secret, by direct revelation from Christ (Rom. 16:25; Eph. 3:1-12).
   4. Paul, alone, give us the DOCTRINE, POSITION, WALK and DESTINY of the Church (Eph. 3:1, 2).
   5. The Four Gospels and the Fifth Gospel are separated by the Book of Acts.
      A. The Four Gospels were given to produce faith (Jno. 20:30, 31).
      B. The Book of Acts shows the obedience of faith Acts 6:7; Rom. 1:5).
      C. The Book of Romans was written to establish in the faith (Rom. 1:11; 16:25).
   6. The Fourth Gospel, Faith and Obedience to the faith is the primary Gospel (I Cor. 2:1, 2).
   7. The Fifth Gospel goes into the deeper things of God (I Cor. 2:6-16—one with the doctrine of Forgiveness. the other Justification).
   8. The Gospel of God expanded and expounded in Paul's Letters to Seven Churches

To God-Likeness
(READ UP)

7 Thessalonians
Glorification
6 Colossians
Fullness
5 Philippians
Satisfaction
4 Ephesians
Sitting with Christ
3 Galations
Practical walk
2 Corinthians
Sanctification
1 Romans
Justification
From Dead in Sins

Read Up. —C. M. N.

—★—

THE SUFFERINGS OF CHRIST

By inspiration, the Prophet Isaiah, centuries before Christ came into the world, portrayed Him as the suffering Servant of Jehovah in the fifty-third chapter of his great prophecy. In this description, among other things, he calls Christ "a Man of Sorrows" (Isa. 53:3), and then goes on to speak of His substitutionary suffering and death, as well as of His burial, resurrection, ascension glory, and future triumph.

The earthly life of Jesus was such as to fulfill the suffering feature of this prophecy. His life was a life of sorrow. All through His life and ministry He was acquainted with grief and human sorrow. His sorrows were not because of His poverty, His toil, His humiliation, but because of the sinfulness of the race He had come to redeem. At the end of His earthly ministry He endured the sorrow and agony of Gethsemane, and finally also the suffering of the death of the Cross. While we recognize the fact that Jesus, though "a Man of Sorrows," also possessed great joy in spite of His sorrows, we are now particularly thinking about His suffering. What do we know about these sufferings?

I. Christ's Sufferings Were Judicially Assigned Him by the Father back in Eternity—I Pet. 1:18-20; Rev. 13:8; Acts 2:22-23; 4:28.

II. Christ's Sufferings Were Foretold in the Old Testament—Ps. 22; Isa. 50:6; 53:3-6; Zech. 13:6-7; Luke 24:25-27, 46; Acts 17:2-3.

III. Christ's Sufferings Were Judicial, Penal, Substitutionary, and Redeeming—Isa. 53:6; Matt. 20:28; John 3:14-16; Luke 24:46-47; Rom. 4:25; I Cor. 15:3; II Cor. 5:21; I Pet. 2:24; 3:18; Eph. 1:7; I Pet. 1:18-20.

IV. Christ's Sufferings Were Real Sufferings—I Pet. 2:21; 3:18.

Christ endured real sufferings. He was a real human being with a body of flesh and blood such as we have. His sufferings, therefore, were just as real to Him as any of ours are to us.

Christ's sufferings were intense. The finer the sensibilities one has, the more keenly does he suffer. Our Lord was possessed of the finest possible sensibilities. His sufferings, therefore, both mental and physical, must have been intense. No human mind ever can fathom the sufferings He endured.

V. Christ's Sufferings Include the Suffering of His People—II Cor. 1:5; I Pet. 4:13.

All who believe on Christ and are His, are called upon to suffer for Him and His sake (Phil. 1:29).

There is also a Christian suffering which is the filling up of "that which is behind of the afflictions of Christ . . . for His Body's sake" (Col. 1:24). This is suffering for Christ and the Gospel's sake in order that lost souls may be saved and the Body of Christ completed.

The highest and noblest Christian purpose is to know "the fellowship of His sufferings" (Phil. 3:10).

Let us remember that suffering with Christ will be followed by reigning with Him (II Tim. 2:12).

—W. S. H.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

THE CURE IN THE BLOOD

The International News Service has published an account of Mrs. Rose L. McMullin, who has traveled from coast to coast, donating her blood for more than 400 transfusions in forty states in the last five years. She just arrived in New York to aid in a transfusion for a twenty-five year old mother, having hurried east from Salt Lake City, on an urgent wire from doctors in New York. The donor is a phenomenon in the medical world. She is one of the very few persons whose blood can resist staphylococcus a ureus, a disease of the blood stream. She is said also to be the only person who has been able to offer blood simultaneously for two transfusions. This was done in Portland, Oregon. While over 400 thank generous Mrs. McMullin for her blood, unnumbered hosts sing the praises of the Lord Jesus Christ for the shedding of His precious Blood, which cleanses from all sin. Sin is the real disease in the blood stream of humanity.—Now.

V V

IN THE CROSS IS THE ANSWER

"There cannot be a God of love," men say, "because if there were, and He looked upon this world, His heart would break."

The Church points to the cross and says, "His heart does break."

"It is God, Who has made the world," men say, "it is He, who is responsible, and it is He, Who should bear the load."

The Church points to the cross and says, "He does bear it."—The English Churchman.

V V

BIBLE STUDY IN THE NAVY

A sailor visiting in a city church stood up in young people's meeting and said, "I was stationed at Pearl Harbor —you all know where that is. On our ship a group of us met every night for Bible study and prayer. When other ships came alongside for a few days someone would pass the word along, and a lot of fellows from other ships came to see what it was all about. First night they'd usually keep quiet, not knowing what to make of it. After that they'd join right in. You'd be surprised how many Bible study groups there are in the fleet, even on destroyers. It's pretty hard to find a place to meet on a destroyer. Up forward the water comes over and there are depth charges aft. But they manage somehow, and it means a lot to them."—Exchange.

BRITAIN'S DAY OF PRAYER

Great Britain's National Day of Prayer recalls a custom observed during the Napoleonic Wars, when weekday periods of prayer were held as a deliberate interruption of the terror of every-day life, in order to emphasize spiritual issues at stake. The day was observed on last September 3 on a scale never before equaled. Special services were held in practically every church in England that remains standing; and throughout the day, the radio carried the observance into homes from Land's End in the South of England to John O'Groates, the northern-most tip of Scotland.

British and American soldiers, civil employees, factory workers, and school children joined in a service of prayer and dedication. The Archbishop of Canterbury, the Moderator of the Church of Scotland, and the head of the Free Church Federal Council, made a brief radio address to the people. As a part of the Day of Prayer ceremonies, moving picture houses cooperated by showing prayer programmes prepared by the Archbishop of Canterbury.—The Evangelical Christian.

V V

NORWAY CAN NO LONGER PRINT THE BIBLE

Printing of Bibles will cease in Norway following Reichskommissar Terboven's order prohibiting further sale of paper to the Norwegian Bible Society.

This restriction finds the Norwegian Society with a large number of unfilled orders; for the last year, in spite of enemy oppression, witnessed a record call for the Bible. With the start of the war, the Bible Society had great stocks of Scriptures on hand. Orders for Bibles began to pour in. Never, in the 125 years of the Bible Society, have the Norwegian people bought Bibles on such a scale.

"This unprecedented sale is all the more significant," writes New Europe, "as religious unity, in the most profound sense of the term, has now been added to the political unity of the Norwegian people in the face of Nazi oppression."

Notwithstanding the fact that most families in Norway already possessed a Bible, for it is said that in proportion to its population no country in the world has such a large distribution of the Bible, 90,000 volumes were circulated last year, with unfilled orders for many thousands more.—Bulletin.

LIQUORLESS ARMY

The Finnish army differs from most in the fact that it is completely "dry," with prohibition of alcoholic beverages beginning the moment one enters the war zone. Instead of beer and wine, the milk of the cow serves as the popular thirst quencher. Herds of cows are kept not far behind the lines from which the "ski cavalry" have been going out on their risky but effective missions. It is not unusual to see a patrol of soldiers starting out in the dark or dawn with a number of huge milk cans. Coming back from a "sortie defensive," soldiers on skis often refresh themselves with a round of rich milk. —Christian Advocate.

V V

OUT OF THE NIGHT

A few decades ago, it was popularly taught that science could replace religion in showing men how to live. Education can mean nothing unless it reveals to men the way in which they should utilize their lives.

Education based on science alone leaves man uneducated, unlearned—in total ignorance. Education a l o n e, which is based upon the Bible, can give a youth a goal and a purpose in life. Christian education alone can show youth how to live and how to die, and WHERE to live after death.

God's truth alone can lead us out of this darkness, this wilderness, this dark age. "Back to the Bible" must be the slogan for our schools, our homes, and our country.—The King's Business.

V V

BLASPHEMY IS A TAME WORD

At a church, calling itself Protestant, not many miles from where we write, a few weeks ago, the Lord's table was to be observed. The preacher announced that they would that day take the bread and wine in memory of the blood shed by our soldiers on the battlefield.

The cry that was so common during the first World War about the "supreme sacrifice," meaning that they who died could not be lost, is being raised again. The words "blindness" and "blasphemy" put together do not describe the delusion of such thoughts.

But the supreme blasphemy of that so-called communion service out-paganizes the pagans.—The Searchlight.

V V

EQUIPMENT AND RESULTS

1,306 missionaries; 4,051 Chinese workers, of whom 3,685 are supported voluntarily or wholly or partially supported by Chinese funds; 71 ordained pastors; 371 stations; 2,581 out-stations; 14 hospitals; 78 dispensaries; 242 schools for Chinese, with 8,941 pupils; 375 Sunday Schools, with 19,830 pupils; 540 Bible Schools, with 25,005 attending. (China Inland Mission)

—China's Millions

Book Reviews

Conducted by
C. Reuben Lindquist



POWER

A new Sunday-school paper for teen-agers which should be very interesting to the young people. We believe that something that is for their very own would appeal to them. The stories, the quizzes, and suggestions for Young People's topics should be most helpful. If the Sunday-school lesson, in brief, for one week ahead could be included, the helpfulness of this attractive paper would be greatly increased. We recommend it to Sunday-school superintendents for their teen-age department.

Power, new Sunday-school paper for teen-agers, published monthly in weekly parts. Publishers, Scripture Press, Chicago. 8 pages. Price, $1.00 per year in single copies, 18c per copy per quarter in groups of 5 or more.

—R. E.

WHAT EVERY CHRISTIAN OUGHT TO KNOW

The booklet, "What Every Christian Ought to Know," by William Orr, is very helpful. From beginning to end, this is a very helpful discussion for every Christian to read, and especially young Christians. He takes up many questions which have puzzled believers, and gives each a clear, concise and scriptural discussion. He takes up the truths of salvation, eternal security, yieldedness, companionship, prayer, etc. Buy this book and read it! It will lift your soul!

What Every Christian Ought to Know, by William W. Orr. Publishers, The Church Press, Glendale, California. 32 pages. Price 25c, paper.

—N. V. S.

YEAR TO LIVE

One year to live! This is the verdict which Betty Lane overhears in the doctor's office. Betty is only twenty-one and an attractive young woman! How she faces these facts, letting eternal values control, and how God overrules, bringing into her life the possibility of Christian service with an upstanding young doctor, makes a fast-moving and intriguing novel. The way of salvation is clearly set forth and God is given His rightful place throughout. Splendid reading for young people.

Year to Live, by Dorothy Richards Bryant. Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 176 pages. Price, $1.00, cloth.

—R. E.

MOON OVER WILLOW RUN

Another Christian novel by Dan Patch. Thyrilla MacIntyre is a missionary home on furlough from India. Thyrilla was born in India. She had never been in America and had never seen an automobile or any of the modern conveniences of this country. She had many happy and thrilling experiences as well as keen trials. She stood true to Him, and God blessed her life and testimony. Bravely she faced loneliness and misunderstanding to get her education so that she might return to her work better equipped. The desires of her heart were all realized, especially when that special young man accepted her Saviour. You will like it, I am sure.

Moon Over Willow Run, by Dan L. Patch. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, Grand Rapids, Michigan. 175 pages. Price, $1.00, cloth.

—N. V. S.

IN THE TIME OF SORROW

Ministers will find this volume very helpful in the preparation of funeral services. The conscientious minister will not find much help for the service of the unsaved, but for the Christian's funeral it is very usable. The contents are arranged into three sections. Section one: Forms for the committal service for various ages, and appropriate Scripture selections with brief comment. Section two: Outlines of consoling funeral sermons (This is the principal or largest section). Section three: Fitting poems and other short quotations.

In the Time of Sorrow, by William Bonner. Publishers, Zondervan Publishing House, Grand Rapids, Mich. 140 pages. Price, $1.00, cloth.

—I. F. W.

I STILL BELIEVE IN GOD

This book is written in simple language and will be a real blessing to young as well as to old. The author is not only true to the Word but he also brings out reasons, external as well as internal, as to why faith is a reasonable thing. He meets agruments put forth today by the enemies of God. It will strengthen the soul of the believer to read this exposition.

I Still believe in God, by Jacob A. Dell. Publishers, The Wartburg Press, Columbus, Ohio. 256 pages. Price, $2.00, cloth.

—N. V. S.

SONG BIRD OF THE SIERRAS

Song Bird of the Sierras is a thrilling tale from beginning to end. A young girl with a beautiful voice becomes entangled with a group of gangsters in Chicago. Driven to the point of suicide by the horrors of the experiences she passes through, she comes to know the Lord through a song on the radio. Through her cleverness the whole gang was caught by the F.B.I. She finds opportunities to serve her Lord and her country with her voice. She finds her missing lover! Well—the story ends just the way you and I would like to have it end! Do not fail to read this interesting tale.

Song Bird of the Sierras, by Basil Miller. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, Grand Rapids, Michigan. 178 pages. Price, $1.00, cloth.

—N. V. S.

JOHN THE BAPTIST

This is a unique discussion pertaining to a unique person. Referring to John the Baptist as "the neglected prophet" the author draws out from the Scriptures the significant characteristics of this biblical personality. The reading of this little book will not only prove refreshing, but will leave the reader with the feeling that he has discovered a new character among the prophets.

John the Baptist, by Geo. E. Hicks Publishers, Pickering & Inglis, Ltd. London, England. 104 pages. Price $2.00, cloth.

BOBBED HAIR, BOSSY WIVES AND WOMEN PREACHERS

The contents of this book will be read by those who have an open mind on the subject. The very title itself is strong enough to shut out some of our modern church women but well enough. Dr. Rice treats the subject with boldness. He uses the Bible as a basis and shows that the matter of a woman's place in the home and church is based on the question of authority. Has God put someone in authority of the church and the home? If He has, who is it? He shows how rebellion against this divinely appointed authority is sin—that rebellion is the basis of any and all sin. Therefore, it is not the length of the hair or the manner of dress that is so wrong but the spirit of rebellion back of the action. Once the book has been read, it will go without saying that if only half of it should be heeded we would have better churches, better homes, and better parsonages than we do have. The women preachers will not enjoy this book. Amen!

Bobbed Hair, Bossy Wives and Women Preachers, by Dr. John R. Rice. Publishers, *Sword of the Lord* Wheaton, Ill. 91 pages. Price, 50¢ cloth.

—V. F. A.

The Days of Youth



THE CONQUEROR

BY FLORENCE TAFT FOWLER

Chapter One

Gail was well-nigh desperate — inside. Outwardly, she carried a placid countenance and a cool smugness to cover the hurt that stung and tortured, and made her closest friend her enemy.

Janet's latest speech had been the last straw. At first it had shocked her and then the bomb Janet had dropped, ever so innocently and casually, Gail thought, settled down upon her soul to explode its piercing, cruel fragments. She loved Janet; yet she hated her. There were moments when waves of hatred found their way into her heart. Deep jealousy surged within her bosom, jealousy because she loved Jack, who was reputed to be in love with Janet. At least, Janet appeared to think so. Another triangle! In Christian relationships Gail knew it should not be so. Why was it so? Gail had not planned it. Had Janet played her false? Yet, was it fair for her to feel as she did toward Janet when she had never told Janet her secret? Perhaps Janet had been self-deceived. Perhaps Janet had imagined the idea of Jack. If she only knew! How could she endure the situation? Gail's heart and mind was a battle ground.

It had been hard enough to bear when the four of them had been together and Jack had paired off with Janet and she had shifted to Bill. Of course, she liked Bill. Wasn't he like a real brother to her and a prince of a fellow, too? How she admired him, but Jack was first in her affections for she truly loved him. They were always together the four, "a mixed quartette," Gail thought, and she longed to straighten out the mix-up. But she was supremely satisfied when the fellows changed partners and she could be with Jack. It had been frequently so. At Berean Bible College there were many things for them to do together and the constant student activities afforded much opportunity in that direction. Their similar ideals and purposes, their similar tastes and desires, and above all, their love for Christ was a vital factor in their lives and had drawn the four together into a friendship which was mutually delightful and wholesomely Christian in its manifestations. The things of the world had no place in their companionship, and their abhorrence of the fleshly, sensual things—"petting" and "necking" —was simply "taboo"—set them apart, even in Bible College, as youth possessing high standards and aspirations.

Gail's mind traveled back over the months of happy fellowship they had all enjoyed together. Now was it all to end? How could she go on with the deep hurt in her bosom? How could she be the same toward Janet outwardly when uncontrollable flashes of hatred swept into her heart toward her? Try as she would she could not control them beyond the suppression stage. There seemed no deliverance. She dare not tell Janet her feelings. Must she bury them and go on in utter unhappiness? Yet, her love for Jack sent Janet's blow deeper than ever. O, the torture to go on! If the situation had never begun, if she had never allowed herself to care for him, how much better it would have been. If she could forget and simply not care, become indifferent to the whole matter, but it was too deep; she could not.

The thought of attempting indifference to the situation carried her back to the beginning of their friendships together and eased the hurt momentarily as she remembered. It had all begun when Jack and Bill came from University to Bible College. They were inseparables. Two finer young men could scarcely have been found. Gail's admiration for them both was real. But a response, unconscious at first, had grown toward Jack as he had sought her company. There were numerous little chats together in spite of their busy life at the Bible College. The recollection warmed her heart. Janet had not been on the scene. For this, Gail was now secretly glad. But the day of all days which stood out in memory's vision was when she had been impressed to take the matter of Jack's attentions to the Lord in prayer. As she knelt in His presence in the quiet of her room asking **only His will,** beseeching **His** direction in a relationship which could become a vital influence in her life, God had spoken to her heart so definitely, so deeply, in those moments of her stillness before Him. When her soul had been fully willing and eager to have His plan alone fulfilled in her life (she knew it now, He had spoken of His Spirit), and His plan had been sealed in her heart. It was His will to give her Jack some day. Some day she would marry him. The sweetness of those moments of fellowship with the Infinite One came back to her. Love for Jack had been born in her soul that very hour. It was nearly a year since that day.

She had never told Janet of her feeling for Jack nor of that sacred meeting with her Lord. It had been too deep and too precious to disclose even to Janet, her dearest pal. Now she could never tell her. She recalled the day when Janet had made her advent into the picture. The pangs of jealousy that pricked her soul that Sunday when Jack had returned to school in company with Janet after his summer vacation were now intensified. In spite of the hurt, had she not overlooked and forgiven the incident, though Jack had taken Janet out to dinner and had spent the afternoon with her? Reason had bidden her forgive. It was normal, of course, since they were from the same town, the same church, and had known each other for years. Yet, that Jack had shown no special interest in Gail after their long separation for the summer really hurt, particularly after that never-to-be-forgotten farewell at the close of the Spring term, and those two letters he had written her in quick succession so soon after his arrival home. They had fairly breathed the atmosphere of his loneliness and his eagerness to hear from her. Then—**that,** when she had answered them in their order, taking her time, of course, he had not written her again through the whole summer. On the day of his return with Janet she understood the reason and her very soul recoiled in anger toward Janet now. It was months since that incident. Had Janet been deceiving her in the time between then and now? Had all those days of happy fellowship with Janet as her room-mate when she had come to love and appreciate Janet and confide in her as a friend—had they indeed been misplaced in one who was unworthy of her confidence? Was Janet that kind of a friend? Was she now being disillusioned? She had trusted Janet in spite of her friendship with Jack. She had trusted Janet because she had believed that some day God would work out the plan He had revealed to her heart in that precious hour of sacred tryst. What had Janet done to steal Jack's affections on the night the two of them were alone and Jack had tried to propose to Janet? Indeed, why had she gone out alone with Jack when she, herself, was ill and Bill had another urgent appointment and the four of them could not go out together? It was a week now since Janet had made the disclosure—a week of misery and foreboding.

In desperation, Gail in her room alone, threw herself upon her bed and wept. When tears had brought some degree of relief from her pent-up emotions she remembered she was a Christian, a Christian in training to learn how to point others to Christ and failing to look to Christ in her own dilemma? A Christian in the "slough of despond" and filled with jealousy, and even hating Janet, her friend? This, she knew, was not Christ-like. If Janet had played her false, had she not learned that it was Christian to forgive? She could not, she must not, go on in such a mood. She knew that when she had received Christ into her heart years before that she had simultaneously received His life, His very nature—the New and Divine Nature—as her Bible told her. That had given

Continued next page

GARY By Phil Saint

JUST A COUPLE OF PALS . . . .



her the desire to walk in His ways and to seek to please Him that had made it possible to please Him. It was His Spirit dwelling forever and eternally in her heart. She remembered a Scripture she had learned: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partaker of the Divine Nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4). She knew she had not been trusting God's promises, consequently, she had not been partaker of His Nature, "Christ in her the hope of glory."

But how really to combat the evil, the Old Nature, which still remained in her, how to fully overcome these wicked thoughts of jealousy and hatred which she knew were of Satan, she was in doubt. She had had such experiences before and had come out of them, emerged somehow into happiness again, but how it all happened she could not understand. Another Scripture she had learned filtered into her consciousness: "What I would, that do I not; and what I would not, that do I." and also, "The flesh lusteth against the Spirit and the Spirit against the flesh so that ye cannot do the things that ye would." Yes, she was living in the very experience those words described. She knew it. O, for deliverance! O, for the peace she had known before in Christ! Life had become so complex, so tangled. She felt herself in a hopeless maze. If, somehow, she could be extricated! What was the way out? God had spoken to her so definitely in the past about her life in service for the Lord, about Jack. That was so real then. Must she go on with these heartaches? Must she carry awful hatred and jealousy toward others in her Christian experience? Falling upon her knees beside her bed, Gail cried out, "Oh God, show me the way—**Thy** way! Not my will, not my way! Everything, Lord, take it, the wickedness of my heart. I can't go on with this burden! My Christ—My Lord! And Jack—Lord, you know what you showed me —but he is yours too, Lord. Do wha you want. Whatever you want, do it Lord, **your** way. Whichever way Jac goes, it is all right, Lord. I am will ing."

Peace, wonderful peace, stole int her being. The consciousness of th Presence of Christ and His nearnes brought a new joy because of her com plete surrender and committal of all t Him. Gail rose from her knees. Sh knew she had met her Lord anew, an He was real to her. What else mat tered? The future was in His hands The Living Christ was hers! She wa alive in Him.

Chapter Two

It did not seem strange to Gail th next day when she and Janet wer walking arm in arm down the mai corridor of the administration building that Jack and Bill should appear an Jack should fall in step beside her After a few pleasantries between th four Bill led Janet on ahead as they approached the main exit of the build ing. Classes were over and they were free for an hour before the afternoo schedule began.

"How about a little stroll up Broad view, Gail? You are looking so happy today that I'd like to imbibe a littl of your sunshine."

"Thank you, Jack, if there is sun shine, it is because—well—Oh, surely I'll go for a walk with you, that would be delightful." And her merry laugh rippled down the corridor as they reached the wide doors admitting them into the lovely outdoors.

"What a perfectly gorgeous Spring day. Isn't it grand to be a Christian and be able to really enjoy the bless ings the Lord gives, Jack?"

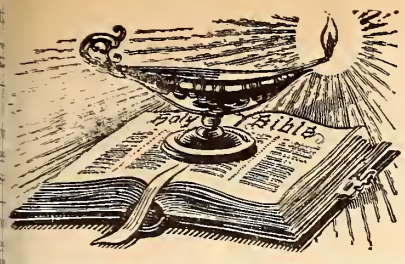
"You seem to have extra ability both to enjoy and to dispense those bless ings today, Gail. Did you finish what you began to say a moment ago?"

"Well, perhaps not. It's really," she smiled into eyes that were fixed ad miringly upon hers. "it's that the Lord Jesus has made Himself so satisfyingly real in the last few hours. When He is able to bring our wills into submis sion so we give Him His way in ev erything **He becomes most precious to us. Life is so easy when we simply choose** His way, simply say, 'yes' to Him in every issue that we must face."

"The Lord has been showing me that this very truth you mention is the es sence of Christian living. Dr. Eads, in class the other day, said the same thing in almost the same words. It was something like this: 'Walking by faith (which **is** the Christian life) is saying "yes" to everything God says in His Word or in the touch of His Spirit upon our hearts.' "

"Yes, that's it. I have made it hard to do His will many times when it is so wonderfully simple. You know, Jack, I have found that the secret of real victory in our lives is to surrender and believe—**surrender all,** unconditionally to Him, and **believe** that **His mighty power** which brought Christ out of death into life is the same power that will keep us, and enable us to do His learning that I CAN'T do His will in

Continued on page **141**



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart — Illustrations by E. E. Lott

Object Lessons by Myrtle Stewart

CHRIST'S CHARGE TO PETER

SECOND QUARTER, LESSON 5

SUNDAY, MAY 2, 1943

Printed Text: John 21:15-24

Lesson Text: John 21

Devotional Reading: I John 3:13-18

Golden Text: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

LESSON EXPOSITION

This is a lesson in which Peter gets all the attention. Doubtless some of the things that were said to Peter by our Lord Jesus Christ were said over Peter's shoulder to the rest of the disciples. Doubtless also, they were said over Peter's shoulder to us. Let us believe so and learn from Peter. In calling Peter to the center of interest our Lord delivers to Peter a solemn charge of service, predicts Peter's death, and instructs Peter to follow Him. Our outline is:

I. Peter Charged to Feed the Flock
John 21:15-17

II. Peter Informed of Fetters for Death
John 21:18-19

III. Peter Instructed to Follow Jesus
John 21:20-24

I. PETER CHARGED TO FEED THE FLOCK
John 21:15-17

The solemn charge to feed the sheep came to Peter in connection with a very definite lesson on the error of self-sufficiency.

Before the crucifixion Jesus had predicted the soon coming time when all should be offended because of Him. "Then saith Jesus unto them, all ye shall be offended because of Me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." Peter had vehemently denied this. "Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will never I be offended." Jesus answered this too confident assertion with, "Verily I say unto thee, That this night before the cock crow, thou shalt deny Me thrice" Peter was not convinced; again he remonstrated: "Though I should die with Thee, yet will I not deny Thee" (Matt. 26: 31-35).

We do not believe that Peter really purposed to flatly contradict the Master. He just had too much confidence in himself and he thought Jesus did not understand him. But he learned that Jesus knew his heart better than he himself did, for he thrice denied Jesus, as had been predicted. And the Word specifically states that "Peter followed Him afar off" (Matt. 26:58). In every possible way Peter exhibited less faithfulness than the rest.

So it was with this in mind that Jesus turned full attention to Peter in this lesson.

Jesus does not call him "Peter," the name which He had given him at their first meeting (John 1:42). The Greek word, *petros*, from which Peter received his name, meant a stone. But in the passage before us Jesus did not use that name. He called him by his old name, "Simon." Doubtless, at this time, it would have appeared too ironical to have called Peter a stone.

Then Jesus put a very embarrassing question to erstwhile boasting Peter, "Lovest thou Me more than these?" We do not believe that Jesus meant to belittle or humiliate Peter, He just wanted him to see that he was no better than others.

Peter's response is of real significance. Now Peter recognized that Jesus really did know his heart. "Yea, Lord, Thou knowest that I love Thee." Peter could honestly affirm that there was some love in his heart for Jesus. But Peter did no boasting then, for he really did not claim to exhibit the love which Jesus asked. This distinction is only apparent in the Greek text. Two different words in this passage are translated "love." The first is *agapao*. This word means to honor and esteem a person for the preciousness of that person. This is the love which God bears toward mankind. The second, *phileo*, means the affection of friend for friend. Jesus said to Peter, "Lovest *(agapao)* thou Me?" Peter answered, "Thou knowest that I love *(phileo)* Thee." Peter admitted that he did not love as he should, but he could honestly testify to some love in his heart.

Again Jesus asked the same question, except He did not this time compare Peter's love to the others. Peter's response was the same.

A third time Jesus asked the question, "Lovest thou Me?" This time He used the word Peter had used in responding, *phileo*. His question might be interpreted as "Are you sure, Peter, that you have warm affection for Me?" This question grieved Peter, but he was still able to point to the evidence which Jesus might see in his heart, "Lord Thou knowest all things; Thou knowest that I love Thee."

As Peter testified of his love Jesus each time responded with a solemn charge to that disciple—"Feed My sheep." Obviously Jesus was not only delivering a solemn charge but was also emphasizing a solemn truth. Love is the constraining power for service. Our self-sufficiency or our own intentions of faithfulness will not make us faithful servants. The love which Christ has put in our hearts impels us to "feed the flock," and in any wise humbly serve. Old Peter learned the lesson for he really became a faithful, loving servant. He finally became *petros*, a stone.

II. PETER INFORMED OF FETTERS FOR DEATH
John 21:18-19

Why Jesus at this point apprised Peter of the death that should be his is not clear. However, Jesus did so inform Peter. As a young man Peter had girded himself and went whither he would, but Jesus predicted the time was coming when another would gird him and lead him where he would not go. Since John specifically tells us that Jesus spake this signifying the death whereby Peter would glorifiy God, then this girding by another had to do with preparation for death. Girding oneself denotes voluntary preparation for service (Luke 19:8; Eph. 6:14); being girded by another, in this case, denotes enforced preparation for death. Tradition tells us that Peter was crucified on a cross. Hence, it is entirely possible that Jesus was informing Peter of the girding rope —wherewith he should be lead to the cross and bound thereupon—and the

carrying away to the place where the cross should be set up in position. Possibly the reason that Jesus at this time made this known to Peter was that Peter, at the time he had boasted of his loyalty, had affirmed that though he would die with Jesus he would not deny Him (Matt. 26:35). Doubtless, Jesus was making it clear that as "Simon," what he himself was, he had no strength for that; but that as "Peter," what he was to become by the grace of God, he would be able to glorify God in giving his life for Jesus' sake rather than to deny Him.

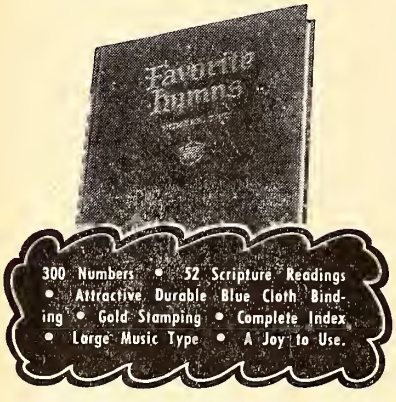
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III. PETER INSTRUCTED TO FOLLOW JESUS

John 21:20-24

Peter evidently did not like having all the attention focused on him, so he turned the attention of Jesus to John, saying, "Lord, and what shall this man do?" The answer which he received was possibly not satisfactory, but it served to further drive home to Peter a valuable lesson. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee, follow thou Me."

Doubtless, Peter, like too many present-day Christians, was concerning himself about others. Jesus would have him, as well as all of us, understand that our Christian responsibility is only discharged by following Christ, not others. So many excuse themselves for failure to do the thing they know God would have them do by observing the delinquency of others. It matters not if others believe this or that, preach this or that, do this or that. Christ charges every man—"Follow thou Me."

The Gospel writer closes this section by explaining Jesus' remark concerning Himself. After Jesus told Peter that it was nothing to him if John should tarry until His return, the saying went abroad that John should not die. So John explains the situation by telling what Jesus did not say and quoting what Jesus did say, "Jesus said not unto him, He shall not die, but, If I will that he tarry till I come, what is that to thee?"

Then John adds his own ringing declaration to the truthfulness of these things to which he had testified. He was the one who witnessed the things Jesus did. He should know the facts. The records of the Gospel writers have come down to us from unimpeachable sources. We have every reason to believe the testimony of such men as John, Peter, Matthew, Mark, Luke, James, Jude and Paul. Thank God, we have such accurate records of the ministry and messages of our Lord and Saviour Jesus Christ.

●

THE LESSON ILLUSTRATED

A Christian brother of some originality was once asked when coming out of church whether he had been edified by the sermon. He replied, "It was very fine and orthodox, and the minister seemed to be filled with holy indignation. First he made war upon the wicked Darwin, and then the blows came down upon Hauckel and Schleiermacher. Thereupon he inveighed against the spirit of the time and against certain abuses. But as for me and all the poor servant-girls, the workmen and the busy housewives, who had had quite a job to get ready for church, we were waiting for bread from heaven—and it never came. We had to go home a-hungering, and were poorer than we had been before."

—Pastor Funcke.

In a village church in one of the Tyrolese valleys, we saw upon the pulpit an outstretched arm, carved in wood, the hand of which held forth a cross. We noted the emblem as full of instruction as to what all true ministry should be, and must be — a holding forth of the cross of Christ to the multitude as the only thrust of sinners. Jesus Christ must be set forth evidently crucified among them. Lord, make this the aim and habit of all our ministers.—C. H. Spurgeon.

●

OBJECT LESSON

OBJECTS: A pint fruit jar and lid; a small candle (the kind used on birthday cakes is large enough). Invert the jar lid and stand the candle in it (a few drops of wax will hold it upright) so that the inverted jar may be placed over the candle and screwed into the lid.

EXPLANATION: Our purpose in this lesson is to set forth the fact that love is vital in service. We will illustrate this by the oxygen necessary to enable the candle to burn. Light the candle and ask the class what makes it burn. Demonstrate that their answer is either right or wrong by screwing the jar into the lid (as the lid containing the candle stands on a table) and thus cutting off the supply of oxygen and extinguishing the candle. Briefly discuss the necessity of air. Love is as important in our living for the Lord as air is for the burning of the candle. Remove the jar and relight the candle to represent the Christian boy or girl whose light shines brightly because he loves the Lord and he loves to tell others about Him. Tell how Peter thought he could live for the Lord and be faithful, but three times he denied Jesus. He was trying to be faithful because he thought he was so good rather than because he loved Jesus. But without love he was like a candle trying to burn without air. Jesus showed him that it was love which He wanted Peter to have. Further illustrate this truth by mentioning loving deeds which the children do for their parents, who are made happy because of the love which prompted the deed.

●

POINTED QUESTIONS

1. What is the test of our love for the Saviour? (John 13:34-35; 14:15, 28; 15:10, 12-14)

2. Can anything separate us from God's love? (John 3:16; 10:28; 13:1; Rom. 8:38-39)

3. Why does the Christian often fail in his service for Christ? (John 15:4-5; II Cor. 3:5)

4. Is God willing to forgive and restore the backslider? (Ps. 118:1; Hos. 14:4; Matt. 18:21-22; Luke 15:20; Eph. 4:32)

5. What was Christ's commission to

the disciples? (Matt. 4:19; 28:19-20; John 12:26)

6. What is the mission of the believer today? (II Cor. 5:14-15, 20; I Thess. 2:4; II Tim. 4:2)

7. Need the Christian concern himself with what others do or is his pattern someone else? (John 13:15; 21:22; Phil. 2:5; I Peter 2:21)

8. Have we right to accept the testimony of the apostles as reliable witness? (John 21:24; Acts 1:1-3; John 1:1-3; II Peter 1:16-18)

Peter and John, Leaders in the Early Church

SECOND QUARTER, LESSON 6

SUNDAY, MAY 9, 1943

Lesson Text: Acts 2:37-41; 3:1-8; 4:13, 18-21

Devotional Reading: Psalm 33:12-22

Golden Text: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

LESSON EXPOSITION

In studying certain lessons in the Gospels we found that Jesus on several occasions took Peter, James and John into a more intimate place with Himself and His work than He did the other disciples. Then we conjectured that these special considerations must have been for the special purpose of tutoring them for a special task. We believe those conjectures are borne out in today's lesson where we find Peter and John Leaders in the Early Church.

We have assigned three different Scripture portions from the first part of the Book of Acts. In these three Scriptures we find:

I. Peter and John Preaching at Pentecost
Acts 2:37-41

II. Peter and John Healing at the Temple
Acts 3:1-8

III. Peter and John Witnessing before the Council
Acts 4:13, 18-21

In studying the Book of Acts we always do well to note the character of the book. Acts is not primarily a Church book. It is true that the Church began on the Day of Pentecost, the event recorded in the second chapter of Acts. But the real Church truth does not begin until we come to the Pauline epistles, for unto Paul was committed the Body truth (Eph. 3:1-6). Thus the Book of Acts is transitional in character. It is the book which records the passing out of Jewish truth and the beginning of Church truth. Accordingly, we must expect to find in the apostolic ministry in Acts much that does not now pertain to the Church. For instance, the message of Peter on the Day of Pentecost, the last part of which is assigned for the lesson, is a continuation of the Kingdom message. The Kingdom offer which Christ made to Israel with Himself as their King—the official offer made the day of the triumphal entry—was not completely withdrawn until Peter made the offer on the Day of Pentecost to the Jews from every nation (Acts 2:5) gathered at Jerusalem for the Feast, and until the apostles, especially Paul, had gone around to the various scattered Jews and proclaimed the Gospel of the Kingdom.

I. PETER AND JOHN PREACHING AT PENTECOST
Acts 2:37-41

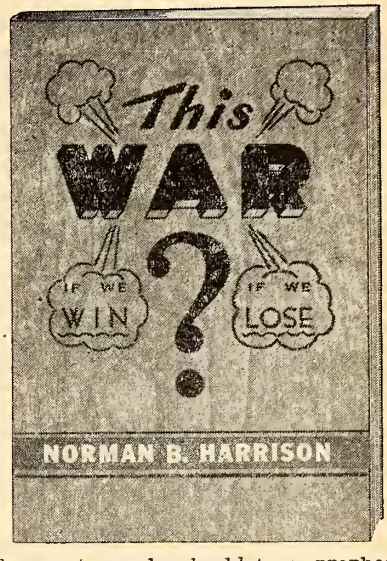
This portion takes up the last part of Peter's message delivered at Pentecost, in which he preached of the true identity and resurrection of the Jesus Whom they had crucified.

A few of the vast multitude were convicted of their sins and earnestly sought to find out what they should do.

Peter's answer involved the national responsibility toward the message of the Kingdom rather than the individual responsibility for salvation. The condition which Peter laid down was national repentance and baptism in the Name of Jesus. *"Repent, and be baptized every one of you* in the Name of Jesus Christ for the remission of sins."

Doubtless, God would have considered the repentance of this representative group of Jews from every nation as an adequate expression of a changed attitude and would have

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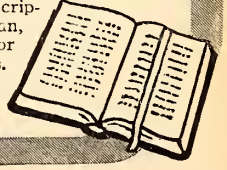
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restored the nation and sent back His Son from heaven to be their King. Peter definitely promised this in his second message to Israel (Acts 3:19-21). As we know, Peter was given the keys to the Kingdom with the promise that whatsoever he bound or loosed on earth would likewise be so bound or loosed in heaven (Matt. 16:19). So we know Peter's promise was valid.

The gift of the Holy Ghost which Peter promised has special reference to the outpouring of the Spirit by Joel. Joel's predictions will be completely and fully evident "in the last days" or at the close of the age just before our Lord returns to set up His Kingdom. Of course, had Israel repented, the gift would soon have been realized.

The promise to which Peter referred in verse thirty-nine was the promise of the Kingdom. Peter said, "The promise is to you, and to your children." The promise of the Kingdom, made through Israel's prophets, was specifically to Israel. However, Peter also includes them "that are afar off." The Gentiles shall also abundantly profit when the event takes place. In the meantime God worked out a plan to also bless the Gentiles. In Romans eleven Paul argues that through Israel's fall and their rejection salvation came unto the Gentiles. For after Israel rejected the great offer Paul especially, as well as others, turned to the Gentiles. But says Paul in the same passage, "if the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Romans 11: 11-12). If through Israel's rejection God did bring blessing to the rest of the world, how much more blessing would have come had God's chosen nation accepted their Messiah, repented and turned to God, and taken their place as God's chosen messengers to the world under the personal supervision of their King, Jesus Christ.

But they did not. The response to this great offer was very meager. Three thousand souls does sound like a large number but in proportion to the vast multitude of Jews from every nation observing Pentecost in Jerusalem it was a small percentage. At least it was a long way short of the "every one of you" Peter demanded.

Thus the Kingdom, which was offered to that nation, has been postponed and is still being withheld. Ere long there will be a repentant Israel, which will obtain the promise.

But what became of those who did meet the demands? Above we stated that personal salvation was not the main issue. While it is true that a national repentance was required that the promised outpouring of the Spirit predicted by Joel (which the Pentecostal manifestation was a preview) came, yet the individual who did meet the requirements did receive the Holy Spirit. However, rather than being baptized into the Kingdom as planned had Israel repented, these persons found they had been baptized into the Body of Christ, as Paul later revealed to them (I Cor. 12:13). Since the Kingdom offer was made to Israel, no Gentile nation could claim the offer yet God worked out blessing to the Gentile and Jews alike who would turn to Him. He established in the world His Church, that mystical organism that is now entrusted with the task of carrying the Gospel to the rest of the world.

II. PETER AND JOHN HEALING AT THE TEMPLE

Acts 3:1-8

This incident of healing the lame man on the steps of the temple followed the sermon of Peter on the Day of Pentecost. How long after we know not. The thing of importance in connection with the time is that it served to call together a great crowd to whom Peter delivered his second sermon.

The healing miracle is another incident which is indicative of the character of the Book of Acts. The healing ministry is definitely associated with the preaching of the Kingdom. For it will be in the Kingdom and only then when physical healing will be granted to the multitudes. True Christ healed many; Peter, Paul and others healed some but only a small per cent of those in physical need were recipients of this ministry. At Bethesda a great multitude of impotent folk were congregated, but we have a record of only the one Christ healed (John 5:1-9). But this healing only accompanied the preaching of the Kingdom as an indication of the character of the Kingdom. For in the Kingdom healing will be universal.

The fact that the healing of the man portrays the character of Kingdom healing is clearly revealed in the various details of the healing. The helpless lame man, who for over forty years (Acts 4:22) had been a hopeless cripple, suddenly found himself made whole. So joyous was he that he could not walk ordinarily but he entered the temple with Peter and John "walking and *leaping* and praising God." How remarkably this fits into the picture of Isaiah thirty-five, a Kingdom chapter. "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing (Isaiah 35:6). The praise which the man offered to God likewise pictures the song of praise which shall break

forth when the Kingdom joys are at last realized. "And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Say unto the Lord; for He hath done excellent things: this is known in all the earth" (Isa. 12:4-5).

This incident, besides indicating the character of the message of the apostles, also serves to make an opportunity to again present the message. A large crowd gathered and Peter was able to credit this great feat of healing to our Lord Jesus Christ and again invite the people to repent and turn to Him. Furthermore, he definitely issued to them another Kingdom offer (Acts 3:19-21).

Some application might be made from the above event which would be helpful to us, but in the main the program for this transitional time was so different from our present program that we do well not to try to apply much of this ministry.

III. PETER AND JOHN WITNESSING BEFORE THE COUNCIL

Acts 4:13; 18:21

While that which we have just been considering above was of a *decided* dispensational character, and must be regarded as such, the material which we are now approaching is strictly personal and may be applied literally to our present-day Christian lives. Not that the book has changed its character, but in every book there is dispensational truth and individual, personal truth. Dispensational truth changes from age to age while individual, personal truth always remains the same.

Note the thirteenth verse, the Golden Text of our lesson. How wonderful it is when others can take knowledge that we have been with Jesus. Though Peter and John were ignorant and unlearned men, they bore on their person the characteristics of the Master. It matters not whether a person be educated, cultured, attractive, talented or not; if he has really been with Jesus, upon his very being will be stamped that which is virtuous, good and noble.

In the last few verses assigned we have also a truth which pertains to our day. The problem which came before the disciples was a problem of obedience to authority. These followers of Jesus were taken before the Sanhedrin and commanded not to speak or teach in the Name of Jesus. But they humbly took their stand to obey God rather than men and to preach the things which they had seen and heard.

The Christian is still faced with the problem of obedience to earthly authority and to heavenly authority. The Word of God enjoins the Christian to be subject to earthly authority. But when earthly authorities invade the realm where they should not—where they have no authority—and interfere with Christian responsibilities then the Christian still must say, "Whether it be right in the sight of God to hearken unto you more than God, judge ye, For we cannot but speak the things which we have seen and heard.

●

THE LESSON ILLUSTRATED

One of England's leading actors was being banqueted. In the after-dinner ceremonies the actor was asked to recite for the pleasure of the guests. He consented, and asked if there was anything special anyone in the audience would like to hear.

There was a moment's pause, and then an old clergyman spoke up. "Could you, sir," he said, "recite the twenty-third Psalm?"

A strange look came over the actor's face, but he was speechless for only a moment. "I can, sir—and will, on one condition, and that is that after I have recited, you, my friend, will do the same."

"I?" replied the surprised clergyman; "but I am not an elocutionist. However, if you wish, I will do so."

Impressively the great actor began the Psalm, holding his audience spellbound. As he finished, a great burst of applause broke from the guests.

After the applause had ceased, the old clergyman arose. The audience sat in tense silence. The Psalm was recited, and when it was done, there was not the slightest ripple of applause, but those in the audience whose eyes were yet dry had their heads bowed.

The great actor, with his hand on the shoulder of the old clergyman, his voice trembling, exclaimed, "I reached your ears, my friends, but this man reached your hearts; I know the twenty-third Psalm, but this man knows the Shepherd." — Sermon Outlines and Illustrations.

●

OBJECT LESSON

OBJECTS: A magnet; a pocket or pen knife, or nail file (or any small piece of steel); some pins, brads, or tacks.

EXPLANATION: This lesson illustrates the Golden Text (Acts 4:13). Show the class that the knife blade exerts no magnetic power over the pins. Tell how Peter and John were like this knife. They were just ordinary men and did not influence people very much. But something changed them; they came to know Jesus. (Rub the knife blade on the magnet a few times, so that the blade will become magnetized.) Then the people marvelled at them and knew they had been with Jesus. (Show how the knife will pick up the pins.) Being with Jesus made all the difference

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POINTED QUESTIONS

1. What was the message proclaimed by Jesus? (Matt. 4:17, 23; 10:7)

2. Was the Kingdom offer withdrawn immediately after Christ's ascension? (Acts 2:38-39; 3:19-21)

3. Who was selected to reveal the truth about the Church—the mystical Body of Christ? (Eph. 3:1-6; Col. 1:25-26; Rom. 16:25)

4. Are the signs of an apostle—healing, etc. (II Cor. 12:12)—now in evidence? (No, apostleship and prophecy were for the foundation period—Eph. 2:20-21; I Cor. 13:8)

5. Can a person receive a greater gift than either silver or gold or bodily healing? (Luke 12:22-23, 31; Matt. 6:19-20; Col. 3:1-2)

6. Is boldness a Christian virtue? (Acts 4:13, 29, 31; 14:3; Phil. 1:20)

7. Were the early disciples right in disobeying the Sanhedrin's command not to speak in the name of Jesus? (Acts 4:19-20; 5:29)

8. Does God honor the ministry of those who faithfully testify of Him? (Acts 3:21; 6:7; 12:24-25; 19:20; Heb. 4:12)

Peter and John Preach to Samaritans

SECOND QUARTER, LESSON 7

SUNDAY, MAY 16, 1943

Lesson Text: Acts 8:4-25

Printed Text: Acts 8:14-25

Devotional Reading: Psalm 96:1-9

Golden Text: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

LESSON EXPOSITION

This lesson on the ministry in Samaria holds special interest for us. We remember that the "Jews have no dealings with the Samaritans." Then we remember that One "must needs go through Samaria" where He sat by a well in Sychar and witnessed to a degraded, sinful woman and gave to her the water of life. Also we remember how she brought many from the village who believed on Jesus. This field first sown and watered by our blessed Lord Jesus in Person is the place where the Gospel is carried in today's lesson. The witnesses are these Jews who had no dealings with the Samaritans. But now, motivated by the love of Christ Himself, empowered and led by the Spirit of God, we find them going to Samaria, and on to the uttermost parts of the earth. Our Golden Text is taken from the discourse our Lord gave the disciples that day in Samaria.

Our lesson falls into these parts:

I. The Apostles Impart the Holy Spirit.
Acts 8:14-17

II. The Apostles Contend with Simon Magnus
Acts 8:18-24

III. The Apostles Return to Jerusalem
Acts 8:25

I. THE APOSTLES IMPART THE HOLY SPIRIT

Acts 8:14-17

Doubtless it will not be necessary to remind our readers that we are again faced with one of those dispensational truths found in Acts which has changed since the full revelation of the Church program. We do not apologize for calling attention to this, for we must rightly divide the Word, or confusion will result. However, we should like to be able to lay more emphasis on what the Holy Spirit is now doing rather than constantly reminding our readers of what He is not doing. This could be done if we studied the Church letters (the Pauline epistles were written expressly to the Church) more often. Once or twice a year is about as often as our lesson committee takes us for a study into these books which should be often studied. It is only the study of Paul's letters which clarify to us the problems we encounter in Acts.

The problem before us is this. Philip, one of the deacons appointed (Acts 6:7) went to Samaria and preached Christ unto them. Many of the Samaritans believed his message and were baptized in the name of the Lord Jesus. However, the Holy Spirit did not fall upon them. Then the apostles sent Peter and John to Samaria. When they were come they prayed for the Samaritan believers, laid their hands on them and the Samaritans received the Holy Spirit.

Now this procedure is not in anywise in evidence in the Church today. Now all believers, immediately upon believing, receive the Holy Spirit and are baptized by Him into the Body of Christ. That the believer receives the Holy Spirit is set forth in Ephesians 1:13. The unfortunate translation of the Authorized Version—"after that ye believed, ye were sealed with that Holy Spirit of promise"—has given occasion for many to teach

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that now the believer needs to seek the baptism of the Holy Spirit, which will come subsequent to believing, as was the case of the Samaritans. But the Revised Version—"having believed, ye were sealed with the Holy Spirit of promise"—clarifies the matter. When a person believes, he is saved. There is no salvation apart from the Holy Spirit. Thus the Holy Spirit comes into the person when he believes. The fact that the believer is inducted into the Body of Christ by the Spirit is set forth in I Corinthians 12:13: "For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." By this "all we" Paul means all believers. The Corinthian letter is addressed to the church at Corinth and unto all that in every place call upon the Name of Jesus Christ our Lord. True enough the Corinthian believers were carnal. They were not all Spirit-filled, but they had all been baptized by the Spirit as has every other believer down to the present time.

But why the different procedure in Samaria? it may be asked. In the first place, we have the overlapping of Kingdom truth and Church truth, as was brought out in last Sunday's lesson. In the second place, the Church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2:20). Certain gifts which were exercised by the apostles and prophets in the foundation period before the Bible was completed have now disappeared.

Just why the Samaritans did not receive the Holy Spirit until Peter and John came and ministered to them is uncertain. Rev. A. H. Yetter suggests the following explanation: Jesus had said, "Ye shall be witnesses unto Me both in *Jerusalem,* and in *all Judea,* and in *Samaria,* and unto the *uttermost part of the earth*" (Acts 1:8). In Jerusalem on the Day of Pentecost the Holy Spirit fell on the apostles with mighty power. Likewise in the days following, multitudes from the cities of Judea round about Jerusalem came in, brought their sick for healing, and witnessed the power of the Spirit exercised by the apostles. Then—as we are studying in today's lesson—the Word was carried to Samaria. Perhaps God wished there to allow the Holy Spirit to set His seal upon the apostolic ministry in obedience to Christ's commission (Acts 1:8). Later the Gospel started on its way to the "uttermost parts of the earth." By "uttermost parts of the earth" our Lord doubtless had special reference to the Gentiles. When Peter took the Gospel to the Gentiles, while he was speaking the Holy Spirit fell on them that heard the Word (Acts 10:44-45). Thus in every case the apostolic ministry was vindicated by special Spirit manifestation. We know not if the above explanation adequately explains the various ways in which the Spirit worked in the beginning. Many mighty miraculous works were performed by God's servants in these early days of the Church.

While we are certain that in this present time the Holy Spirit does not work in the same manner as in the foundation period of the Church we do not wish to, in any wise, minimize the work of the Spirit. He is here in the world today to convict of sin, draw on the heart of the unsaved and to regenerate them if they will believe. He is here to work a great work in empowering, guiding and comforting the believer. His manner of work has changed since Pentecost, but His power remains the same. God is still seeking Christians who will let the Spirit work His work in their lives.

II. THE APOSTLES CONTEND WITH SIMON MAGNUS

Acts 8:18-24

Simon Magnus, a sorcerer, was a character in Samaria that comes into prominence.

In the early days of the Church, we are told by historians that sorcerers, astrologers, healers and necromancers overran Samaria as well as all eastern countries. A certain deceiver in about 35 A.D. appeared in Samaria and claimed that the sacred vessels were hidden by Moses on Mount Gerizim and that he would discover them. A large multitude followed him. Appolonius of Tyana, probably born the same year as Christ, a sorcer and worker of miracles, was one of the greatest. His life and supposed miracles were often compared with those of our Lord. Satan anticipated the coming of the Gospel and had his counterfeits ready to counteract the glorious message of a resurrected Saviour and His saving grace. Incidentally, many such characters are now putting in their appearances in Bible lands. Oriental travellers tell of a number of well-known miracle workers in Western Asia. The most famous of these is a man who is known all over Western Asia as the Prince of Syria. He is reputed, by Americans who have visited him, to have performed such miracles as igniting logs of wood by speaking, instantly dispersing threatening storm clouds by speaking to them, and other things of similar miraculous nature. We know that much of the wizardy of these Oriental fakirs is done through deception, yet the time is approaching when a satanic miracle-worker, the Antichrist, may make his appearance. It is not unlikely that some of these men now working are performing in the power of Satan.

Simon Magnus, either by deception or by Satan's power, had been setting himself up as some great one. He pretended to be working in the power of God and doubtless, sought worship for himself. The people all regarded him as one who was sent of God. But when Philip went to Samaria and really performed miracles by the power of the Holy Spirit, the people gave heed to the things which Philip spake, "And," says the Word, "there was great joy in that city" (vs. 8). Though Satan can perform notable acts, his works always bring misery and a curse. It is only the worker who is ministering in the power of God who can bring joy. These Samaritans, "when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized both men and women" (vs. 12). Then we are told that Simon "believed also: and when he was baptized he continued with Philip and wondered, beholding the miracles and signs which were done" (vs. 13).

When Peter and John arrived in Samaria and the Holy Ghost was received through the laying on of their hands, Simon Magnus offered them money for the power they possessed. Peter bitterly denounced him for his wickedness and urged him to repent.

We admit that we cannot fully explain the problem that arises concerning this man. The Word says that

"he believed and was baptized." If he believed on Jesus as his Saviour, then he was a saved man. But we really doubt if the inspired writer meant that Simon placed faith in Jesus. Verse twelve specifically states that the Samaritans "believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ." But verse thirteen merely states that Simon believed. Probably he believed that Philip performed miracles through a power greater than his and he coveted this power. We do not believe that Simon believed in Jesus as his Saviour. Furthermore, historians state that his life gave no indications of repentance. Some sources say that after this he became a greater enemy of the truth.

III. THE APOSTLES RETURN TO JERUSALEM

Acts 8:25

The fact that Peter and John returned to Jerusalem is not the thing of concern to us; it is what they did enroute. They "preached the Gospel in many villages of the Samaritans."

This is the last mention of John in the Book of Acts. We are glad that in the last reference to the work of John (other than a reference to him in Galatians 2:9 and his testimony of himself in Revelation) he was found preaching the Word. If every child of God could have such recorded of him, God would be mightily pleased and His name would be greatly glorified.

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THE LESSON ILLUSTRATED

Mr. Darwin, the evolutionist, visited Tierra del Fuego in 1833, and found a people who, he thought, were incapable of being civilized, and wrote: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being." On his second visit, thirty-six years later, he found those whom he had regarded as below domestic animals transformed by the Gospel into Christians, and in his astonishment wrote: "I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful and it shames me as I have always prophesied a failure. It is a grand success." Being convinced that a revolutionary force rather than an evolutionary process had been at work on Tierra del Fuego, he addressed a letter to the London Missionary Society which concluded: "I shall feel proud if your committee shall think fit to elect me as honorary member of your society." In that letter Darwin, the evolutionist, enclosed twenty-five pounds for Gospel missions.—O. A. Newlin.

●

OBJECT LESSON

OBJECT: A dollar

EXPLANATION: Here we contrast the value of God's gifts with the value of money and its purchases (Acts 8:20). Hold up the dollar and ask the children to name some of the things which it will buy. Then ask them to name some of the things which cannot be bought with money. Some suggestions of priceless gifts are health, eyesight, love and happiness. In your discussion seek to show that although money can buy some good things, God freely gives us the best things. Lead up to the fact that God's great gift of salvation is free for the taking, and make the way of salvation clear (John 1:12). Close by allowing the children to voice a thanksgiving for the Lord's wonderful gifts.

●

POINTED QUESTIONS

1. What was the attitude of the Jews toward the Samaritans? (John 4:9; Luke 9:52-54)

2. What was Jesus' attitude toward the Samaritans? (Luke 9:56; John 4: 4, 39-41; Acts 1:8)

3. Who was used of God to go to the Samaritans with the Gospel after the Ascension? (Acts 8:5, 14, 25)

4. What was the response to the preaching in Samaria? (Acts 8:6, 12)

5. What thing, that always accompanies the reception of the Gospel, did the Samaritans experience? (Acts 8:8; Rom. 15:13)

6. Was the ministry in Samaria a fulfilment of Christ's last instructions? (Acts 1:8)

7. Is there danger that any person might mistake the relative values of material things and spiritual things? (Deut. 8:10-11, 17; Prov. 11:4, 28; I Tim. 6:9, 17)

8. Is there forgiveness with God when there is repentance for sins like Simon Magnus committed? (Acts 13: 38-39; I John 1:7-9)

Bible Teachings on Wine's Deceitfulness

SECOND QUARTER, LESSON 8

SUNDAY, MAY 23, 1943

Lesson Text: Proverbs 20:1; 23:29-35; Matthew 24:45-51

Devotional Reading: Galatians 6:7-10

Golden Text: "At last it biteth like a serpent and stingeth like an adder" (Proverbs 23:32).

LESSON EXPOSITION

In the first part of the temperance lesson we will comment upon the evil effects of alcohol as set forth in Proverbs. In the last part we will give what we believe to be a proper application of Matthew 24:45-51.

Our outline is:

I. Indictments against Liquor
Proverbs 20:1; 23:29-35

II. The Parable of the Servants
Matthew 24:45-51

I. INDICTMENTS AGAINST LIQUOR

Prov. 20:1; 23:29-35

A number of serious indictments are brought by the wise man against alcohol.

Wine is a deceiver. (Prov. 20:1) No fact about the use of alcohol as a beverage is better understood than that liquor is deceitful. No person who begins to drink expects liquor to become his master. Yet, fully knowing this danger, he goes along becoming more and more ensnared by the alcoholic habit, believing all the time that he could quit if he so desired. But on he goes for he does not so desire, until one day, a habitual drunkard, he may wake up to the fact that liquor has conquered him. The only way not to be deceived by liquor is to let it severely alone.

Liquor brings sorrow (Prov. 23:21 32). This second fact about alcohol which we observe is as well established as the one above. The sorrows attendant upon the use of alcohol are

several. "They that tarry long at the wine" are those that are dissipating strength when they should be resting and regaining strength for the following day. Consequently, the following morning finds them tired, irritable, and pessimistic rather than vigorous, happy and enthusiastic, as a person must be if he finds real joy in life. Of course, the more excessive the indulgence in liquor, the greater the melancholy the following day. These are the physical sorrows. Poverty, broken homes, lost opportunity for success are results of liquor, which brings much more sorrow.

Liquor increases immorality (Prov. 23:33). It is useless to dwell upon this result of indulgence. Any thinking person will surely admit that intemperance and immorality are often associated together. Wine and the strange women are inseparably related.

Liquor brings wrong decisions (Prov. 23:33). "Thine heart shall utter perverse things" is the way Solomon stated it. How many people can definitely point to an extremely unfortunate decision and say, "I made that decision under the influence of alcohol"! Decisions for crime; for immorality; for unfortunate, hasty marriage; for breaking up a home and other similar regrettable plans are many times directly traceable to the influence of alcohol.

Liquor dulls the senses and brings about foolish acts (Prov. 23:34-35). As one that would foolishly lie down in the midst of the sea or on the top of a mast, liquor likewise causes one to attempt many ridiculous things—things which often imperil life and even lose life. A drunken man will often lie down in a highway or on railroad tracks or other such dangerous places. Frequently one falls into a drunken stupor and is later found frozen to death.

There is not one point of defense for the use of alcoholic liquors as a beverage. The liquor habit is one of the most unfortunate things a person can fall into. It is the very work of the devil and is one of his most effective tools. May God help every servant of His to faithfully proclaim the message of His saving grace—the only really effective antidote for the liquor menace.

II. THE PARABLE OF THE SERVANTS
Matt. 24:45-51

The interpretation of the above parable is not of great importance in our way of thinking. Some hold that the servant set over the household refers to the leaders set over the Church to minister spiritual food. Others hold that the servants refer to the elect remnant which will minister the truth to God's household (the nation Israel) in the Tribulation. We are inclined to the latter view as the proper interpretation. But again we reiterate, the exact interpretation makes no great difference. But the application, which may pertain to either the Church or Israel, is of fundamental importance.

The fact is that in both the Jewish ages and the Church age God has entrusted certain responsibilities to His servants. He has left with them the charge of ministering spiritual food to His households. For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ, God has given the gifts of evangelization, pastorships and teaching. For ministering the Gospel of the Kingdom to the nation of Israel and the other nations in the Tribulation, God will ordain one hundred and forty-four thousand from the tribes of Israel (Rev. 14:1-6). These are the servants God has set over His household.

"Blessed is that servant whom his lord when he cometh shall find so doing." For the Church, this blessing will be meted out at the Rapture. For the nation of Israel, the blessing will come at the Revelation of our Lord. The blessings will be given to the servants the Lord shall find so doing—giving the household meat in due season. The food needed is the Word of God. "Due season" according to the Apostle Paul, is in season and out of season.

"Verily, I say unto you, That he shall make him ruler over all his goods." One of the rewards for faithful service will be rulership in the Kingdom. We know that the rewards which are laid up for faithful servants will be more valuable than finite mind could conceive of. But just the blessedness He gives from day to day for faithfulness is indeed a great reward.

The above is all about the faithful and wise servant. The last of the parable has to do with the evil servant.

It will not be necessary for us to try to identify the evil servant. The Scripture is very clear, "But and if that evil servant shall say in his heart, My Lord delayeth His coming." The evil servant is the person who disbelieves in the Second Coming. The hope of the Second Coming is a purifying hope and is one of the greatest incentives to faithful service. Once a person gives up that hope and expectation he puts himself in position to slip far away from all God's truth.

The result is that soon he is reduced to the level of worldly practices. "And shall begin to smite his fellow servants." He forgets that our Lord said, "Vengeance is Mine; I will repay." He starts seeking pleasure

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in the world rather than setting his affection on things above "And to eat and drink with the drunken."

That the servant disbelieves the Second Coming will not alter the facts. "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Many now standing behind the sacred pulpit, who have explained away the truth of the Second Coming and repudiated this cardinal doctrine, are going to be greatly chagrined one day, for at a time they least expect it our Lord shall appear. Those denying the Second Coming are endeavoring to bring about a program of peace without the Prince of Peace, a unity of religion without a unity of faith in the only united body of truth—God's Word, a Utopia in a world of sin, selfishness and greed without the cleansing from sin that only the blood of Jesus Christ can give. All their efforts will fail, for God has a program of His own. His program is to bless this old world through the presence and rulership of His Son, Jesus Christ. He is coming again!

The last verse of this section sets forth a dire punishment for the evil servant. It sounds like a severe punishment for one who professed to be a servant. But the person who is in position to serve knows his Master's will better than others. He has access to the Word and adequate opportunity to understand. If he turns his back on the clear Word of Truth, explains it away and substitutes human wisdom for Divine revelation, then he deserves worse punishment than the one who may have been a worse sinner but who had not such opportunities to know (Luke 12:47-48).

THE LESSON ILLUSTRATED

A certain General, and hitherto regarded as a very respectable citizen, had become so intemperate in his habits as to "mingle strong drink," three or four times a day. One of his friends visited him and proposed to have a "serious talk," with him on the subject.

The General replied—"Please to hear what I have to say first. I am **sensible** I drink more than is necessary. I am sensible if I persist in my present course the habit will increase upon me, and my respectable standing in society will be lost. I am sensible that my estate will be wasted for want of proper attention. I am sensible that my amiable family will be involved in disgrace and wretchedness. I am sensible that my constitution will be undermined and my health be gone — my countenance will carry marks of depravity— my mind become enfeebled — my soul lost forever except I **repent.** Now, sir, if all these considerations, flashing full conviction on my mind, and sometimes filling me with **horror,** cannot deter me from this detestable habit of drinking, think you that your eloquence is going to do it?" His friend made no reply, but went away sorrowfully. Surely wine is a mocker, and strong drink is raging.

—*Cyclopedia of Anecdotes*

●

OBJECT LESSON

OBJECTS: A picture of an edible mushroom and a picture of a poisonous variety of mushroom or toadstool. If the real mushrooms are available, they can be used effectively. Perhaps the teacher will prefer to substitute two other objects, one of which is healthful and the other attractive but dangerous.

EXPLANATION: Our purpose in this lesson is to set forth the deceptiveness of wine as it is taught in the Golden Text (Prov. 23:32). Show the pictures of the mushrooms. Explain that very few people can distinguish the edible mushrooms from the poisonous ones. Some have thought they knew the difference and have been poisoned. The Bible tells the true nature of liquor, but some people think it looks good and are fooled into drinking it. They find too late that the Bible told the truth, which they should have heeded.

●

POINTED QUESTIONS

1. Is intoxicating liquor conducive to godly living? (Dan. 5:1-4; Prov. 20:1; Isa. 28:7; Hosea 4:6-11; I Cor. 10:5-11)

2. Does strong drink impair judgment? (Prov. 31:4-5)

3. Should Christians fellowship with those given to strong drink? (Prov. 23:20-21; I Cor. 15:33; II Cor. 6:14-18)

4. In dealing with drunkards should reformation or regeneration be stressed? (I Cor. 2:1-2; II Cor. 5:17; II Pet. 1:3-4; Gal. 5:16-24)

5. Should Christians abstain from questionable things for the sake of others? (Hab. 2:15; Rom. 14:12-21; I Cor. 8)

6. Does God call all Christians to be servants? (Phil. 2:5-7; Matt. 20:27; Rom. 1:1; James 1:1; II Pet. 1:1; Jude 1)

7. What is one task to which God calls the faithful servant? (Matt. 24:45-46; Acts 20:28; I Pet. 5:2; Col. 3:16)

8. What is one of the Christian's greatest incentives toward godly living? (I John 3:2-3; Matt. 24:48-49; Titus 2:11-13)

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Peter's Counsel to Scattered Christians

SECOND QUARTER, LESSON 9

SUNDAY, MAY 30, 1943

Lesson Text: I Peter 1:1; 2:9-25

Devotional Reading: Rom. 12:1-8

Golden Text: "Honor all men. Love the brotherhood. Fear God. Honor the King" (I Peter 2:17).

LESSON EXPOSITION

We have been studying Peter for some time, the things he said and did, as recorded by others. Now we are going to have one lesson on the things the Spirit of God inspired Peter to record for us.

Since last December 13 we studied a part of our text—chapter 2, verses 13-17, Peter's exhortation on submission to authority—we will not repeat that discussion. We observe in this lesson:

I. The Recipients
I Peter 1:1; 2:9-12

II. Their Example
I Peter 2:18-23

III. Their Sin-Bearer
I Peter 2:24-25

I. THE RECIPIENTS
I Peter 1:1; 2:9-12

Peter wrote his epistle to the Christians scattered abroad. Doubtless, the epistle was meant for all Christians in the scattered churches, but that he had the Jewish converts especially in mind, is evident. A number of expressions are particularly addressed to Jewish converts —"a royal priesthood," "a holy nation," and "having your conversation honest among the Gentiles."

The nature of Peter's letter also indicates that the thought of scattered Jews was uppermost in his

mind. Trials, persecutions, sufferings, which these Christian converts —especially the Jews—would undergo, are emphasized in this epistle. But though Peter recognized the opposition, he also recognized that He that was for them was greater than the enemy. "Casting all your care on Him; for He careth for you" (I Pet. 5:7).

II. THEIR EXAMPLE
I Peter 2:18-23

In this section Peter sets before these scattered Christians, Christ as their example in suffering.

Two different reasons for suffering are set before the believer: suffering for faults and suffering for well-doing.

A great deal of Christian suffering comes under this first classification. Many Christians imagine themselves severely persecuted, when in reality they are only reaping the results of their wrong-doing. It is always well when opposition comes, regardless of how cruel or carnal, that we stop and do a little self-examination. Perhaps we will find an explanation which we had not anticipated.

Of course, none of us like to suffer, even though we may recognize that we have been wrong. Sometimes others take advantage of our mistakes and weaknesses and heap on plenty of abuse. But Peter says to take it patiently. And he adds that there really is no glory in patiently suffering for faults even when a person is buffeted (literally, boxed on the ear—see Matthew 26:67)—humiliated for faults. Taking this patiently is not the highest attainment in Christian suffering.

The highest virtue is the second kind of suffering—suffering for well-doing. We believe this kind of suffering comes much less frequent than the first. But some suffering is for well-doing. Satan is going to make all the opposition possible for the person who would live Godlike. And we do well to recognize this satanic opposition. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). If possible Satan will turn best-loved friends and relatives against the godly Christian. It is when this kind of suffering comes that God is really glorified when the Christian takes it patiently. "This is acceptable with God."

Suffering in such fashion is one way of becoming Christlike. He suffered indescribably, and all for well-doing.

"Who did no sin, neither was guile found in His mouth." How the enemies of Jesus tried day after day after day to find one sin—one wrong act—or one word—one indication of guile in His mouth! But they could not. Yet that did not deter them from heaping insults on Him all the days of His ministry, nor did it keep them from lifting Him up to the agonies of the cross. He suffered as no other man ever suffered. But not one bit of it was deserved.

"Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." We have no reference in Scripture of Christ using His power to seek vengeance. He might have summoned legions of angels to His aid, but He submitted to mocking, smiting, the crown of thorns and finally the cross. Rather than seeking venegance He prayed, "Forgive them Father, for they know not what they do." This attitude in suffering is the proper example for the Christian. He should endeavor to be so Christlike that he desires to conduct himself in a way that others will see Jesus in him. Furthermore, he should realize that the one who would do an injury is harming himself more than any other. Thus, that person should be the object of his prayers. Then he should remember that God is the One Who settles such accounts, when they need to be settled. Therefore, he should commit himself to Him that judgeth righteously.

III. THEIR SIN-BEARER
I Peter 2:24-25

It has been sometime since a good clear salvation passage came before us for consideration. We are thankful for this one. It is one of the clearest salvation passages in the Bible, and our hearts should be richly blessed and stirred as we consider the great facts before us.

Peter is continuing his argument on suffering. He has, as we have noted, been showing how Christ suffered for well-doing. Now he concludes by showing how Christ suffered vicariously. And that is the message of salvation—Christ suffered for us.

The fact that Christ's suffering at Calvary was vicarious and not exemplary is evident, for He was sinless and we are sinners. A minister was once preaching about Jesus' substitutionary death. At the conclusion a man came up to him and said, "I don't agree with you. I think Jesus Christ was only our example."

"Very well," said the minister, "are you ready to take the first step with Him—'Who did no sin'?"

"No," was the answer, "I cannot."

"Then you do not need an example; you need a Saviour."

No man ever lived who could follow in His sinless steps. "All have sinned and come short of the glory of God."

So He, the sinless One, bare in His own body our sins. There on Calvary's cross He was punished in our stead. God poured out His wrath for the sins of the world upon our willing Substitute.

Now because of this vicarious punishment God is able to declare our debt of sin paid. Because of His righteousness God is able to impute unto us His perfect righteousness. Because of His resurrected life God is able to impart unto us His life—eternal life. That is the plan of salvation.

Those who were once dead in sins should now live unto righteousness. Once we were far astray in sin; now we are returned to the Shepherd and Bishop of our souls. We should now follow our Shepherd. To the person who has been given new life from above Christ can be an example.

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THE LESSON ILLUSTRATED

When the funeral procession of Lord Shaftesbury, the Christian philanthropist, reached Trafalgar Square, forty thousand factory hands, seamstresses, flower girls, and laborers from the East End were found there assembled; then came a mile through such crowds as London has scarcely ever seen, and on either side of the street delegations from Sunday schools, shelters, the homes and the training schools, supported almost wholly by this great philanthropist.

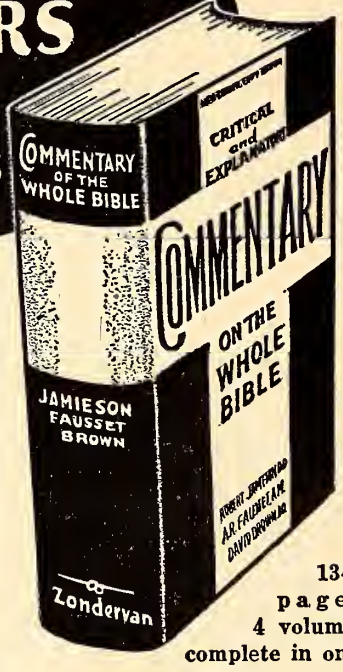
When the hearse approached the costermongers, a leader lifted a banner with these words, "I was a stranger, and ye took me in."

The boys from the ragged schools lifted this banner: "I was sick, and ye visited me."

Upon a silken flag the leader of the working girls had inscribed these words: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

This was a beautiful tribute of gratitude to one who was worthy. And the whole nobility and goodness of Shaftesbury's life grew out of his desire to be like Christ, to whom he ever paid the homage of gratitude for all that he was, or did.—1001 Illustrations.

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OBJECT LESSON

OBJECTS: A large square of cor struction paper, some glue or pape clips, four pieces of paper on each c which is printed one of the following "Fear God," "Honor the King," "Lov the Brotherhood," "Honor all Men Or a square may be drawn on th blackboard and the words printed o the square at the proper time.

EXPLANATION: This lesso emphasizes Peter's injunction t Christians as given in the Golde Text. Show the square and discus with the children the meaning c square dealings and what it mear when one is called "square" in th business world or in playing game Mention that a Christian should a ways be honest and fair in everythin he does. There are four sides of hi life which need to be developed t make him the right kind of Christia One thing which is very importar is his attitude toward God. Discus this, and paste, clip, or print th words "Fear God" at the top of th square. Then tell how the Christia should regard rulers, and add th appropriate words. Next discuss th Christian's love for other Christiar and add the words "Love the Brothe hood." On the fourth side place th remaining group of words and brir out the importance of being kir and courteous to everyone. To sho that the lack of any one of these i the life spoils the square, bend or side back (or erase one side). En phasize the importance of thes things in the life of a believer wh wants to witness for Christ.

●

POINTED QUESTIONS

1. In what certain respect d Christ greatly differ from all other (Heb. 5:14-15; I Pet. 2:22; Heb. 7 26-27)

2. Is it possible then, for Christ be an example to a person who not a Christian? (Ps. 51:5; Rom. 3 10-12, 23)

3. How is it possible for a perso to be made free from sin and to liv unto righteousness? (I Pet. 2:2 Titus 2:14; Gal. 1:4; I John 2:29

4. Should Jesus Christ be an e ample to those who have be cleansed from sin? (I John 2:6; Pet. 2:21; John 13:15)

5. What are some of the ways which Jesus should be our exampl (Humility—Luke 22:26-27, John 1 13-15, Phil. 2:5-8; service—Ma 10:43-45; love—John 13:34, Ep 5:2; pleasing others—Rom. 15:2- forgiveness—Col. 3:13, Eph. 4:3 6:9; suffering—Heb. 12:2-3, I P 2:21-23, 3:17-18)

THE DAYS OF YOUTH

Continued from page 128

ill every day of our lives. Since I'm y own strength but He CAN if I get it of the way, I am learning how wonrful my Christ really is. Nothing se matters as much as that."

But the conversation did not end ere. When it did, as they parted for e rest of the day, Gail was sorry it id been so brief. And after that there ere more frequent times alone with ick.

"Well, Jack," Bill added when conatulations were over, "the only thing have against you is that you have oiled our 'mixed quartette.'"

"O Bill, don't say that. Perhaps it as 'mixed' before but now it is 'fixed' ecause I'm sure God did it," Janet lded, squeezing Gail's hand, and niling happily.

* * * * * * *

Sometimes Gail wondered about ick's alleged purpose to propose to anet, but the years went by, at least vo of them, before Gail ever menoned the subject. They were marred so it did not matter. But Jack ould not imagine how Janet ever got ich an idea. Perhaps she had misnderstood something he had said indvertently, or in a fanciful mood. erhaps Janet had misinterpreted his ood. Anyway, he never had asked anet to marry him, nor had he lanned to. When he had asked the ord to direct him to the one God anted him to have for a life partner was not long before he was sure. ail was God's choice. Jack had no ther choice. And they were supremely appy.

Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths (Proverbs 3:5-6).

—●—

B. A. M. SOCIETY

Continued from page 122

et him be your cook. He is learning ast these days. He works in the itchen, looks after Shasta (the arryall) and the truck, and cares or the Delco plant. (We are told that erosene is not procurable but that he missionaries are still able to get ome gasoline for lighting purposes, tc.

MEDICAL SUPPLIES AND EQUIPMENT NEEDED

Needless to say our missionaries n the field are delighted to know hat a registered nurse will be joining ur missionary group. Mrs. Amie vrote to Mrs. Irving Lindquist (nee Betty Hess) telling her some of the eeds in the medical department: "We have practically no medical supplies on hand now and they are very difficult, and in some cases, impossible to get. We need bandages and more bandages, baby quilts and shirts, blankets, and pneumonia jackets. We also need all the preparations which are so useful such as Musterole, Mentholatum, Vicks, Denver Mud, etc. You will need to bring with you practically all the instruments that you will use in the dispensary. You are in better position to know what you will need. But do not forget to bring a good microscope, if you possibly can, a large pressure cooker or cookers for sterilizing, and the many small instruments such as hemostats, syringes, scissors, etc. If you possibly can, try to bring some of the new sulfa drugs for pneumonia, and 'shots' for whooping cough. Just recently I believe that we could have saved one of our best mission boys from death of pneumonia if we could have had the things with which to care for him. Ngoma, the sewing boy, is just recovering from a serious case of pneumonia.

"We think that it would be well and really imperative for you to get some experience in tropical medicine at one of the larger mission hospitals, and I am sure that an opportunity like that can be found when you arrive in Congo. It would also be well for you to spend a month at Leopoldville at the State Laboratory, which means that you must have a working knowledge of French.

"We have built a new dispensary here at Ikozi, and I am teaching a boy, Muyongola by name, some of the rudiments of hygiene so that he will be of some help to you to begin with.

"Do not forget to bring plenty of uniforms, simple wash frocks, two or three summer silks, and plenty of shoes."

It is not too early for us to be praying and setting aside some money for Mrs. Lindquist's equipment. The medical supplies and equipment will be expensive, but they are exceedingly needful and we know that our God will help us to meet the need. Let us ask Him to be working on this behalf so that the supplies will come at the earliest possible moment.

What a challenge to prayer these missionary letters present. They give us an intelligent insight into the work, its problems, its progress and its needs. May each one who reads these words make a note of the requests and bear them consistently to the Throne of Grace. The Lord has done wonders heretofore in answer to prayer and we look for great things from Him through the intercession of our faithful fellow-helpers in the Homeland. Pray on, and give as He prospers you.

—●—

IN THE HARVEST FIELD

Continued from page 123

Dakota, formerly associated with the St. Louis Hebrew Mission; Rev. Ira Ward, formerly of Golden, Colorado; and Rev. Stuart J. Gunzel, missionary from Mongolia, representing the Scandinavian Alliance Mission.

Recent Campus visitors were Rev. ('39) and Mrs. Leland McClellan and son of Fostoria, Ohio; and Rev. Ralph Hone of Columbus, Ohio.

Miss Alma Waespi ('29), who for a number of years has rendered invaluable service in the "Grace and Truth" office, has resigned her position and has returned to her home in St. Louis, Missouri.

Rev. E. Glen Lindquist ('35), who is afflicted with stomach ulcers, has suffered a relapse and will be confined in his home for several weeks while recuperating.

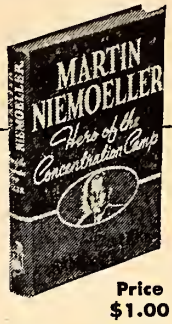
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WEEKLY MEDITATIONS

Continued from page 121

when to say, "It is enough." His grace is sufficient to meet the need however hopeless your case may seem. He sends the greatest loads to those whom He can trust the most. So burdened heart, look up amidst your tears and thank your Heavenly Father for entrusting to your care so precious a charge as a heavy load. He is thus seeking to bring out some rare beauty in your life and something of his own loveliness.

WEEK OF APRIL 25

"And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from Me; nevertheless not my will, but Thine, be done" (Luke 22:41, 42).

THY WILL

Thy will, Oh Lord, within my life,
  Thy will, not mine, I pray;
Oh, guide my footsteps, as my all
  At Thy dear feet, I lay.
I cannot give Thee earthly fame,
  I cannot give Thee wealth,
But Lord, I give Thee all I have,
  If I but give myself.
Oh, Saviour, clear the path I tread,
  Make crooked places straight;
Thy promises will never fail,
  If we but trust and wait.
So keep me till my heart shall know
  Thy blessed plan for me;
Until the clouds shall disappear,
  Till break of day I see.
Thou Who hast given grace of yore,
  Will yet more grace supply;
Thou who hast blest and given strength,
  More strength will not deny;
Thou Who hast held me by Thy hand,
  Will ever hold me still;
Thou Who hast shown the way before,
  Will yet show me Thy will.

"I don't want to, Mother," says the little child. "I don't want to drink my milk; I don't want to take my nap; I don't want to pick up my toys; I don't want to say I'm sorry." Why is the youngster so self-willed, we ask? Oh, he does not truly understand that milk will make his bones and muscles strong; that sleep will restore that tired, active body; that picking up his own toys will lead to fine habits in the future; and that saying he is sorry will develop a fine trait of character. And so his will sometimes does not yield to mother's voluntarily, and he so childishly says, "I don't want to."

But is he any more willful than are some of us grown-up children? Do we not often forget that our wills should be so fully yielded to the Divine Will that they will be as one? Christ Himself said, "Not My will, but Thine," to His Heavenly Father. Can we do less? The child will learn in the future how wise his mother was in her training of him.

Shall we not also learn that our Father's will is best for us? We may not understand just as the child does not. It may not seem best, but it is best. Let us ask Him to take us, bless us, and break us, if need be, so that we may be in the center of His own sweet will.

"Ill that God blesses is our good,
  And unblessed good is ill,
And all is right that seems most wrong,
  If it be His sweet will."

HYMN STORIES

Continued from page 120

quired. "Yes," he said, "it ma me see Christ dying on t Cross." He had entered t building for personal musical e joyment. His musical taste h been satisfied but the messa of the music had found lod ment in his heart. And the mo he heard, the more convinced was that he needed Jesus Chri as his Saviour.

Effective Song Messages

Richard Hardy came to a pla of repentance. Conviction of s had taken hold of him. He r alized that he was a sinner the sight of God. And he w sorry. But that was not enoug We have known of many, ma cases of genuine sorrow for s which ended right there. Som thing more than sorrow for s is essential if eternal life is to gained. The sin problem must dealt with. And it must be dea with according to God's stan ard. His remedy for sin must applied. Richard Hardy came a clear understanding of this i portant fact. A few verses scripture sufficed to reveal him God's plan of salvation. I had already heard the way life explained as the recital dr to a close. And, as we talk with him, we found him rea to fall in with God's offer mercy in Christ. "I will acce Christ as my personal Saviour he declared as we took his han Once again the gospel messa in song had done its appoint work. Once again we thank God for a ministry in mus song and story which brings t sinner to the foot of the Cross which brings the Christ of t Cross into the heart of t sinner.

—●—

PROPHETIC STUDIES

Continued from page 118

pensations and ages (Eph. 3:1-5).

The Church, likewise, could r have been revealed in the Old Tes ment, since it was then hidden in t mind of God. The Church, even, w not revealed in Christ's day and tim only He announced His future p pose of building it (Matt. 16:1 The Lord Jesus also clearly intimat that the building of the Church co not take place until after His dea and resurrection (Matt. 16:19-2

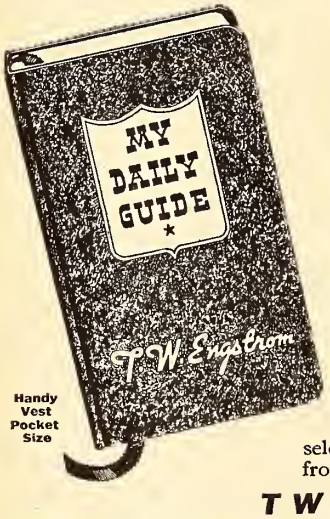
2. *In contrast to all this knowled*

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bout the Church, the Second Coming f Christ is in no sense a mystery or ecret, since it is one of the most im-ortant themes of the Old Testament Deut. 30:3; Ps. 2:1-9; 24:1-10; 0:1-5; 96:10-13; Isa. 11:10-11; Jer. 3:5-6; Ezek. 37:21-22; Dan. 7:13-4; Zech. 2:10, 12; 14:5).

V. ACCORDING TO SCRIPTURE, THE ORD'S COMING FOR THE SAINTS IS HE NEXT GREAT PROPHETIC EVENT ND IS THE HOPE OF THE CHURCH

Since the saints must be with the ord before He can come with them, is obvious that He must come first o receive them unto Himself before e can come with them. This is the ext event in the order of the ful-llment of prophecy.

This blessed event as revealed in cripture has no relation at all to the nsaved, nor to Israel and the nations. t has to do only and alone with the aints, and their attitude toward it hould be one of expectancy (I Cor. :7; I Thess. 1:9-10; Phil. 3:20; itus 2:11-13; II Tim. 4:8; Rev. 2:20). The coming of the Lord *for* is saints is the true and only Chris-an hope.

1. *It is a Comforting Hope* (I hess. 4:18).

The Coming of the Lord *for* the aints is the Hope of a blessed re-nion of all the saints in the presence f their living Lord. We shall not be orever parted from our loved ones ho fall asleep in Jesus, neither shall hose living when He comes precede hose who are fallen asleep. They hall be "caught up *together*." Caught p together, they shall then be to-ether throughout all eternity.

The hope of the saints is to be with he Lord in the Glory and in blessed ssociation and fellowship with Him nd all the redeemed.

2. *It is a Purifying Hope* (I John :1-3)

The expectation and contempla-ion of any moment being with and ike the Lord cannot fail to affect the hole course of living and conduct. his expectation elevates, ennobles, ransforms, and puts Christian dig-ity to the life. It has a separating nfluence and tends to clean and holy iving.

3. *It is a Blessed Hope* (Titus :13).

The Coming of the Lord *for* the aints is the "blessed hope" because t will bring untold spiritual and eter-al blessing to the believer (John 4:3; I Thess. 4:16-17; Phil. 3:20-1; Rom. 8:29).

This blessed future event has as-ociated with it nothing but blessing nd blessedness. It will bring the con-ummation of all Christian faith and ope, and issue in eternal Glory. Oh, he joy, of all, the Christian is looking orward to!

HIGHWAY EVANGELISM

Continued from page 119

knowledge of Christ before turning them over to such agencies as the Traveler's Aid, Red Cross and city police, who send them to their homes.

This phase of the work, in itself, is worthy of our attention and prayers but we must not forget his work with the servicemen along the highway, children in country schoolhouses and hotel keepers. Here is an excerpt from his last letter to our office:

> The Lord has been guiding and answering prayer in a marvelous way, and many precious souls have been born again. Fifteen of them lately have been servicemen of our country . . .
>
> Then the Lord has led into cotton fields. This year a great number of the pickers have been school boys and girls . . . the traveling was difficult at times, rain, snow and heavy winds but the Fairest of Ten Thousand was always riding beside me, giving strength and courage to carry on.

Later

> An average of four souls each week are being saved along the highways, in schools and in meetings. Since leaving Los Angeles five weeks ago, five boys have been returned home.

Pray for this man! He is doing a wonderful work! Not many are called to do Christian work in this manner and few have the results he has had. The least we can do is intercede on his behalf. His address is: Delavan, Wisconsin. —E. E. L.

—●—

PERSONAL EVANGELISM

Continued from page 117

member that the Word is not *our* sword; it is "the Sword of the Spirit." When He, working through us, uses His Sword, we may be sure that *our* ministry will have good results. When God's Word goes forth merely out of our mouths its effects may not be beneficial, but when the Spirit of God wields His Sword, when God sends forth His Word, when it goes forth *out of His mouth*, it shall not return *unto Him* void. As we go forth upon our heavenly mission, therefore, it is important that we go prayerfully and in dependance upon the Spirit for guidance and power.

OUR AIM

In making these vital contacts for Christ we will find Christians who are sorrowing and in need of consolation, or weak and in need of a spiritual stimulant, or misled by error and in need of careful and tactful instruction as to what the Bible really teaches. We will also find backsliders

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c. His Interest—He died for me.
II The Traveler—"me"
a. Must take the journey.
b. Have not had experience.
c. Need just such a guide.
III The Road—"path"
a. One of many.
b. Is a narrow road.
c. Not many going this way.
IV The Destination—"life"
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or prodigals who need to be restored. All of such cases are very important and must not be slighted by the servant of God. However, in personal evangelism we are concerned quite primarily about the masses of unsaved people who have never known the "way of peace." Many of them know that they are lost, but do not *realize* it. Many of them harbor false hopes. They are lost but do not know it. Some realize that they are lost and are concerned about their soul's welfare. Many are indifferent, but all are *prospects*. There is no case too hard for God. Even the hardest case is not a hopeless case, if by any means they can only be brought to their knees before God. Since spiritual needs abound everywhere, and since no spiritual need is insignificant, the Christian worker should endeavor to be a blessing in every contact which is made. In behalf of the unsaved, however, our aim should b to lead him to an understanding his true standing before God, a real zation of his desperate need for sa vation, and an acceptance of Chri as his true and only Saviour.

OUR APPROACH

A little practice makes it easy, bu for the beginner to approach a so with the subject of his salvation one of the hardest tasks ever a tempted. The Devil makes it har We dare not let our timidity triump however, for the salvation of his so depends on our doing our Christia duty, and Christ is depending on us- we need not fail, and we must n fail. Let the presence of Christ b our courage and our strength.

Most folk are quite sensitive abo the subject of their salvation. I approaching them, therefore, we nee to be both courageous and courteou In winning their confidence it is we to commend them for anything tha is commendable. Sometimes, course, that would be unwise. Th Spirit's guidance is needed. A cas should always be diagnosed befor being treated. No specific instructio can be given which would be appl cable in every case. When their pa ticular need is evident the divin remedy should be graciously applie The Word should always be give as the unshakable foundation of the vital faith.

To help a lost soul to realize hi need for salvation and to accept th salvation he needs, it is well to sho him from the Bible that in God sight he is dead, "dead in trespasse and sins" (Eph. 2:1). That mean spiritually dead, of course. Physica death is the separation of the so from the body. Spiritual death is th separation of the soul from God. Sin separate from God (Isa. 59:2) Therefore, he who is in his sins i "dead" in his sins, for his sins sepa rate him from God. Jesus came tha the "dead" might live. He said, " am come that they might have life (John 10:10). To have "life" on must have Christ. "He that hath th Son hath life: and he that hath n the Son of God hath not life" (I Joh 5:12). If you have Christ, you hav "life"; if you do not have Christ, yo are "dead." The reason sinners mus be born again is that they might re ceive life. We receive life by birth The "dead," therefore, must be bor again.

How can one be born again? Ho can the "dead" receive the life the need? By receiving Christ. As man as receive Him are born of Go (John 1:12-13). And as many a receive Him have "life." "He tha *hath* the Son *hath* life." How can lost soul receive Christ? By simpl letting Him come into his heart. I Rev. 3:20 He says, "Behold, I stan

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at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Now, is not that simple? Jesus does the knocking, and entering; all we have to do is to open the door—the door of our heart.

Whenever a soul realizes his need for salvation or has even the slightest desire to be saved, it is evident that the loving Saviour is "knocking at the door." If the door is opened, He enters; if it is not opened, He does not enter. The door of our heart can be opened only with the key of *sincerity* and by an act of our own will. Whosoever *will* may open the door, receive Christ, and live.

Another course we may follow in leading a soul to the Saviour is to show him that, however morally good he may be, before God he is guilty and condemned, and, though God loves him, he is subject to the coming wrath of God. "For all have sinned" (Rom. 3:23), and the "whole world is guilty before God" (Rom. 3:19), and "he that believeth not the Son is condemned" (John 3:18), and under "the wrath of God" (John 3:36). God desires to save him, however, and has already paid the penalty for his sins by dying in his place on the cross of Calvary (I Cor. 15:3). He can have pardon and eternal life by taking Christ as his dying Substitute and living Saviour.

The fact that salvation is entirely of God, apart from any work of our own, cannot be over-emphasized. However, we must not lead any soul to think that God offers to save him and "throw a life of sin in to boot."

We have a great mission and a great message, let us employ an efficient method — personal evangelism.

—●—

A MIRACLE IN TRACTS

Continued from page 117

to keep His promise. Only God and eternity will reveal what has been accomplished through the distribution of these free tracts.

Idealistic "isms" from Europe have been spreading all over the world. They spread their pernicious propaganda through the printed page. The distribution of the truth in religious tracts spread in quantities of thirty-six million a year undoubtedly has had a great influence in counteracting the false doctrines spread abroad today.

These tracts are spread abroad in many ways. Some of them are rolled up in cellophane and called "tract bombs." People are happy to receive a gift of a tract wrapped up in this attractive manner. Many people enclose tracts in letters. Many churches have placed a tract at the doorstep of every home in their community. Other churches have placed tract racks in the vestibules of their churches, inviting the public to accept a free tract and to pass it on to another. Some people distribute tracts by throwing them from their automobile to roadside bystanders. Some of these tracts have been blown into the woods, down the street, out on the country road, until some wayfarer whose heart and soul was hungry picked up the tract, read it, and found Jesus Christ as his Saviour.

Tracts have found their way to the bedside of dying souls in hospitals. Many a soldier and sailor has found Christ through a printed tract.

One minister tells of a street-meeting where he noticed on the outside of the crowd a colored man who was much impressed with his message. The minister walked over to him and asked if he would not accept Christ as his Saviour. The colored man refused, but was willing to accept a tract. Some weeks later the employer of this colored man wondered why he did not report to work, so he went to his house and found him very ill, at the point of death. The employer, being a Christian man, inquired, "Are you prepared to meet your God?" With trembling hand the colored man reached beneath his pillow and brought forth the tract that had been given him weeks before on the street-corner. Said he, "This is all of the Word of God that I have in my house, but when I realized how sick I was I read this tract and I did what it told me to do. I have accepted Jesus as my Saviour and I am ready to meet my God."

Do not forget to pray for this tract ministry, and if you would like to receive *free* copies of the LeTourneau Evangelistic Center tracts, write to the LeTourneau Evangelistic Center, Suite 607, 1270 Sixth Avenue, New York, N. Y., and your needs will be supplied.

—●—

SPONTANEOUS WITNESS

Continued from page 116

concerning it, to bring to light or confirm anything. This word also implies that the witness avers something and supports his statement on the strength of his own authority. It was afterward applied to one who bore witness to the truth by his death, for such is the English word, "martyr." This word occurs no less than twenty-six times in the New Testament. The Apostles, according to the meaning of these words, were to go forth and reveal and exalt the Lord Jesus Christ. They were to tell what they knew about the Lord, and to seal their testimony with their lives.

SECOND, we observe here the scope



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of the witness of the Apostles. They were to begin at Jerusalem, and go throughout Judea, and then on to Samaria, and unto the uttermost part of the earth. We have here the key to the plan of the Acts, which records the progress of the Gospel. The first circle took in Jerusalem and Judea (Acts 2—8:4). The second circle embraced Samaria (8:5-25). The third and final circle, reached to the uttermost part of the earth (8:26—28:31). The disciples were to begin at Jerusalem, the place where the Prophets had been rejected and killed, and the place where the Lord Jesus, the Messiah and King, had been rejected and crucified. Compare Matt. 23:37 and Acts 2:22-23. The people and nation who had rejected and crucified the Messiah and King were to have a second offer of mercy and the Kingdom. This offer, like the first, was based upon the infinite foreknowledge of God, Who foreknew that Israel would not accept but reject it. It is, therefore, in perfect accord with the purpose of God concerning the Church. From Jerusalem the Apostles were to go to Judea as the next outpost, and then to Samaria, and on to the uttermost parts of the earth. The scope of the Apostles' mission was world-wide in its sphere, while the order of its fulfillment was to be according to the plan indicated.

THIRD, we note here the power that would qualify the Apostles to bear the witness. They were to receive power, after that the Holy Spirit had come upon them. In Luke 24:49 it is, "Tarry ye in the city of Jerusalem, until ye be endued with power from on High." The word "endued" literally rendered is "clothed." It is rendered thus in the A. S. V. The thought is that the Holy Spirit should so act upon them in supernatural "power" as to stamp with Divine authority the whole exercise of their Apostolic office, including their oral ministry as well as their written word. The Holy Spirit should take full possession and control of them and so would act and speak through them. The power of the Apostles to perform their Apostolic functions was not to be human nor natural power, but Divine and supernatural power. It was not a power into which they would evolve, nor a power they would attain, but which should come upon them from on High and which they should receive. It was not education, training, culture or human attainment, but the presence and power of the Holy Spirit. We observe that the witnessing was to be spontaneous. Strictly speaking, these words must not be taken as a commission, but as a straightforward declaration. The Lord did not say, "I command you to be witnesses"; neither did He say, "It is your duty and responsibility to witness for Me"; but He said, "Ye *shall* be witnesses unto Me." The Holy Spirit coming upon them and taking possession of them, would control and sway them so that they would spontaneously witness for Christ. It will be noted that the witness-bearing of the Apostles later developed into a message—the message of the Gospel. This message is entrusted to the Church. Ours is a testimony of a Divinely-revealed and confirmed message concerning Christ. We are to evangelize the world by preaching the Gospel of Christ. God's people are not expected to reform, Christianize, educate, and improve the world, but to evangelize it.

—●—

REVIVAL & EVANGELISM

Continued from page 116

As much as one year later the Spirit-filled Jerusalem church had gotten no further than the first field of service—Jerusalem. Then God did something. He let down the protecting bars long enough so that persecution would scatter the people. Have you not read Acts 8:4?

> Therefore they that were scattered abroad went everywhere preaching the Word.

Note what they did. They PREACHED THE WORD. A revived church began to evangelize. They went to "Judea," "Samaria" and the uttermost part of the earth.

Let us pray for Church-wide revival and world-wide evangelism. This is God's method. Remembe the startling words of a Bible teache "Evangelize or Fossilize."

—●—

EVANGELISM

Continued from page 115

and nation are to have the privileg of hearing the Gospel. And we ar responsible to give them this priv lege. We must do it. The Maste Himself gave us commandment, H made us responsible to do it. W cannot excuse ourselves, we dare nc shrink from it. To do so is to disobe the Master, to be mean and cowardl and to suffer personal loss. The churc which is not furthering the prograr of Christ in the world, is missing th mark at the very heart of things. Th same is also true of the individua believer. We must emphasize thi The work of evangelism is so impor tant that the church which cease to be earnestly engaged in it cease to be evangelical, yea, and in tha sense even Christian. The man wh has no love and compassion for th lost certainly does not know muc about the grace and love of God i his own heart and life and has a ver limited experience of the things c God.

The church that is having no rea conversions should be violently take with a Divinely-wrought disconten and should become so alarmed tha they have no rest day or night unti the case is remedied. It should driv every member to prayer. It shoul lead every member to the confessio of sin and indifference which the have allowed to steal over them. Oh that God would mightily stir His pec ple and baptize them with a passio for the lost!

The preacher who is not havin any conversions has a right to b taken with a holy desperation cor cerning both himself and his ministry There is something wrong. Th preacher who preaches the Gospe with the Holy Spirit sent down fror Heaven has conversions. His preach ing makes a stir. Where the preachin makes no stir, there is a lack of th Spirit's demonstration, a lack of th power of the Spirit. The preachin may be intellectual, orthodox an eloquent, but it is cold, lifeless, powe less and ineffective. The Spirit's pow er makes it searching, pungent, pene trating, passionate and powerful. Th Truth on ice never moves hearts. An here is a great danger—that preacher lose the passion. And this danger wa never so great as now when indiffe ence is prevailing and the wave c spiritual enthusiasm is at low ebb On your knees, then, dear fellow se vants of Christ, and back to God i humble confession until your whol being is filled with a burning and un controllable passion for lost soul

and with the thrill of God's gracious presence.

III. THE MESSAGE NEEDED

In the work of salvation the first thing needed is genuine conviction for sin, a real awakening of the conscience to a sense of guilt before God. Apart from this there can be no saving faith and no salvation. Every last bit of self-righteousness and self-merit must be broken down, and the soul must realize its helpless, lost, and hopeless condition before God, apart from His grace and mercy. Until this takes place the sinner cannot enjoy the offer of salvation through Christ, neither the grace of God, nor yet salvation. This is absolutely needful—there must be genuine and real conviction for sin. And, nothing will produce this save the right message, the proper teaching and the emphasis placed upon the right truth.

1. *We must preach Christ crucified for sin and risen from the dead.*

If we want to effect real conviction for sin, a real awakening of conscience to its guilt in the sight of God that will break through long settled habits of sin, or bring a sense of sinfulness to those who have not gone into open sin to any extent, then we must fearlessly preach Christ crucified and risen from the dead. This is the message of Divine rigtheousness. A crucified Christ reveals the righteous judgment of God against sin. It tells the sinner how awful and how terrible his sins are in the sight of a holy God. It tells him how just and holy and righteous God is. The sinner must die for his sins to satisfy Divine righteousness, or else a Divinely-accepted substitute must die for him. Christ is that Substitute. He bore the sentence of Divine righteousness against sin in the sinner's stead. The sinner who receives a vision of this phase of the substitutionary death of Christ will see his own sins and sinfulness in their true light.

A risen Christ reveals the provision of Divine righteousness. The resurrection of Christ is God's testimony that He is pleased and satisfied with His death on Calvary. A risen Christ is the Justifier of the believer. In Him the believer has a new Head and Representative before God, and so stands before Him accepted in the Beloved, justified and righteous, accepted in His very merit and character. Christ is made of God all the believer ever needs to save him completely from the awful fall into sin in Adam (I Cor. 1:30). This is the message of the Gospel, the message of grace, the message of salvation. This is the message we need to preach and teach. Nothing will produce conviction for sin like the preaching of Christ crucified and risen. This is the message that God acknowledges, and the Holy Spirit honors and through which He operates. Where this message is lacking, there can be no real salvation. True, there may be lots of religion and many converts to a creed, or a system of beliefs, or a society, or a denomination, but there cannot be real, vital, evperimental and conscious salvation.

Beloved, we need a message of arresting power and spiritual demonstration; and here it is. It will not do to emphasize the earthly life and ministry of Christ. This message does not bring conviction, neither salvation. The earthly life and ministry of Christ are needful in their place in the Divine purposes of God, but they are not the message of the Gospel, they are not the message of arresting power and spiritual demonstration. The four Gospels tell us the story of His wonderful life and ministry, but they close with the record of His death on Calvary and His triumphant resurrection from the dead and the tomb.

This is the message that arrests sinners and through which the Holy Spirit demonstrates His power—Christ crucified for sinners and risen from the dead. This is the message that changed the Roman world in the days of the Apostles—the Gospel of Christ, Who died on the Cross, rose from the dead and is now in the skies; the Christ, Who left the empty tomb behind Him, open, and Who carried His glorified body into Heaven bearing the marks of the nails and the spear and so opened Heaven to lost sinners who believe on Him. What a message! Yes, this is the message we shall carry to the ends of the earth and tell to young and old, to all nations and to every creature. This is the message the world needs today worse than ever. We cannot substitute a social gospel for it; we cannot substitute ethics, culture, morals, ritualism or religion for it. Nay, we must be true to the Gospel of a crucified and risen Christ if we would see souls saved. Let us spurn with contempt all this modern hash and trash, this new-fangled teaching of men who make light of and despise the blessed Gospel, and let us preach and teach with all the energies of our being the blessed, glorious, happy and free Gospel of God's grace until souls must yield to Christ under the mighty demonstration of the Holy Spirit.

2. *We must preach Christ through the Holy Spirit.*

Inseparable from the message of the death and resurrection of Christ and its meaning is that of His presence through the Holy Spirit. He lives in Heaven, but He also lives in the body and heart of the believer. He died and rose again and went to Heaven that He might live in us by the Holy Spirit. Here is the secret of the Christian life and of victory over sin. Divine life is stronger than sin and sinful habits. The Holy Spirit is the very personality of Christ and in Him Christ lives in the believer. As the believer yields to the Holy Spirit and is filled with His glorious presence, the power of sin is broken in his life and he triumphs through the Holy Spirit. Christ is the believer's victory. He quickens the conscience, strengthens the will, illuminates the mind, awakens spiritual aspirations and ministers spiritual power. In fact, He is the very nature, life and character of the believer.

Christ died to save us from sin. He lives in us to save us from sinning and from a life of sin. With us, eternal life has begun. We have the "first fruits" of every eternal blessing and spiritual reality. We are experiencing and enjoying the powers of the age to come. We have the "earnest" of

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our future inheritance. We have Heaven begun below and glory in our soul. Hallelujah!

This is the sweetest, grandest, most blessed and most glorious message that can ever be brought to the human race. We thank Thee, our Father, that Thou hast chosen us to carry it. We beseech Thee, help us to carry it faster and still farther. Oh, beloved, ponder it until your soul, heart, spirit and life are all aglow with its sweetness and love. Open your whole being to its glad music and yield your whole life to God to carry it to others. In Christ, crucified and risen, we have a forgiveness just as full and free as God can make it, and help and power for all the present need and weakness just as strong as the fulness of His own glorious life and power. Our Father, we praise Thee for it all! Amen.

●

INSIDE WASHINGTON, D.C.

Continued from page 114

This is war. It is: "we — or they." It is our side, or their side. England is on our side. Gandhi is on the side of the Japs and Hitler.

It is time that our leading "liberal thinkers" decided on which side they wish to be.

Giving aid and comfort and encouragement to Gandhi is to strengthen the enemies of America.

A heavy responsibility — nay, a severe indictment—rests upon those propaganda artists of "liberal religion" who foisted the "Gandhi myth" upon an unsuspecting religious public. They are the same agitators for pacifism who broke down American military defenses and made possible the Axis-Jap war of aggression.

In ballyhooing and propagandizing Gandhi, they have created a sinister, Satanic force for evil; they have handed the Axis fifth columnists their most effective instrument and influence for demoralizing our spiritual resistance to Axis penetration.

Dr. E. Stanley Jones is quoted as saying, "Gandhi is no spent force. Gandhi is not through. Watch Gandhi!"

Unfortunately, that probably is true. Gandhi is not through. His evil influence is not yet exhausted. Indeed, we should watch Gandhi! So long as life remains in his wretched body, he will continue to plot against England and America. He will continue to scheme with the wily Jap agents, seeking a plan whereby India may be betrayed to the slave dealers of Tokyo.

A minister in the Nation's Capitol contacted me several weeks ago. He earnestly asked that I join with others in petitioning the State Department to use its influence with Prime Minister Churchill to effect the release of Gandhi.

I politely declined.

He persisted, "Well, if you won't join in this petition—what kind of plea would you be willing to make to the State Department on behalf of Gandhi?"

I replied, "There is just one thing on behalf of Gandhi that I would be able conscientiously to recommend to Mr. Churchill; and that is, that Gandhi be treated like any other traitor in war-time. If England has made any mistake in dealing with Gandhi, it has erred on the side of leniency. If Gandhi got the treatment he deserves, he would be shot or hanged, like ordinary traitors."

It is time that Christians in America ceased to be sentimental over the enemies of our country. Gandhi's seditious activities endanger the lives of all American soldiers in the far East.

We should be grateful to Great Britain for sternly keeping Gandhi in confinement, where he can no longer carry on his undercover negotiations with the Japs.

●

THE SPIRITUAL PASSION

Continued from page 112

in the spread of the Gospel? Would they make any financial sacrifice, or put forth extraordinary effort so the Gospel may be carried faster and farther? Nay, any appeal to this end falls upon deaf ears. They have their own pace of doing things, and they are not easily induced to hasten it. So far as they are concerned, there is no special occasion for any excitement or for enthusiastic effort. They shed few tears over the lost, and cannot understand why anyone should be unduly wrought up about the effort to reach them with the Gospel. Theirs is an indifferent and careless state of mind.

Let it be remembered that a passion for souls is what God's people need in order to do real service for God and to perform an effective and fruitful ministry. God's people need Calvary hearts to do real service for the Lord, and they need to be overmastered by a burning passion and zeal for lost souls to have the experience and joy of a fruitful ministry. Oh, for the passion Jesus and Paul and other great and useful men of God had!

The desire and prayer George Jackson expressed in the following words should be the desire and prayer of every Christian:

I want, dear Lord, a heart that's true and clean,
A sunlit heart, with not a cloud between.
A heart like Thine, a heart Divine,
A heart as white as snow;
On me, dear Lord, a heart like this bestow.

I want, dear Lord, a love that feels for all,
A deep, strong love that answers every call.
A love like Thine, a love Divine,
A love for high and low;
On me, dear Lord, a love like this bestow.

I want, dear Lord, a soul, on fire for Thee,
A soul baptized with Heav'nly energy.
A willing mind, a ready hand
To do whate'er I know,
To spread Thy light wherever I may go.

—W. S. H.

●

CHRIST CALLS ASSOCIATES

Continued from page 111

still with fear. Could the brave man safely make his way back? Yes, he did. God worked with him that day as he rowed. To this day, they tell of the hero who risked his life to save the one who otherwise would have drowned.

Shall not we, beloved, yield ourselves to the Lord Jesus Christ so fully that He may fill us with His own blessed Self, so that His Divine compassion and love will move our cold hearts until they are aflame with a passion to reach the lost everywhere with the blessed Gospel? Shall not we reach out our hand and at any sacrifice seek to save the lost from death and hell? To this task the DENVER BIBLE INSTITUTE is consecrated anew, in the Name of our blessed and adorable Lord. Amen.

—W. S. H.

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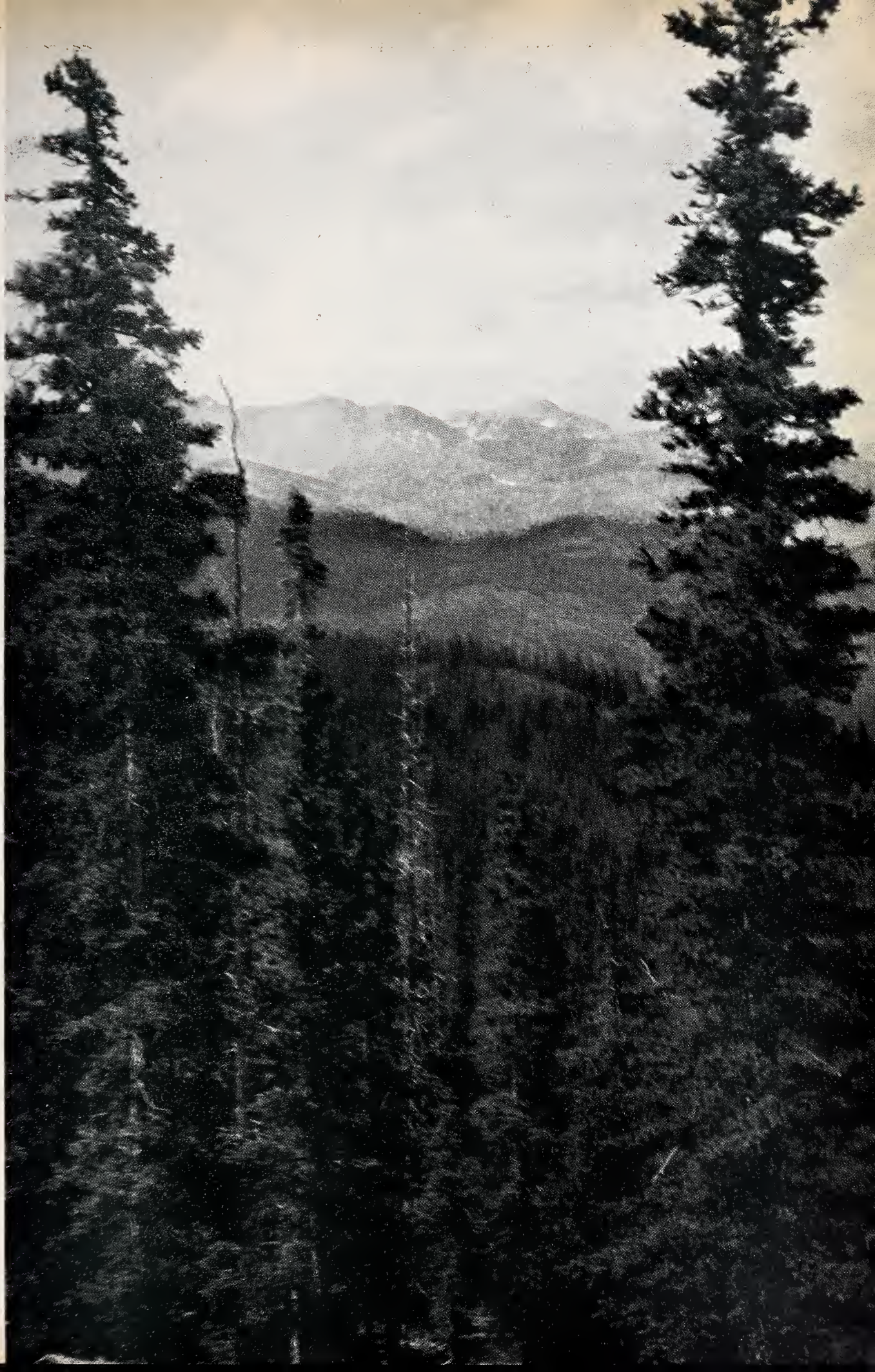
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Climb upward on my knees,
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Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
O. Box 1617 Denver, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE
W. S. HOTTEL, *Editor-in-Chief*
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EDITORIAL COMMENTS



PROMOTION DEPARTMENT

We are glad to announce the creation of another department of the Denver Bible Institute. This new department is to be known as the Promotion Department. Rev. Ernest Lott, one of our active co-workers, has been officially appointed to be the head of this new department. Mr. Lott already has several responsibilities resting upon him, and is performing a number of important duties in connection with the Institute. Just as soon as possible, and as rapidly as things can be worked out, he is to be freed from a few of these, so as to be able to devote a good deal of his time to this new task.

Our readers have previously been informed of our purpose to make of the Denver Bible Institute, under the guidance and by the blessing of God, an institution second to none, of its kind, in the country. The Lord is blessedly leading and a great deal of progress has already been made toward this end. Now, through this new department, we hope to put forth special effort to make known the work and to promote its interests and growth. We hope to see the day, and that not very far hence, when we shall have in the field several Bible teachers and evangelists whom we can whole-heartedly recommend to churches and missions throughout the country, as our representatives. The time is short, we have a great task to perform, and we want to accomplish it with the utmost earnestness and diligence. It is our desire to help where, and all, we can.

We earnestly solicit the prayers of God's people everywhere. You can do much for the school by praying for us.

v

BACCALAUREATE AND COMMENCEMENT

The baccalaureate service for the graduating class of 1943 of the Denver Bible Institute will be held in the Beth Eden Baptist Church of Denver on Sunday evening, May 23. The address will be given by Rev. Sam Bradford, pastor of the church and Dean of the Institute.

The commencement exercises will be held in the Central Presbyterian Church of Denver on Friday evening, May 28, at 7:45 P. M. Rev. Theodore Epp, Director of the "Back to the Bible Broadcast" of Lincoln, Nebraska, will give the address.

A cordial invitation is extended to all friends living in Denver and its vicinity to attend these services.

v

RESIGNATION

Rev. C. Reuben Lindquist has resigned his membership from the Board of Directors of the Denver Bible Institute, and also all his connections with *Grace and Truth.* This resignation was presented to the Board at the regular meeting, Friday evening, April 9, and also accepted. Mr. Lindquist is moving to St. Louis, Missouri, where he will be engaged in other Christian service. May the Lord bless and use him in his new field of labor.

v

ALUMNI BANQUET

The annual banquet of the Alumni Association of the Denver Bible Institute will occur at 6:30 P. M. on the evening of May 27 at Chapman Hall, located on the Denver Bible Institute Campus, West Colfax Avenue and Daniel's Road. Rev. W. S. Hottel, president of the Denver Bible Institute, will be the speaker. There are encouraging signs that many Alumni and former students will be in attendance. Reservations should be made in advance with Mrs. LeRoy Sargant, Banquet Chairman, Box 1617, Denver, Colorado. The charge will be $1.00 per plate.

v

ALUMNI GET-TOGETHER

Friends and Alumni of the Denver Bible Institute in the Chicago area are planning a time of fellowship on Saturday, May 1. Rev. W. S. Hottel, president of the Institute, will b the special speaker.

Following this, the next day, Ma 2, Mr. Hottel will conduct an all-d Bible conference in Rev. Elm Seger's church in Glen Ellyn, ne Wheaton. Mr. Seger, a graduate wi the class of '33, is pastor of the Gl Ellyn Bible Church.

v

A SPECIAL ANNOUNCEMEN

It is with great pleasure we a nounce a new addition to our edit ial staff, beginning with the Ju number of *Grace and Truth,* in t person of Rev. Harold Wilson, pa tor of the Baptist Church at Tem Arizona. Mr. Wilson was a memb of the Faculty of the Denver Bib Institute and of the editorial st of the magazine some years ago. H is a capable Bible instructor, givi sound, sane, and profitable interp tations of Scripture. His helpful e positions in *Grace and Truth* in f mer years brought light, help, a blessing to many hearts and liv and we know they will do so aga

Mr. Wilson will take over the d partment entitled, *Answering Y* recently relinquished by Rev. Reuben Lindquist. We are delight under the circumstances, to annou to our readers that this departm will be ably conducted by our g brother. We also feel certain the o time friends of the Institute and the magazine are happy because this announcement.

If in your study of Scripture y come across something that is clear to you, put it in the form a question and mail it to Rev. Har Wilson, Tempe, Arizona and in time the answer will appear in *Gr and Truth,* in the department, *swering You.*

EDITORIAL MESSAGES

Divine Acceptance

To the praise of the glory of His grace wherein He hath made us accepted in the Beloved (Eph. 1:6).

THROUGH SIN man has become separated and estranged from a holy God, and rests under His disfavor and displeasure. No sooner had Adam disobeyed and sinned than he no longer enjoyed fellowship with God, the Creator. Sin brought estrangement, discord, and fear. The Genesis record states clearly, "And he did eat. And the eyes of them both were opened, and they *knew that they were naked.* . . . And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife *hid themselves* from the presence of the Lord God amongst the trees of the garden" (Gen. 3:6-8). Adam's disobedience brought to him the knowledge of sin and God's disfavor and, it also brought discord and fear.

A short time later the Lord God gave Adam a revelation as to how sinful man might approach a holy God and be accepted of Him. He did this in the way He provided coats with which to clothe His sinful naked creatures. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). Where did the Lord God get skins out of which to make coats? The answer is quite easy, He slew innocent creatures, taking their skins. These innocent creatures shed their blood and gave up their lives for Adam and Eve in order that they might be suitably clothed to stand in the presence of a holy God. When the Lord God provided these coats of skins He gave a revelation to His sinful creatures of how sinful man may approach a holy God and be accepted of Him. It is on the basis of shed blood, the innocent dying in the place of the guilty.

In carefully studying the Scriptures we discover some very precious truths about Divine acceptance, many of which are to be found in the Old Testament, first of all.

Concerning Abel we read that "The Lord had respect" (regard) "to Abel and his offering" (Gen. 4:4). Abel found acceptance with God, and from Hebrews 11:4 we learn that it was because of the offering he brought. Abel brought a sacrifice of blood and the Lord had respect to him and his offering. The way in which God revealed His regard for Abel and his offering doubtless was by *visible fire* falling upon the sacrifice and consuming it. Abel had been taught by his parents that as sinners they must come before God with a bloody sacrifice, and so *by faith* Abel sacrificed a lamb of the flock, and was accepted of God. The blood of that lamb, and that alone, was the basis for Abel's acceptance.

After the judgment of the flood, we read that Noah "builded an altar unto the Lord; and took of every clean fowl, and offered burnt-offerings on the altar." The record goes on to say, "And the Lord smelled a sweet savour" (Gen. 8:20-21). By the "sweet savour" we understand a savour of complacency and satisfaction. The Lord was satisfied with the offerings and accepted them, and of course, with them, Noah also.

In Old Testament times the Lord frequently testified His acceptance of sacrifice *visibly* by fire as doubtless He did in Abel's offering (Gen. 4:4), in Aaron's first offering after the erection of the Tabernacle (Lev. 9:24), in Gideon's offering (Judges 6:21), in Manoah's (Judges 13:19-20), in David's (I Chron. 21:26), in Solomon's (II Chron. 7:1), and in Elijah's (I Kings 18:38).

The sacrifices are in many cases spoken of as "a sweet savour unto the Lord." This is especially the case with the Levitical offerings (Lev. 1:9, 13, 17; 2:2, 9, 12, etc.).

Frankincense mixed with the offering was probably designed as a symbol of acceptance (Lev. 2:16). The fragrance of its perfume made still more fragrant the offering unto the Lord. With what delight He must have accepted such an offering! But all this is simply typical of the fuller and richer acceptance men are privileged to have in the present dispensation of grace.

The believer in the Lord Jesus Christ is "accepted in the Beloved" (Eph. 1:6). The word "accepted" is akin to "grace." It means to make gracious or acceptable. The word "beloved" is from *agapao,* which signifies to love dearly. Christ is the Son of God's love, the Son Whom He loves dearly. And the sinner who believes in Jesus Christ, the Son of God's love, is of God accepted in the Beloved Son. This acceptance is full and perfect.

This is a rich and blessed privilege! To be accepted in the Beloved is to be regarded of God in the same measure of complacency and satisfaction as is the Son of His love. Christ stands for us and we stand before God in Christ's own merit and character. This is the glory of Christianity.

Plutarch says, when Themistocles in the hour of his exile wished to be reconciled to Admetus, king of the Modossians whom he had offended, he took the king's son in his arms and bowed before the gods. The plea was successful. But it was the only one that was. So must the sinner come if he would approach the Majesty on High. He must take hold of the King's Son. He who does so will be "accepted in the Beloved."

—★—

Blood of Christ

The doctrine of the substitutionary death of Christ and His shed blood is the great central doctrine of Christianity. Christ crucified is the foundation of the entire superstructure of Divine revelation, given to man in the Holy Scriptures. The man who does not find this in the Bible reads it to no real spiritual profit. Take away the doctrine of the substitutionary death of Christ and the efficacy of His shed blood and you obliterate Christianity. Among all the religious systems in the world, Christianity is unique in this—it provides a Saviour from sin. And the redemption Christ wrought by His shed blood, is its distinguishing mark.

CHRISTIANITY, IT WILL BE OBSERVED, IS NOT A MERE IMITATION OF CHRIST

If this were so, the imitation of any other good man—the Apostle Paul or John—might become some sort of a Christianity. Christianity is not the result or consequence of the holy and sinless life of Christ, beautiful, admirable, and blessed as it was, but of the vicarious and sacrificial death He died. No one becomes a Christian by following Christ, or by imitating Him, but by receiving Him as the crucified and risen Saviour, the Sin-Bearer, Who by His death and shed blood has effectually settled the question of human sin

Continued next page

with a holy God. It is not the Christ of Galilee, but the Christ of Calvary and of resurrection life and power that saves. We are not, in saying this, underestimating the beauty and value of the earthly life of Christ, but are giving due credit, value and emphasis to His death and shed blood. His miraculous incarnation and His holy and sinless life were indeed an important part of the Divine scheme of redemption; they were the scaffolding for the cross and the work He accomplished there. But His death on the cross and the shedding of His blood were of supreme value and importance in the entire scheme of redemption. The redemption Christ wrought by His blood is the sun in the heaven of Christianity, the keystone to its arch, its foundation, and its very life and power. The Christ lifted up upon the cross of Calvary and His shed blood are the hope of sinful men, for it was in that cross God dealt righteously with the sin of the race.

THE BLESSINGS PROCURED BY THE BLOOD OF CHRIST

By His death and shed blood the Lord Jesus Christ has procured numerous and glorious spiritual blessings for us.

1. *If we have redemption, it is through the blood of Christ* (Acts 20:28; Col. 1:14; I Peter 1:18-19; Rev. 5:9).

2. *If we have forgiveness and remission of sins, it is through the* blood (Matt. 26:28; Eph. 1:7; Heb. 9:22).

3. *If we have justification, it is through the blood* (Rom. 5:9).

4. *If we have sanctification, it is through the blood* (Heb. 13:12; 10:14).

5. *If we have cleansing from sin, it is through the blood* (I John 1:7).

6. *If we have peace with God, it is through the blood* (Col. 1:20).

7. *If we have nearness unto God, it is through the blood* (Eph. 2:13; Heb. 10:19).

8. *If we have an eternal inheritance, it is through the blood* (Rev. 12:11).

9. *If we shall have victory in the last great conflict with Satan, it will be through the blood* (Heb. 9:14-15).

The blood of Christ shed upon the cross is the basis of every spiritual relationship and the ground of every spiritual blessing in Christ Jesus. Apart from Christ, the cross and the blood, man is outside the pale of blessing and under the wrath of God, and hence, doomed to eternal ruin and damnation.

The blood of the Lord Jesus Christ speaks of justice having been vindicated and the sentence of death having been executed. It is the most precious thing in Heaven and or earth. *Hallelujah for the blood!*

A thousand fountains spring
Up from the throne of God;
But none to me such blessings bring
As Jesus' precious blood.
That blood my ransom paid,
While I in bondage stood;
On Jesus all my sins were laid,
He saved me with His blood.

Remember, beloved, he who re jects the blood of Christ as the means of redemption robs himself of every well-founded hope of salvation. H W. Beecher has well said:

"What would you think if there were to be an insurrection in a hos pital, and sick man should con spire with sick man, and a certain day they should rise up and rejec the doctors and nurses? There they would be—sickness and disease with in and all the help without! Yet wha is a hospital compared to this fever ridden world, which goes swinging in pain and anguish through the cen turies, where men say, 'We have go rid of the Atonement, and we are rid of the Bible'? Yes, and you have rid yourself of salvation."

—W. S. H.

EVANGELIZING OUR FIGHTING FORCES

There are many agencies at work in the various service camps. Since we cannot tell you about all of them we want to take space here to talk about the Pocket Testament League. Mr. Alfred Kunz, Executive Secretary for the League, was at the Denver Bible Institute a few days ago and from his lips we learned how their meetings are conducted.

"We arrived at the Camp and were given a cordial reception. Quarters were provided for us in the Officers' Barracks. Announcements of the meetings sponsored by the Pocket Testament League were posted everywhere and personal invitations were given in the mess halls to the men gathered there.

"Our first meeting! 'Lights out!' A beautiful, colored picture of the American flag and the open Bible on a pulpit is flashed upon the screen. A profound silence sweeps over the crowd as they gaze upon these emblems of our liberty. Then follows an illustrated lecture on 'America's Spiritual Foundation.' Briefly the speaker relates how we got our Bible and what the martyrs suffered for their faith. Then he pictures the coming of the Pilgrims and the birth of a new nation, founded upon the principles of the Word of God. Rapidly the action proceeds, showing against a dramatic pictorial background, quotations from great soldiers and statesmen as to the value of the Bible as the foundation of both national and individual life. The fact of human sin and guilt is plainly presented and then the story of God's gracious provision through the cross of Calvary. Earnestly the men are exhorted to receive the Lord Jesus Christ and many respond to the invitation. At the close of the meeting copies of the beautiful, illustrated Army New Testament are distributed and many go out with the Written Word of God in their hands and the Living Word of God in their hearts.

"One night we had a meeting in a 'rec. hall.' The place was jammed with about four hundred men present, many of them standing around the back of the hall. They came in noisily but as the meeting proceeded we got things in hand until at the close there was a holy hush and when the invitation was given about fifty responded. We dealt with a number of them personally and afterward heard some very interesting experiences. One was that of a young man who had been cursing the churches and preachers and had never been inside of any church so far as he knew. Though only a lad he had been in two commando raids as a machine-gunner. As he and his companion were returning to the coast of Irelan in an invasion barge, suddenly ther was a terrific explosion and his boa was completely demolished. His skul was fractured and they had to tak twenty-one stitches in his head. H was unconscious for nine days durin which time the SS——arrived in por and he was taken aboard and brough back to the U. S. A., supposedly t die. But twenty-two hours after hi arrival in this country he regaine consciousness and gradually recover ed. He had just arrived at Cam Butner that very day! He was glo riously saved that night and staye long after the close of the meetin to ask questions. He told us that h had a sweetheart in New Jersey wh had been praying for his conversion I can see him now clutching the littl Testament in his hand—the Livin Word was in his heart."

We rejoice to learn more intimate ly of Spirit-directed efforts to reac the lost. May God increase thei number, strengthen their arms an provide the financial needs.

—E. E. L.

Doctrine of Reconciliation

By W. S. Hottel

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled (Col. 1:21).

TO BEGIN WITH, let it be understood and remembered, that the Christian doctrine of reconciliation is not taught in the Old Testament, even though the word itself occurs there.

The word "reconcile" occurs three times in the Old Testament, namely, in Lev. 6:30; Ezek. 45:20; I Sam. 29:4.

In the first two passages, the word is from the Hebrew *kaphar,* "to cover," invariably used in the Hebrew where the English rendering is "atonement." In I Sam. 29:4, the word is from the Hebrew *ratsah,* which signifies "to make self-pleasing."

The word "reconciliation" occurs five times in the Old Testament. The references are: Lev. 8:15; Ezek. 45:15, 17; Dan. 9:24; II Chron. 29:24.

In the first four passages the word is the Hebrew *kaphar,* "to cover," always elsewhere rendered "atonement" in the English Bible. In II Chron. 29:24, the word is from the Hebrew *chata,* "to offer or receive a sin offering."

The word "reconciling" occurs but once in the Old Testament. It is found in Lev. 16:20. This word is from the Hebrew *kaphar,* "to cover," always translated "atonement" elsewhere in the English Bible.

It is perfectly clear and obvious from the careful study of these words that the original text that the Old Testament does not teach the Christian doctrine of reconciliation. The foundation of this teaching is doubtless found there in the revelation about animal sacrifices and bloodshedding, which is the foundation of all teaching concerning redemption; but the Christian teaching about reconciliation is not found in the Old Testament. The meaning of the Christian doctrine of reconciliation is vastly different from that of the Old Testament doctrine of atonement.

Atonement, we note, has to do directly with sin, while reconciliation has to do more particularly with the sinner's personal attitude toward God, as we shall see from the study of the word itself.

And now for the study concerning the doctrine of reconciliation as revealed in the New Testament.

In the New Testament the word "reconciled" is once rendered from the Greek *dialatt,* which signifies "to be changed throughout" (Matt. 5:24).

The words "reconcile" and "reconciled" in the New Testament are translated from the Greek *apokatallasso,* (Eph. 2:16; Col. 1:20-21). This word, according to Greek authorities, is the intensive form of *katallasso,* with the prefix *apo,* and implies reinstatement. Here it refers to the bringing together of two persons that are estranged.

In the New Testament the word "reconciled" is also rendered from the Greek *katallasso,* "to change thoroughly from" (Rom. 5:10; I Cor. 7:11; II Cor. 5:20).

In the New Testament the words "reconciling" and "reconciliation" are likewise rendered from the Greek *katallage,* "a thorough change" (Rom. 11:15; II Cor. 5:18-19).

In the New Testament the word "reconciliation" is also once rendered from the Greek *hilaskomai,* "to appease, propitiate" (Heb. 2:17).

The meaning of reconciliation, as these various passages show, conveys the general idea of a change, especially in attitude.

I. THE MEANING OF RECONCILIATION

We need to remember that the word, as the New Testament passages show, has but one general meaning, that is, to cause or effect a thorough change.

1. *The background of reconciliation is the fact of man's enmity against God and his estrangement from God* (Rom. 5:10; 8:7; Col. 1:21).

Man's sinful nature makes him an enemy of God, and his sins in practice estrange him from God. Compare Gen. 3; Isa. 59:2.

This hateful and estranged condition of man in respect to God creates the need for reconciliation.

2. *The work of reconciliation effects a thorough change, overcoming the enmity in the sinner and removing the estrangement between him and God.*

Through reconciliation the sinner is reunited or reconnected to God. Compare Matt. 5:24; Rom. 5:10; 11:15 (note Israel cast away, the world reconnected); I Cor. 7:10-11; II Cor. 5:18-20; Eph. 2:16; Col. 1:20-21.

Observe the change is in man and not in God. It never is said that God is reconciled, but man, for it is man who has gone astray, and is estranged and at enmity with God by nature.

II. THE MEANS OF RECONCILIATION

By what means is this great and radical change wrought in the sinner?

1. *The death and blood of Christ are the essential means of reconciliation* (Rom. 5:10; Col. 1:20-21).

Both death and blood speak of life poured out or laid down.

The death and blood of Christ in their Godward aspect met the demand of the law and the claim of Divine holiness, so that by means of them Christ has made peace with God in behalf of the sinner (Rom. 4:25; 5:1).

The sacrificial death and blood of Christ are the Godward means of reconciliation.

The substitutionary death of Christ for the sinner was the display or demonstration of God's wondrous love for the guilty and ruined sinner (Rom. 5:6-8).

This glorious display of Divine love for the sinner is the means of attracting and winning him to turn from his enmity of God (Rom. 2:4).

2. *The death of Christ for the sinner works in the sinner, when he believes, a thorough change* (I John 4:9-10, 16, 19; II Cor. 5:14).

It will be noted that reconciliation expresses the manward effect of the death of Christ, as propitiation expresses the law-ward effect of His death.

The truth about reconciliation in respect to the sinner is that the sinner who believes on Christ is as a consequence reconnected with God, stands in grace, and has access unto God as Father (Rom. 5:2; Eph. 2:13-18).

The truth about reconciliation in respect to the sinner is this also, that the death of Christ upon the believing sinner has the effect, through the action of Divine power, of working in him a "thorough change" toward God from enmity and aversion to trust and love. The believing sinner comes to trust and love God, and hence to serve and obey Him, and to walk in His ways and to seek to honor and glorify God. In reconcili-

Continued next page

ation the enemy becomes an ardent and devoted friend.

III. THE MINISTRY OF RECONCILIATION

So far as God is concerned the work of reconciliation has been accomplished once for all, but the message of reconciliation must be carried and delivered, and sinners must be appealed to in behalf of God for an acceptance.

It is in this ministry God's servants and people have a share.

1. *God has committed to His people the ministry of reconciliation* (II Cor. 5:18-19).

The message of reconciliation is the message of a perfectly completed basis for reconciliation (Col. 1:20).

God Himself has made peace by the blood of Christ's cross, and has thereby laid the basis for reconciliation; this is a complete and perfect work, the fruit of God's infinite love and grace. This apostle teaches that Christ's death has changed the judicial status of the sinner before God (II Cor. 5:19).

The message of reconciliation is not a message imposing human conditions to make peace with God, but the good news that peace with God has been made and may now be accepted, by simple faith, by the sinner. Peace has been made with God by Christ through the blood of His cross, and the message of reconciliation is the good news of this blessed finished transaction. The sinner is not asked to *make* peace with God but to *receive* from God the peace He freely offers as a gift of grace and love.

2. *God's people are ambassadors in behalf of Christ, praying sinners to be reconciled to God* (II Cor 5:20-21).

An ambassador is the highest representative of one nation in the government of another, charged with the responsibility of promoting good will and peace. The Christian is Christ's ambassador to a world at enmity with Him.

When the sinner accepts the Gospel and believes on Christ, he is thoroughly changed from enmity and aversion to God, to loving God. In reconciliation the believing sinner is reconnected with God and is transformed into an ardent friend of God. This is the manward aspect of the great transaction called reconciliation. Godward, the believing sinner now reconciled to God has peace with God and stands in the gracious favor of God.

The Incarnation, Redemption, and Reconciliation

By Elmer E. Bloom

"God was in Christ, reconciling the world unto Himself" (II Cor. 5:19).

THIS is one of the greatest and most astounding verses of Scripture, expressing briefly and bountifully the infinite grace and goodness of our loving God and Father. No one could ever adequately explain this awe-inspiring and astonishing truth, but let us briefly view the scope of meaning, the depth of love, and height of glory revealed in this wonderful passage.

RELATIONSHIP THROUGH INCARNATION
John 1:14; Heb. 2:11

First, we see the marvel of God-incarnate, "in Christ!" O, the condescending willingness of Deity to take upon Himself the form of His own creation, humbling Himself to the likeness of man in order to become man's kin: and thus we see the dual nature of God and man "in the flesh." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

How glorious to know the Christ and thus have realized
That God stooped low to Bethlehem and there was localized;
The Word made flesh to dwell 'mongst men, great God personified;
Revealing Grace and Truth and Love—The Father glorified.
O do you know the Son of God—the Babe, sweet, lowly, mild—
Was God the Son? Your God and mine, our Saviour, this Christ-child!
Inhabiting Eternity He came to dwell in Time,
Laid down His life a Ransom-Price to save your soul and mine.

REDEMPTION THROUGH INFINITE PRICE
I Peter 1:18-19; Eph. 1:7-9; John 3:16

"Knowing that it was not with perishable wealth, silver or gold, that you were ransomed" (redeemed) "from the futile habits of life inherited from your forefathers, but with the precious blood of Christ—as of an unblemished and spotless lamb." "It is in Him, and through the shedding of His blood, that we have our deliverance" (redemption) "the forgiveness of our offences—so abundant was God's grace, the grace which He, the possessor of all wisdom and understanding, lavished upon us, when He made known to us the secret of His will" (I Pet. 1:18-19; Eph. 1:7-9). (Weymouth)

Here we note that the Lord Jesus Christ was the Ransom paid for our salvation from the penalty of sin and domination of Satan! Through His vicarious sacrifice we were redeemed out of the hand of the soul-snatcher Satan, our arch-enemy! And the power of Christ's precious blood is not only prevailingly efficacious unto our salvation, but also to a further work of continued cleansing from sin.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." O, the all-inclusiveness of John 3:16! "The world!" "Whosoever!" "Everlasting life!" Jesus Christ's work of redemption on the Cross of Calvary was for all!

Christ's blood spells death—Vicarious Atonement He has made;
He suffered, bled, and died for us, Sin's penalty He paid.
By His redeeming sacrifice We're reconciled to God,
For He has paid the Purchase-Price The shedding of His blood.
For sin's remission we can sing In worship, Jubilee;
Our Ransomer is Christ our King Whose blood gives Victory.
Emancipation, Peace, and Rest, Rich blessings from on high;

Continued next page

His blood gives us a bold access,
To God we can draw nigh.
Without its flow there's no escape
The penalty for sin;
Propitiation He does make,
In Heav'n has entered in.
O how we should be thankful,
Appreciate His Blood;
He gave His life at Calvary
To buy us back to God.

RECONCILIATION THROUGH IMPERATIVE SACRIFICE

Hebrews 9:26; 10:7

"Reconciled unto Himself!" This prodigal, sinful world has been reconciled to God! Please remember and never forget—God was not reconciled to the world, or to any individual, for God was never in need of reconciliation. This false interpretation is sometimes given in certain denominational articles. But a lost world, composed of individual men, lost in sin, needed reconciliation. This was accomplished by the "great salvation" which Jesus Christ effected at Calvary. However, man, as a responsible, accountable being, must, of his own free will, accept this reconciliation, with all the blessing involved, by reception of the Reconciler, Christ Jesus, as personal Saviour.

He alone was worthy to become our Saviour, for He alone was sinless and thereby qualified as an undefiled sacrifice for sin before a holy God. In voluntary self-offering He was accepted by the Father, Who gave Him to the world as a substitutionary sin-offering, that the world's inhabitants might be free from this eternal debt. O, what transcendant grace was manifested at Calvary!

Calvary is a present fact
In the drama of duration,
Our Saviour's mighty, only act
To save each generation.
As we by faith contemplate,
God did His wrath exhaust
When He judged Jesus for our state,
O how He loved the lost.
Turn then your eyes to Calvary
And see Him there for you;
That you may live eternally,
He bore what was your due.
He for your sins was sacrificed,
He for you death did taste;
Your Saviour, Lord, is Jesus Christ,
O to His cross make haste.

REVIVAL THROUGH INDEBTEDNESS

II Corinthians 5:14-21

The ministry of reconciliation has been committed unto those who have received this reconciliation. The solemn and sacred obligation of giving out the good news that others may become reconciled unto our God, devolves upon those who have become the beneficiaries of this great heritage.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that He died for all, that they which live should not henceforth live unto themselves, but unto Him Who died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He" (God) "hath made Him" (Christ) "to be sin for us," (He) "Who knew no sin; that we might be made the righteousness of God in Him."

I must not keep this good news shut
up within my heart,
I must proclaim the story, be glad
to do my part
To tell the world the message of
Christ, Who can redeem;
He is the sinner's Saviour, He is
salvation's theme.

And in the selfsame measure in which
I have received
This great and glorious treasure,
this Gospel I believed,
I must in obligation, as debtor give
it out
To all in every nation, the good
news gladly shout.

And grateful for the favor to one
when lost in sin,
God gave to me the Saviour, Who
gladly took me in;
May I now do my duty God's mes-
sage gladly give,
That sinners be awakened, receive
the Christ and live.

(NOTE: Poems in this article also by the author.)

Will All be Reconciled to God?

or

An Expose of An Unscriptural Interpretation of Reconciliation

By A. H. Yetter

WE LIVE in a day of change. Home circles are being changed. Locations are being changed. Occupations are being changed. Outlooks upon life are being changed. Views of the Bible are being changed, some for the better, but more for the worse. Accepted interpretations of vital Bible themes are being questioned and denied. One of these themes is that of "reconciliation."

The unscriptural interpretation we have in mind is that presented by the "Concordant Publishing Concern" of Los Angeles, California. We shall first state their view, under three headings, following a general statement, and then present the Scriptures which demonstrate these statements to be unscriptural.

We note first:

I. AN UNSCRIPTURAL VIEW OF RECONCILIATION PRESENTED

In order to be fair in our presentation, we shall use quotations from the publications of this group. Their interpretation is summarized in their magazine, *Unsearchable Riches,* of January, 1930, on page thirty-seven:

"All was created by the Son of God's love, and all will be reconciled by the blood of His cross (Col. 1:13-20). This gives us the origin and destiny of all. The chastening judgments which occur during the eonian times deal with the process. They are limited in duration and accord with the sin which they correct and

Continued next page

the consummation God has in view. The judgment of individuals varies according to the deserts of the delinquents (Rom. 2:6-10; Un. 20:13); hence, it cannot be infinite. It must be inflicted in life, not in death, or there would be no resurrection of judgment. The death state is not endless. Death will be abolished, after it has served its purpose, by the vivification of all (I Cor. 15:22-28; II Tim. 1:10). Redemption and eonian life are only for those who believe during the eons. At the great jubilee, the consummation at the close of the eons, those who have not been redeemed will be delivered and come into their own through the blood of Christ's cross. Thus God will become All in all."

Let us notice these statements in detail:

(1) "All was created by the Son of God's love, and all will be reconciled by the blood of His cross (Col. 1:13-20). This gives us the origin and destiny of all."

Now the exact meaning of this statement is given on page fifteen of the same issue of the magazine, so we quote it:

"We believe God, when He says that through the blood of the cross of His Son, He will reconcile the all to Himself (Col. 1:15-20). We invite attention to the context of this passage. We believe that the all created through God's Son is the same all which He will reconcile. We cannot help believing God on this point and urge all to consider what God has said. He will reconcile the universe. Do not try to reason about it. Let the context do that for you. We ask you to read God's Word yourself. We refrain from forcing our interpretation upon it."

Without a doubt, the writer teaches the reconciliation of the universe to God.

Next, we observe his statement, that,

(2) "The chastening judgments . . . are limited in duration."

The meaning of the author is clarified by his statements on page sixteen:

"We protest against the translation 'punishment.' *kolasis*, everywhere else in Greek, denotes corrective chastisement, and is used meaning pruning. . . . 'Everlasting' is itself wrong, so they change *kolasis* to correspond with the wrong translation 'everlasting,' making both wrong. . . . Those who do not succor the Jews are given age-long, or eonian chastening, not everlasting punishment."

From these statements it is clear that the writer, in harmony with his view that the universe will be reconciled to God, teaches that chastening judgments are of *limited duration;* he does not believe that there will be *everlasting punishment.*

Last, in the author's views, we note that he says that,

(3) "Death will be abolished, after it has served its purpose, by the vivification of all." On page thirty, the writer reveals his thought on this point: "How are all to be made alive, and when? The last enemy to be abolished is death (verse 26). That is the complete vindication of this Scripture as it stands. It must refer to the second death. The first death cannot be the last enemy. It is long after the resurrection of judgment. It is accomplished by putting death out of action. All saints will be vivified in the resurrection of life. All sinners will be raised in the resurrection of judgment, but sent back into death. All who have died in Adam will be made alive when death is abolished at the consummation, when Christ abdicates the throne and God is All in all" (I Cor. 15:22-28).

Now that we have briefly, but we believe fairly, presented the writer's interpretation of "reconciliation," we are ready to consider our second point.

II. THE UNSCRIPTURALNESS OF THE AUTHOR'S INTERPRETATION OF RECONCILIATION DEMONSTRATED

The Scriptures teach that "reconciliation" is *universal* in its *provision,* that is, it includes all *men;* but in its *possession,* it is *faith-limited.* A careful reading of II Corinthians 5:18-20 supports this statement. The *provision* is given in verses 18 and 19: "And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the WORLD unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This *world-wide provision* is confirmed by Romans 5:10. However, in order to *be reconciled,* we need to *believe in the Lord Jesus Christ* as our own Saviour, that is, if we are to *possess* reconciliation. This is evidently the thought implied in II Cor. 5:20, where in view of God's gracious provision of reconciliation in Christ, Paul declares, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The necessity of faith in Christ in order to enjoy reconciliation is also indicated in the first chapter of Colossians. In verse 20, we have *the provision*: "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Then in verses 21 and 22 we have the possession, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprovable in His sight." That this possession is the result of faith in Christ is indicated by the Apostle Paul's introductory words in which he tells these Colossians that he has heard of their "faith in Christ Jesus" (Col. 1:4). *This* is the *secret* of their *possession* of "reconciliation."

Moreover, this reconciliation must be effected *during this life,* for the Second Corinthian passage, which we quoted, is followed by this significant admonition: "We then as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, *now is the accepted time; behold, now is the day of salvation.*)

The Scriptures also definitely teach that those who "Obey not the Gospel of our Lord Jesus Christ . . . shall be punished (*diken tisousin*) with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe" (II Thess. 1:8-10). The context reveals that this shall take place at Christ's revelation, or unveiling, at the beginning of His millennial reign. The just punishment then instituted shall go on forever.

This brings us to a consideration of the word translated, "everlasting." In this passage, it is the Greek word *aionion.* Sometimes this word is used to mean *limited duration,* as in Ephesians 2:7, where we read that God has saved us so "that in the *age* (*aiosi*) to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." However, it sometimes has the meaning of *unlimited duration* as in Luke 1:33 where we find the record of the angel Gabriel's prophecy that Christ "shall reign over the house of Jacob *for ever* ('for the aions'); and of *His Kingdom* there shall be *no end.*" Here the familiar parallelism of Scripture is used in a very illuminating way. A statement is made, and then it is restated, from a slightly different angle. The repetition sheds light on the first statement. In this case, the first statement is "He shall reign over the house of Jacob for ever." All doubt as to the *duration* of His reign is banished by the second statement: "Of His *kingdom* there shall be *no end.*" His kingdom will be *forever.* Hence, "for the aions" is here used by the Spirit of

Continued next page

God to mean *unlimited duration*, and is correctly translated *"forever."*

But someone will object, does not I Corinthians 15:24 talk about an end to Christ's kingdom? It has been so construed, but in so doing the plain Scripture in Luke 1:33 is ignored. We believe that the millennium will come to an end, but the kingdom will go on, under the joint rulership of the Father and the Son as we read in Revelation 22:3: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." (Cf. Isa. 9:6-7.)

Continuing our consideration of the word, *aionios*, we call attention to a Hebrew expression which is accepted by most scholars as the equivalent of the Greek *aionios;* it is *olam.* In one of its occurrences, at least, it unquestionably signifies *unlimited duration.* We refer to Psalm 90:2, which reads, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from *everlasting* to *everlasting,* Thou art God." Notice please, that this expression translated, "from everlasting to everlasting," from *olam* to *olam,* is used to reach back to the dateless, timeless past—"before the mountains were brought forth, or ever Thou hast formed the earth and the world"—then it sweeps through all time, and out into the dateless, timeless future, and this expression is *used of God, used* in such a way as *to declare His eternality,* and at the same time it demonstrates that *his word or expression,* (*olam*) sometimes is used to mean *unlimited duration.*

Now let us face the logical conclusions of our investagation. If the words *aionios* or *olam* are ever used to express *unlimited duration,* and they are, it is possible that they are so used in regard to the punishment of the unbelieving. That this is not only possible, but is positively the case, is indicated by John's declaration that "he that believeth not the Son shall not see life; but *the wrath of God abideth on him"* (John 3:36b).

There remains for our consideration the Scripture's teaching on death and its abolishment.

Death, physical death, is defined as "the body without the spirit" (Jas. 2:26), or separation of body and spirit. At death, consciousness continues, in spite of this separation (see Luke 16:19-31; Rev. 6:9-11; II Cor. 5:1-8; Phil. 1:20-23). When Jesus Christ returns for His blood-bought Church, He shall change the living saints and raise the dead saints; and th shall put on incorruptibility and mortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:51-57). Then about seven years later, there shall be the resurrection, at the beginning of the Kingdom, as recorded in Revelation 20:4-6. This is termed the "first resurrection" in contrast to that which shall take place at the end of the millennium (Rev. 20:11-15). Here we read of the "second death." By a wresting of the Scripture, the author we have quoted makes the "lake of fire" *a place of torment* for the beast, false prophet, Satan, and the Israelitish beast-worshippers, but merely *a return to death* for the unbelieving. This is, to say the least, inconsistent. However, God has clearly defined the second death, for in Revelation 20:14 (R.V.) we read, "And death and Hades were cast into the lake of fire. *This is the second death, even the lake of fire."* That this is the awful fate of the unbelieving is clear from the statement in verse 15 of Revelation 20, "And if any was not found written in the book of life, he was cast into the lake of fire" (R.V.) (Cf. Rev. 21:8). This is the final state of the unbelieving.

However, some will object, Christ is going to destroy death, according to I Corinthians 15:26. This undoubtedly refers to *physical death.* (See context.) Our Lord will restroy death by raising the just in the first resurrection, and the unjust in the second resurrection. But then will come the second death for the unbelieving, when they shall be cast, body and soul, into the lake of fire (Rev. 20:14-15; Matt. 10:28). This shall differ radically from the first death as we have noted, and there is not the slightest ray of hope for deliverance from this second death.

Let us now briefly summarize: Our author says, "He will reconcile the universe"; God says to sinners, "Be ye reconciled," and "Now is the accepted time"; to the saints, believers in Christ, He says, "You . . . now hath He reconciled." Our author says, "We protest against the translation, 'punishment' . . . 'everlasting' is itself wrong"; God says that those who "obey not the gospel of our Lord Jesus Christ . . . shall be punished with everlasting destruction from the presence of the Lord." Our author says, "The last enemy . . . is death . . . It must refer to the second death . . . All who have died in Adam will be made alive when death is abolished"; God says, "The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21:8). Whom shall we believe, God or man?

Knowing therefore, the terror of the Lord, the fearful future of the unbelieving, and constrained by the love of Christ, let us proclaim the gracious message of reconciliation in Christ's blood, let us as ambassadors of Christ earnestly plead with men to become reconciled to God. Let us urge them to accept Jesus Christ as Saviour so that they may have everlasting life, present victorious fellowship with the Lord, and sure deliverance from any part in the second death.

I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

I met Him, and knew Him, and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away;

Melted and vanished, and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

—*Selected*



Prophetic and Dispensational Studies

BY THE EDITOR

THE LORD'S COMING WITH HIS SAINTS

SCRIPTURE teaches clearly and abundantly that the Lord Jesus Christ will some day return to this earth. This teaching is given in the plainest possible language, so that no one can justly lay claim that he cannot understand it. Of course, not all the details in the order of events are so perfectly clear, but the teaching about the Lord's Return is perfectly clear.

Then likewise, the teaching about the Second Coming of Christ is abundant in Scripture. No other theme occupies so large a part of the text of the Scriptures; it is the outstanding theme of prophecy in both the Old and New Testaments. It is said that there are 318 references to our Lord's Return in the New Testament; one verse out of every twenty speaks of it. It is the one theme of prophecy to which all other prophecy largely contributes.

The plain teaching of Scripture is, that Jesus Christ will return to earth again, and that His Return will be Personal and on the clouds of Heaven (Zech. 14:4; Acts 1:9-11; Rev. 19:11-16; Matt. 25:31; Matt. 24:30; Rev. 1:7).

The teaching about the Second Coming of Christ should not be thought incredible, because it is God's Word that reveals and declares it. God's Word has upon it, the seal and stamp of Divine authority, in its self-filling character.

The teaching about the Second Coming of Christ should be readily accepted upon the testimony of Scripture, on the strength that Christ spent forty days on earth in His glorified, resurrection body and ascended in that body (Acts 1:3, 9; 7:56; 9:3-6 with I Cor. 15:8; Rev. 1:12-18).

Scripture clearly reveals the fact that the Second Coming of Christ holds different relations, especially to three classes of people now living in the earth—the Jews, the Gentiles, and the Church of God. This threefold division and classification of the human race is given by St. Paul (I Cor. 10:32).

The Jews are the descendants of Abraham through the line of Isaac and Jacob, and are the Divinely-chosen earthly people of God. This nation has been miraculously preserved down through the centuries to the present time and is yet to come into full blessing of God (Rom. 11:14-15).

The Gentiles are the vast multitude of people, exclusive of the Jews, who have populated this earth from the time of Adam until the present day. They are not considered from the time of Abraham until the Cross except as they came in contact with the Jews. During the present time they are included in the privilege of the Gospel in God's dispensation purpose (Rom. 1:16; Acts 15:14; Rom. 11:5).

The Church of God comprises that company of people who are saved and born again through faith in Christ, irrespective of national or social distinction (I Cor. 12:12-13). The Church is not an organization but a living organism, the Body of Christ. The Church began on the Day of Pentecost and will exist in its present form until the Rapture at the Lord's Coming for His own (Acts 2:47; I Cor. 12:13; 15:9; II Thess. 1:7 with John 14:16-17). The Church is an organism distinct from both the Jews and the Gentiles but nevertheless composed of both Jews and Gentiles (I Cor. 12:13; Eph. 2:11-22).

The Second Coming of Christ holds a vital relation to each of these three distinct classes of people, a relation which will produce, in its fulfilment, far-reaching and glorious effects. The effects Christ's Coming will bring will be realized, not only by these three classes of people, but also by the entire creation and the earth itself.

I. THE RELATION OF CHRIST'S SECOND COMING TO THE NATION OF ISRAEL

It should be remembered in this connection that the nation of Israel constitutes God's chosen earthly people, who are the possessors of great Divine Covenants (Rom. 9:4-5).

1. *The two outstanding Covenants possessed by Israel secure to them a land and a kingdom.* These two Covenants are the Abrahamic and the Davidic, and they secure for Israel a land, a nation, a throne, a king, and a kingdom (Gen. 12:1-4; 13:14-17; 15:1-7; 17:1-8; II Sam. 7:8-17).

The nation of the Jews, because of their disobedience are now scattered throughout all the nations of the earth, as Jehovah foretold they should be (Deut. 4:26-28; 28:63-68; Jer. 16:13). Israel's land, and Jerusalem their capital, went under Gentile overlordship in the days of Nebuchadnezzar, when Judah was carried away captive. It was then the times designated as "the times of the Gentiles" began (II Chron. 36:1-21; Dan. 2:37-44; Luke 21:24).

The nation of Israel will remain scattered until they are gathered into their own land by Jehovah, as Jehovah promised He would do, and which will take place under the reign of Messiah at His Return (Deut. 30:3-6; Isa. 11:11-12; 14:1-3; 60:1-22; Jer. 23:6-8; 32:37-38; 33:7-9; Ezek. 37:21-25; Micah 4:6-8).

2. *The Covenants of Jehovah with His earthly people were in full force when Christ came the first time.* The Covenants are inviolable and eternal and cannot be marred by human sin. They are the product of the eternal and immutable God (Mal. 3:6; Rom. 11:29; James 1:17).

These Covenants had been in force for hundreds of years before Christ came, and were still in force when He came, but not a semblance of their fulfilment was realized at that time, due to the fact that the nation willfully and deliberately rejected Christ, their Messiah and King (John 1:11; 19:14-22; Acts 2:22-23; 3:13-18).

Since these Covenants are of endless duration and are as secure as the faithfulness of God, Who has confirmed them with an oath, they will be fulfilled at Christ's Second Coming. Israel's rejection of Christ, wicked as it was, added to all their past sin, will not annul or abrogate these Covenants.

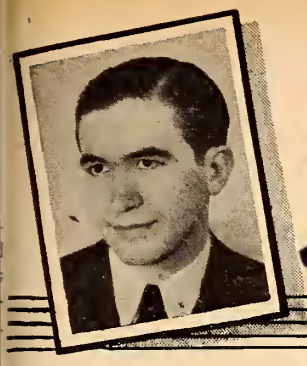
The nation of Israel will possess their land at the Coming of their King, and He will sit on David's throne. The nation also will be regenerated and cleansed from sin (Rom. 11:26-27; Ezek. 37; Luke 1:31-33; Acts 15:14-17).

The regathering, restoration, blessing, and future glory of Israel is the great burden of Old Testament prophecy, and according to Scripture, this will all take place at Christ's Second Coming.

II. THE RELATION OF CHRIST'S SECOND COMING TO THE CHURCH

The Church, as we have seen before, is the Body of Christ but she is also indicated to be the Bride of Christ. The very same New Testament Epistle presents both these facts of teaching (Eph. 1:22-23; 5:25-33).

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Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

The "tax muddle" still occupies the center of Congressional attention. There are two phases of the controversy. One concerns the "pay-as-you-go" proposals. The other relates to the pressing need to increase taxes to still higher levels.

The whole difficulty arises from the fact that a good many congressmen are "behind the times." They have not caught up with the rising spirit of the American people. They are thinking according to the "pre-Pearl Harbor" pattern.

Now in normal times, taxes are never easy to take. Tax-raisers are never popular. The surest way to get reelected in normal times is to oppose any increase in taxation.

But these are not normal times. The average American no longer resents and resists higher taxes. In effect, the American public is asking that the privilege of paying higher taxes be extended to our citizenry. The public knows that taxes are not yet high enough to bear the cost of war.

Congress just cannot seem to sense this change in public attitude. Proposals for new tax levies are still handled like the proverbial "hot potato." Congress is proceeding cautiously with much fear and hesitation—in confronting the rising necessity for increased tax levies.

The average American is willing to pay to the utmost of his ability. And he is desirous that his taxpaying ability shall be increased. That is why he favors the "pay-as-you-go" system. Under our present system, taxes on this year's income will not be levied and collected until next year. The average American is not expert at saving money; and, often as not, he finds he does not have the money laid away for last year's taxes when next year rolls around!

The average taxpayer would be benefited, and his government would be benefited, by being put on a pay-as-you-go basis. The only objection to pay-as-you-go taxation is that it would benefit the rich, as well as the poor. It would bring all taxpayers up-to-date; and, in effect, would forgive or wipe out the receding year's indebtedness. And all taxpayers would start from "scratch" on current basis.

Now it used to be that each economic group was jealous of each other group Each bloc was afraid it would pay more than its proportionate share of taxation. The most popular form of taxation used to be the "soak the rich" variety. Politicians became popular if they could think up schemes to pile heavy taxes on the capitalists, while relieving the masses of people of their share of the load. (The schemes were never wholly successful; because the capitalists always figured out ways of passing the tax-burden on to the ultimate consumer—the little fellow.)

Many members of Congress are still stalling around with their petty schemes for "soaking the rich." They still conceive this sort of demagoguery as the easy path to widespread popularity. They do not understand that the average American is no longer concerned with such minor considerations. The average American is concerned with soaking the Nazis and the Japs. He wants to pay his share. He wants taxation to hit all classes of the community. He knows that, not only the rich, but every class of citizenry must pay, and pay, and pay, if the war is to be won.

Problems of taxation could be speedily solved if Congress would catch up with the spirit of war-time. In the past, the main concern of tax-formulators was to make the medicine as palatable as possible. Taxes were "hidden" in the cost of living. Taxes were carefully selected and exercised—like the instruments of "painless dentistry"—to produce the illusion of comfort and ease. Painless taxation was the goal of every tax-formulator.

But, today, there is just one question: how can the most money be raised in the quickest and most effective manner? If that question were the whole subject for consideration, the answer would be speedily forthcoming. The purpose of taxation—in war-time—is to raise revenue; not to "redistribute the national wealth;" nor to bring about "social reform."

Many of the confusions and delays attending the war effort result from the failure of well-meaning politicians and bureaucrats to concentrate on the central goal: victory. The social reformers are still busily at work. Their objective is to carry on a war against capitalism on the home front, in the midst of the global war being waged abroad.

They continue to talk in terms of "relieving underprivilege," "redistributing the national wealth," "ushering in the new social order," etc. These aims may be commendable in ordinary times, but they are beside the point in war-time.

Victory depends largely upon production. Production depends upon the full utilization of our capitalistic system. Those who have built industry, and who know how to operate it, ought to be left in charge of its functioning. This is no time to turn the management of industry over to experimentalists, to amateur politicians and untrained theorists.

The present Congress is a good Congress, probably the best we have had in many decades. Its strength is almost evenly divided between the Republicans and the Democrats. This creates a healthy spirit of rivalry in the initiation of desirable legislative measures.

But the business of Congress and the Administration is to lead. The people are crying for leadership. The people, literally, are ahead of their leaders: in the matter of being willing to make sacrifices and undergo hardships. The people want to pay more and to give more. But the politicians are still thinking in the pre-War groove. They are still holding back, fearful to invoke the drastic measures without which victory cannot quickly come.

The people will not object to high taxes, fairly levied. They will not object to hardships, fairly imposed. But the people do resent regimentation by bureaucrats. They do not wish to be strangled with red-tape. They do not wish to be treated like spoiled children. They do not wish to be hounded and harrassed.

The morale of our people is good. There is no need for an army of snoopers and inspectors and regulators. The people have already made it plain that they do not need or desire to be herded and regimented. Voluntary cooperation is the path to victory. Coercion is the path to defeat and despair.

The democratic way is the way of voluntary cooperation. It will win in the end.

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Mother

By Robert Harkness

HER REWARD was sure. Her faith never wavered for she knew her God. The vicissitudes of many years had time and again proved to her the reality of the promises of God. It mattered not whether prosperity smiled on her or adversity frowned, she remained steadfast. When the bank crashed, she continued to trust in the Lord. He always fulfilled every promise in her life. She suggested more of heaven in her soul than anyone I have ever known. There was a calm tranquillity which nothing could change. She took time to commune with God. How often have we seen her with an expression of keen satisfaction on her face, reading the old Book, and then turning to some helpful daily commentary by Dr. F. B. Meyer or Dr. J. R. Miller. She read the Bible through with a positive desire to apply its message to her own life, and she succeeded.

Her Memory

She had a wonderful memory. It was her habit through the years to commit to memory, verses of Scripture and choice poems. No matter what the subject was, she always had a ready reply in verse. She could quote Scripture as few people could. She had a discriminating mind. Her love of poetry demanded satisfaction. Hence she read with avidity and memorized with ease the various verses. We call to mind one of her favorite quotations. It was used with good effect on any member of the family who failed to have due regard for the Sabbath—

A Sabbath well spent
Brings a week of content,
And joy for the toils of the morrow;
But a Sabbath profaned,
Whatso'er may be gained,
Is a certain forerunner of sorrow.

A Personal Worker

Although she could recite innumerable verses and poems, she was not given to public utterance. Even in her church life she refrained from public speaking. Her one exception to this rule was the weekly class meeting where she was always glad to speak a word of testimony for the Lord. Her lack of interest in public speaking was more than balanced by her constant word of testimony and invitation to those with whom she came in contact. We remember an old character who made periodic visits to the home to sell his wares. He seemed to be about eighty years old when I first saw him. Twenty years later he still seemed to be eighty. But on every occasion, before making her purchase, Mother would remind him of the sacrifice of Calvary. Then she would gently quote a verse or two of Scripture. Who can tell that the hardened old man—Bob Sayers—did not finally find and accept Christ because of the faithful ministry of Mother?

Going to Church

On the occasion of our last visit to the old home, among the many happy experiences, was one that we shall not soon forget. It was the experience of taking Mother to church. She was then eighty-eight years of age. She had wonderful vitality and, apart from slight deafness, enjoyed excellent health. She worshipped in the little brick church. And how she loved the church! At twenty minutes to eleven she was ready to start. She enjoyed the walk of a little more than a quarter of a mile. What a beautiful day that was—bright sunshine—clear blue sky. The old eucalyptus trees looked better than ever. As we opened the white gate, the nearby flower beds seemed to vie with each other in their display of floral beauty. At the left, near the gate, we noticed the early golden blossoms of the Australian wattle in massed profusion. We walked along the gravelled path, then on the edge of the road down the gentle slope to the church. Everybody welcomed her. The minister said afterward—"She is the greatest inspiration in the church." She could hear the music and she enjoyed it. At the little two manual organ we played her favorites. We failed to hear the regular creak and squeak of the bellows as the boy pumped wind into the old faithful instrument. As an offertory we played "The Better Land"—a beautiful old number. As it was played, Mother could remember the verses and go through them. Then came a solo—"No Burdens Yonder." She was quite partial to that song. She heard little of the sermon, but we came away from the little church feeling as if we had been in Heaven itself.

The Final Farewell

The days and weeks of that visit seemed to vanish very quickly. The time of departure had arrived. We had a feeling that our next meeting with Mother would be in heaven. But she was brave. "Maybe I shall live to be a hundred years old," she said as we came to the parting. The bags were taken to the old-fashioned cab. For many a year that old cab had taken us to the trains. As we drove along the road, Mother stood near the white gate waving her little handkerchief. We waved until the cab finally swung around the bend in the road. The final season of prayer had fortified us for the ordeal. A few days later the steamer left the Australian port for San Francisco. Four years later came the news of Mother's homegoing.

A Tribute

For her noble character, her constant faith, her unselfish life, we thank God. For her constant inspiration, her true Christian example, her whole-souled devotion to her Lord we thank God. For her encouragement in our musical study and preparation, for her sacrifice on our behalf, and for her consistent faithfulness we again thank God.

Mother's Love

Her love is like an island
In life's ocean, vast and wide;
A peaceful, quiet shelter
From the wind, and rain, and tide.
'Tis bound on the north by Hope,
By Patience on the west,
By tender Counsel on the south,
And on the east by Rest.
Above it, like a beacon light,
Shine faith, and truth, and prayer;
And through the changing scenes of life,
I find a haven there.

—Nathaniel Carlson

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HYMN STORIES

LEAD KINDLY LIGHT

By Robert Harkness

FEW HYMNS have had greater world-wide appeal than "Lead Kindly Light." As a prayer hymn for guidance, it has been used in all parts of the Christian world. John Henry Newman, the author of the verses, sat in doubt and darkness on Sunday, June 16, 1833. He faced a crisis in his life. His own description of the circumstances under which he wrote the inspiring hymn says, "I went to various coasts on the Mediterranean; parted with my friends at Rome; went down for the second time to Sicily, without my companion. I struck into the middle of the Island and fell ill of a fever. My servant thought I was dying and begged for my last decisions and directions. I gave them, as he wished, but I said, 'I shall not die.' I then felt the urge to get back to my home in England, yet, for want of a vessel, I was kept at Palermo for three weeks.

"I began to visit the churches and they calmed my impatience. At last I got off in an orange boat for Marseilles. Then it was that I wrote 'Lead Kindly Light.' We were becalmed in the Straits of Bonafacio. In my gloom and doubt I went to prayer. And as I prayed the lines suggested themselves—'Lead Kindly Light amid the encircling gloom.'" As the boat gently rocked, the hymn writer expressed in verse his own personal need and gave to the world one of the greatest hymns.

One of the most interesting stories concerning the blessing received from "Lead Kindly Light" comes from a Scotchman. He wrote, "My spiritual experience has been varied. I was brought up in the Roman Catholic Church but later was fascinated by the energy and message of a Methodist revival group. These spiritual impressions soon faded away. Then I sought nourishment in secularism and agnosticism, but found none. I was in a slough of despond at the center of indifference when I heard the hymn 'Lead Kindly Light.' The message of this hymn came to my soul like the voice of angels. I was wandering in the darkness, amid the encircling gloom, wandering o'er moor and fen. Newman's hymn came to me as an oasis in a desert. Its message held my attention. Then I began to pray. I realized that I was a lost sinner in the sight of God. Through the love and mercy of God I found Christ as my Saviour."

This great hymn combines tenderness, pathos, and faith. It tells the story of the Christian pilgrim who walks by faith and not by sight. It brings hope for the hour of darkness; it sheds a ray of comfort in the hour of loneliness. As a prayer for guidance it ranks with the greatest hymns of the English language. It is an exquisite lyric, combining a confession of sin and failure with a sincere desire for deliverance.

Hymnology is rich as a treasure house of great spiritual truth in verse and one of its outstanding treasures is represented in "Lead Kindly Light."

John Henry Newman was born February 21, 1801. He was the son of a London banker. He had a distinguished Oxford career and was ordained in 1824 as a clergyman of the Church of England. He was gifted with perfect diction and was a very popular preacher. In 1832 because of poor health he went to Southern Europe. At that time his great spiritual unrest was evident. He became greatly disturbed spiritually. While still a Protestant clergyman the great hymn was penned. Later he changed to another denomination.

MOTHER'S SONG

"THE SWEET BY-AND-BY"

THE COAL FIRE in the open grate was burning brightly. There was a cozy warmth and glow in the room. The rocking chair swayed ever so slightly as Mother made the suggestion. Three years and more had elapsed since the last homecoming. Tens of thousands of miles had been covered by land and sea during that period. Great campaigns had been experienced in other lands. Huge choirs had lifted consecrated voices in songs of praise. Vast audiences had listened to the Gospel message in sermon and song.

The evening meal was finished and we sat by the open fire. Quietly happy and contented, Mother sat in her beloved rocking chair. Our tongues had wagged for some time. Then came the suggestion. It was not altogether unexpected. In fact, it usually came the first evening of our return to the old home. "The piano is ready for you," she remarked with a smile. "And I think you know what to play," she continued as we all smiled. "How many variations would you like?" came the question as she turned her chair toward the piano. "Well, you must decide that." Mother had waited more than three years for her favorite song.

Soon the piano resounded as it responded to the touch of the pianist. A few preliminary arpeggios sufficed to limber up the agile fingers. Then the melody of the old song was heard. It came unexpectedly from the bass—then it was transferred to the treble—later it threaded its way through a maze of variations. Mother was keeping tab on the number of variations. We forgot everything else. The minutes passed in a hurry. We even failed to catch the metallic tone of the old clock as it pealed out the hour. An hour and a half later the playing ceased. "Twenty-seven," she said with a note of triumph. "Yes, twenty-seven variations." It seemed incredible—and yet—with such inspiration and incentive it was easily possible.

Song Story

Few songs are better known than "The Sweet By-and-By." Wherever missionaries have gone they have taken that song. Its familiar melody, freighted with its message of Heaven, has been heard in all parts of the civilized world. And the story of the song is also well-known. It found its origin in the town of Elkhorn, Wisconsin. The words are by S. Fillmore Bennett. The music was composed by Joseph P. Webster. Let us quote the story related by Mr. Bennett.

"In 1861 I became a resident of the village of Elkhorn, Wisconsin, the home of the composer, Joseph P. Webster. Soon I became associated with him in the production of songs in sheet music form. In the summer or fall of the year 1867 we commenced work on 'The Signet Ring.' One of the songs written for that book was 'Sweet By-and-By.' Mr. Webster, like many musicians, was of an exceedingly nervous and sensitive nature, and subject to periods of depression, in which he looked on the dark side of all things in life. I had learned his peculiarities so well that on meeting him I could tell at a glance if he was in one of his melancholy moods. At such times I found I could rouse him by giving him a

Continued on page 183

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF MAY 2

"For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:8).

HE DIED FOR ME

He died for me,
Could any message be more sweet?
Could any love be more complete,
Than knowing that for me He died,
And for my sins was crucified?
And that He says, "Come unto Me,
Because I died for thee."

He died for me,
His hands by cruel nails were torn,
The crown of thorns by Him was worn,
The spear was thrust into His side,
And with a broken heart He died,
He suffered thus to set me free,
When Jesus died for me.

He died for me,
He counted not the cost too great,
And thus He opened heaven's gate;
He spanned the chasm great and wide,
That I might now be justified,
That God no more my sins shall see,
Because He died for me.

He died for me,
Shall I not give myself, my all,
In answer to His loving call?
It is so little in return,
But can I Christ, my Saviour, spurn,
Who gave His life upon that Tree,
And died for even me?

He died for me,
So take me, Master, take me now
As at Thy feet I humbly bow.
My life an offering now I bring,
My best, my worst, and everything,
I consecrate myself to Thee
Who died for even me.

A soldier for love of his country gladly laid down his life at the battle's front. A brother, seeing his little sister toddle in front of a speeding car, with a quick dash threw her to safety only to have his own body crushed beneath the wheels. He loved her more than life itself.

That brave swimmer brought to shore person after person from the sinking ship until loving hands restrained him from attempting another rescue. As they laid his body, weakened by strain and exposure, gently on the shore his last words were, "Have I done my best?" Love—love of one for others prompted this beautiful act of sacrifice. How often those rescued must have remembered their rescuer with the utmost love and gratitude.

But oh, there was Another — Jesus Christ, the very Son of God, Who not only laid down His precious life for you because He loved you, but Who also bore the sin of the whole world in His own body on the cross of Calvary. He died to save you. Do you love Him in return? Are you giving back to Him yourself in willing glad obedience and service? Or are you rejecting His love? Remember, He died for you. You are redeemed by His own precious blood. He paid the price of your redemption. The price was not too great for Him to pay. Can you withhold aught from Him, Who did so much for you?

WEEK OF MAY 9

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12: 24, 25).

BLESSING IN DISGUISE

They tell me roses must be crushed,
  Before upon the air
They pour their odors, sweetest, best,
  And leave their fragrance there.

They say a grain of wheat must fall
  Into the ground, and die,
Before it yields a hundred-fold
  At harvest by and by.

And vines must be all pruned and
    trimmed,
  Perhaps down to the root,
That when the golden autumn comes,
  They may bear luscious fruit.

That tiny bird—the nightingale,
  As night-time shadows fall,
Sends forth her most melodious notes,
  Her sweetest song of all.

'Tis much the same with human hearts,
  Hearts precious in God's sight,
For oft to give us sweetest songs,
  He sends the darkest night.

And if perchance the heart is cut,
  Or pierced by many a thorn,
Fret not—each blood drop is a gem
  That will your crown adorn.

And every heart that breaks and bleeds,
  That lies all crushed and torn,
Sends forth a fragrance—bears much
    fruit,
  Until that happy morn;

When Christ Himself shall say, "Well
    done,
  Oh faithful servant, Mine,
Thou didst prove true in every test,
  Reward shall now be thine."

We would not be surprised if the rose should ask in bitter disappointment why its delicate petals should be so heartlessly crushed. How can it know that the end of the crushing process will mean the rarest perfume? The grain of wheat may wonder why it is thrust into its dark grave. It does not understand that its future will mean a golden harvest by and by. The cutting process is not pleasant to the vine.

But hearts into which the light of the matchless love of God has shone nee not worry or question when they ar crushed and broken. The harvest wil mean a field of golden grain for th Master's use; a beautiful reflection o the altogether Lovely One and a wealt of treasure laid up there where await the Saviour, Whom having not seen w love. He is seeking only to make u reflectors of the Christ who lives withi us. Let us not be disturbed at any o His processes, but trust, simply trust.

WEEK OF MAY 16

"There hath no temptation taken yo but such as is common to man: but Go is faithful, who will not suffer you to b tempted above that ye are able; but wil with the temptation also make a way t escape that ye may be able to bear it' (1 Cor. 10:13).

GOD'S FAITHFULNESS

The worst will not be worse than thou
    canst bear,
In God's own time and way, He'll answe
    prayer.
Thls burden touched Christ's own great
    tender heart,
Before on you there fell e'en one small
    part.

He, who hath given grace for every need
Will yet more grace supply when thou
    dost plead;
He, who that Galilean tempest stilled,
Will send thee only what His heart hath
    willed.

So, do not ask deliverance premature,
E'en in the dark with Him thou art
    secure;
And though you walt and watch and
    plead for light,
He holds thee tenderly through all the
    night.

He hath not promised calm for all thy
    days,
For higher, better, wiser are His ways,
And though the hot tears fall in sore
    distress,
The Lord is there to comfort and to bless.

The storms may come, in fury, they may
    roll;
And tempest tossed and driven be thy
    soul,
And yet He says, "I'll hold thee tighter
    still
Than thou couldst be when not within my
    will."

The hard things make thee stronger,
    more refined,
And closer to His heart they do thee
    bind;
In thee He's looking for His image fair,
And trouble He doth send to find it there.

No, reason cannot help you, nor bright
    light,
With reason only darker grows the night,
We never shall explain the things of life,
Within this world of storm and stress
    and strife.

Oh, do not look to reason, nor ask why,
For Christ hath said, "Be not afraid,
    'Tis I.
So child, beloved, keep thine eyes on Me,
And some day all the 'whys' thou'lt
    clearly see."

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ANSWERING YOU

What is the meaning of Paul's statement in First Corinthians 15:50-53?

"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

In the preceding verses the Apostle speaks of the method of resurrection, showing that the resurrection body of the believer will be suited for a glory life, just as the present physical, or mortal body, is suited for an earth life. As we have been clothed with the body of flesh, the natural, earthly body, so shall we also be clothed with the spiritual, or Heavenly. In verse fifty the Apostle explains his meaning to be that the corruptible element in man clearly cannot enter the sphere of incorruptible being and action: there must be a change if man is to be adapted to the new conditions in the Kingdom of God. The Kingdom of God, we must observe, is a Heavenly and a spiritual Kingdom and as such differs from the earthly and Messianic Kingdom of Christ. The Kingdom of God has always existed, while the Kingdom of Christ is still future. This Kingdom of Messiah will be set up when Christ returns to earth again with all His saints and the holy angels. Compare Matthew 24:27-30; Acts 1:11; 3:19-21; 15:14-18; Revelation 19:11-20:5; Zechariah 14:1-5, 9. The earthly Kingdom of Christ will be an organic, Messianic Kingdom performing the functions of earthly rule and government. The subjects of this Kingdom will be human beings, composed of converted Israel and nations of the earth. The Kingdom of God, on the other hand, is the Kingdom over all, the eternal and universal Kingdom. Of this Kingdom all intelligences willingly subject to the rule of God are the subjects. This Kingdom is spiritual and inorganic. Into this Kingdom believers of the present dispensation are born by the Holy Spirit through the instrumentality of the Word of the Lord (John 3:1-16; I Pet. 1:23, 25). In its eternal future form this Kingdom will be the absolute and unending rule of God, Who will be all and in all (I Cor. 15:24-28). The Kingdom of God, as Paul speaks of it in the passage before us, means the future eternal form of that Kingdom, or the state and condition of the redeemed and glorified. Man, as he is here below, cannot inherit the Kingdom of God; neither can corruption inherit incorruption. The body of the believer must be transformed from its present condition, in order to be suited to the future and eternal Kingdom of God, which flesh and blood cannot inherit; it must not merely put off every trace of weakness and disease but it must be transformed, that is, it must pass into a higher form and condition altogether.

The Apostle next proceeds to reveal how this change will be brought about. He does so by telling a mystery. A mystery is something that has been kept secret and has not yet been revealed. What Paul here tells was not revealed in Old Testament times, neither in the days of Christ's earthly ministry. It is a truth that awaited its revelation until the Holy Spirit would come and guide the Apostles into all Truth and show them things to come (John 14:16, 17, 26; 16:13-15). The secret here told out by Paul has to do with the Coming of the Lord for His saints, or for the Church. The Church itself was a mystery hid in God from ages and generations, and was not revealed until God by the Holy Spirit revealed it to Paul and through Paul to the Church (Eph. 3:1-11). The mystery, Paul tells the Corinthians, is that "We shall not all sleep (die), but we shall all be changed." What Paul here states is that there will be some believers living when Christ comes for His saints, who never will die, but will be transformed and glorified.

Of this great change the Apostle writes, revealing its SUDDENNESS, TIME, and MANNER. This change shall take place "in a moment, in the twinkling of an eye." The word "moment" occurs only here in the New Testament. It is the Greek *en atomoi* and is said to be a scientific word for atom, which was considered indivisible; but that was before the day of the electrons and protons. The word denotes a very brief period of time. The words "in the twinkling of an eye" are added to make the suddenness of this great change impressive. Dr. Robertson says (Word Pictures), it is an "old word ripe from *rhipto,* to throw. Only here in New Testament. Used by the Greeks for the flapping of a wing, the buzz of a gnat, the quivering of a harp, the twinkling of a star."

This change will take place at the last trump. Now the "last trump" spoken of here is not the seventh trumpet in the Revelation. Compare Revelation 11:15-19. It must be remembered that Paul drew some of his illustrations from Grecian games and others from Roman usage. This reference to the "last trump" is a military figure. From Josephus and other sources we learn that when an army was about to leave a district, the soldiers struck their tents and packed up their luggage at the sound of a trumpet. When it sounded the second time, they fastened their kits on their mules, and at the last trumpet away they went. Others suggest that the first trumpet meant take down tents; the second, fall in line; and the third, forward march. In I Thessalonians 4:16 the trumpet is called the "trump of God." The scenes in Revelation 11:15-19 are wholly different from those in I Corinthians 15:51-53, and those in I Thessalonians 4:14-17. Before the Lamb of God, the Lion of the tribe of Judah, opens the seals, the Lord Jesus will come for His saints. It is then this great and glorious change will be wrought by His own glorious power.

This change will be a transformation from corruptibility to incorruptibility, and from mortality to immortality. The word "corruptible" has reference to a dead body, or the state of physical death. The word "mortal" has reference to a living body, subject to death, or the state of physical life which ends in death. The words "incorruptible" and "immortal" speak of the glorified state, which will be a state and condition of deathlessness. "This corruptible," that is, the dead bodies of the saints, "must put on incorruption," and "this mortal," that is, the bodies of the living believers, "must put on immortality." The reference here is to the resurrection in glorified bodies of the saints who have fallen asleep, and the transformation of the bodies of living believers into a glorified condition.

We observe that the Apostle does not say "And THEY shall be changed," but "And WE shall be changed." He himself did not look for death, but for the Lord's Coming to change his body so that he would not die. The Blessed Hope was for him and the Corinthian believers, the change in a moment, in the twinkling of an eye, which means translation and not death. Was Paul mistaken? No, indeed not! The Coming of the Lord for His own was, and is, imminent. By the imminence of Christ's Coming we mean that as to fact it is certain, and as to time it is uncertain. Jesus may come at any moment for His own. The imminence of Christ's Coming for His saints is thus arranged in the purposes of God for their own comfort and assurance. The time of it is uncertain, so that if He came early they would not be surprised, or if He does not come for long they will not be disappointed.



The Berean African Missionary Society



Rose Encinas, Home Secretary

It has been good to receive letters from the field during the past few weeks, even though some of the letters were on the way for quite a long while. Mr. Jansen's letter was dated March 2, and came in about four weeks. He said that he and Mrs. Jansen were quite well except for a cold that he was suffering with at the time he wrote, and that the ladies at Ikozi had also been keeping well. For this we are truly grateful to the Lord.

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MUSUKU NEWS

The rejoicing on the part of our missionaries on the field with regard to the marriage of their co-laborer, Mr. Lindquist, has been very real. Almost every letter says something about it. Mr. Jansen said in his last letter: "I am sure it will be a different Congo for Irving Lindquist when he comes out again with a home all his own and a queen in it. I know I surely would have been lonesome and homesick without a little princess all my own to make my home for me. I have been spending quite a bit of time alone at Katante getting things in readiness to move over there, but Saturday morning or Friday night is always a welcome time as I return to our mud palace on the hill, Musuku.

★

FIRST-FRUIT OFFERINGS

"Rice harvest has commenced this week. The mission girls started to gather it in our Musuku gardens yesterday. Nyakiezie, the wife of our head teacher, came with her first basket of rice heads to give us a first-fruit offering. The natives are very fond of fresh rice about like we are fond of fresh roasting-ears. Although we still have about eight bushels or more of last year's rice left, they now dry and thresh a little of the new rice every day for their food. Another one of our mission women brought us a present of the first sugar cane of her garden. It is really good—sweet and juicy. It reminds me some of good old Texas watermelon. Wasolela, our kapita, gave us a bunch of the biggest ripe plantians (something like bananas) from his garden. We like these ripe plantains fried and eat them quite a bit in place of potatoes.

★

BOUNTIFUL HARVESTS

"It is now one year since we began to entirely feed all our boys and girls from our mission gardens. The Lord gave us a bounteous harvest last year so that we had more than enough food for our children. And it looks like this year's harvest will not fall short of last year's. We praise the Lord for this bountiful provision because it means a lot to the work.

★

NEW SITE PROGRESSING

"The work at Katante is progressing quite well. We have been building boys' and girls' houses recently and this week we have started a larger leaf house for ourselves into which we will be able to move more of our belongings. The little house we built there before is just big enough for my bed and trunk and wash stand and that is just about all. As soon as we get our larger leaf house finished, I imagine we shall move down there to stay and only come back here to Musuku to get garden provisions, etc."

Mrs. Jansen added a word concerning her special department, the

★

GIRLS' WORK

"I'm enjoying some good times with my girls these days. I don't mean that I have no more trouble with them. But the Lord has given me a real love for them and I hate to see them do some things they do. And it is a real joy to see some of them growing in grace. I now have thirty-six regular girls in the home and I have three others part of the time. These latter sleep with their parents and spend the day with the girls in the home, and I sew for them, etc., as well as for the other girls. I have prospects of one or two more girls to come soon. They continue to come in. If eight of them had not been married, I would have that many more. So you see, I am a busy and happy 'mother.' Do pray for this girls' work. I feel it is a very important phase of the station work."

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EVANGELISTIC REPORT

We are happy to submit the evangelistic report just received before going to press. It covers the months of October, November, and December, 1942.

	No. of Meetings	*Attendance*
Ikozi station	12	1218
Ikozi outstations	22	1767
Musuku station	13	2047
Musuku outstations	103	4203
Total	150	9235
Total decisions	11	
Total offerings	748.65 francs	

We rejoice in the fact that the Word continues to go forth and that souls are being won for the Saviour. When we realize the many obstacles in the way of those poor benighted souls, we praise God that the light of the Word was able to penetrate their heathen darkness and that some came out into His glorious light. Pray much for them and for our Gospel teams, as well as for our four missionaries, who, despite many handicaps, faithfully preach the Gospel.

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IKOZI NEWS

This letter from Mrs. Amie is dated January 17, but it is still news to us and we are rejoicing in the fact that the Lord is blessing the efforts of both Mrs. Amie and Miss Johnson, who are so faithfully holding forth at Ikozi alone.

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LANGUAGE WORK

Concerning the language work, Mrs. Amie says, "I am wondering when you are going to get the Kilega Reader printed that I sent home some time ago. We need it very much. I soon will have another Reader ready for printing, and the Grammar is done, although it will still need further use in order for us to more nearly verify its correctness. Miss Johnson does need school books desperately in the school, as does Mrs. Jansen at Musuku. We hope to have the new edition of our song books printed soon at a neighboring mission press.

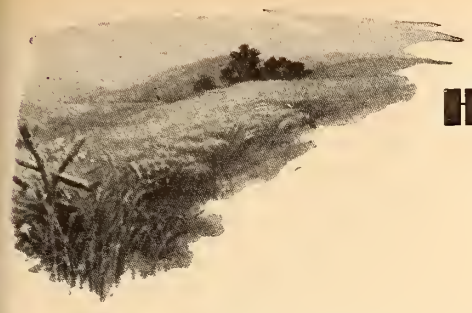
★

GOOD GARDEN

"My garden has been my pride this year. The State Agricultural man told me that my tomatoes would take a prize if they were entered in an exposition. So I do wish that we could get a regular order of seeds from Hastings Seed Company every three or four months. Then we could keep pretty well supplied with garden truck."

When we realize the problems involved in raising a garden, we marvel at Mrs. Amie's success. First they must build an enclosure, because the ground is uneven. Then they carry good dirt and fill in the enclosure. Many times a leaf shelter must be built over the garden to protect it from the sun. But where there is a will, there is a way, and the Lord has blessed the untiring efforts of our missionaries.

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In the HARVEST FIELD

Conducted by
B. Grace Crooks

A D.B.I. Reunion Supper was given at the home of Rev. and Mrs. Luther Nelson, former students, in Lincoln, Nebraska, on March 31 for the following graduates and former students: Evangelist Carl Harwood ('37), Mrs. Harwood, and their son, Carl Jr.; Rev. Delmar Stevens ('41), pastor of the First Baptist Church of Palmyra, Nebraska, and Music Director for the "Back to the Bible Broadcast"; Mrs. Delmar Stevens (Mary Wood, former student), also assisting in the Broadcast; Miss Ruth Wood ('37), on the office staff of the Broadcast; Rev. Henry Dahl ('35), Church Missionary for the state of Colorado, and his wife (Wilda Pattee, former student), and their children, Ruth and Daniel; Rev. Darrel Handel, former student and evangelist, who at that time was holding meetings in the Temple Baptist Church of which the Rev. Luther Nelson is pastor. Mr. Harwood was also holding city-wide evangelistic meetings in the Baptist Tabernacle in Lincoln.

Rev. and Mrs. Dahl en route to Denver also visited with Rev. and Mrs. Elmer Seger ('33) of Wheaton, Illinois; Rev. and Mrs. Ralph Morningstar ('35 and '37) of Downers Grove, Illinois; and Mrs. Carlyle Wilson (Anna Marie Marsh, former student) of Wheaton, Illinois.

Evangelist V. F. Anderson held successful meetings with Rev. Harley Pulis ('41), pastor of the Church at Manderson, Wyoming, March 28 to April 4; and with Rev. David Brynoff ('20), pastor at Benkelman, Nebraska, April 6 to 11.

Rev. James Hanson ('42), pastor of the First Baptist Church of Red Wing, Minnesota, has a building program under way in his growing church, which has a membership of 130 with a great many young people.

"Victory Through Christ" was the theme of Young People's Week, April 4-11, at the Three Rivers Bible Church, of which the Rev. P. J. Clifford ('33) is pastor. Rev. Sheldon Helsley, Gospel Singer, was in charge of the services, and Miss Helen Griggs was the pianist.

Mr. T. W. McKee, assisted by Mrs. McKee (Fay Andrews, '39), Miss Fern Houston ('42), Miss Carolyn McCormick, and Miss Geneva Kosher, conducted two Daily Vacation Bible Schools in Denver during the week of spring vacation. One was held at their Children's Center, and one in the Immanuel Baptist Church. A splendid demonstration program was given at the Church at the Sunday evening service, April 4.

The Denver Rescue Mission is being blessed of the Lord to the salvation of souls under the leadership of Rev. Fred Meldau ('20), Superintendent, and Clarence Clark ('42), his assistant.

Rev. Howard Comstock ('31) is in the armed service of our country at Camp Stoneman, Pittsburg, California. Rev. Howard Johnson, former student, is Post Chaplain at Tarrant Field, Texas.

Rev. and Mrs. George Palm ('32) have completed a successful winter of Gospel truck work in Texas, and have returned to Colorado to engage in the same work in the mountains.

Rev. Donald Virts ('40) of Minot, North Dakota, assisted by his wife, who is a musician, recently broadcast a series of Gospel messages for children over the radio. They are burdened to continue this ministry as the Lord provides.

CAMPUS NEWS FLASHES

The Student Choir, under the direction of Rev. Ernest E. Lott ('33), rendered several special numbers at the Bethany Baptist Chapel of which the Rev. P. Von Stillhammer ('26) is pastor, on Sunday evening, April 11. Rev. W. S. Hottel, president of the Institute, brought the message of the evening.

Visiting speakers whose messages brought inspiration to all were: Rev. V. F. Anderson, evangelist of Chicago, Illinois; Rev. Alfred A. Kunz, Executive Director of the Pocket Testament League, Inc., of New York City; Rev. Sheldon Helsley, Gospel singer and evangelist, and Rev. Carl Harwood ('37), evangelist.

We greatly enjoyed the visit of Rev. and Mrs. Henry Dahl and children, who were guests at the Institute the first part of April, while Mr. Dahl ('35) made plans for entering upon his ministry as Church Missionary in the neglected districts of Colorado. He fulfilled a number of speaking engagements while in Denver.

Rev. Sam Bradford, Dean of the Institute and pastor of the Beth Eden Baptist Church of Denver, held two weeks of evangelistic meetings in April at the First Baptist Church of Fort Collins, Colorado, of which the Rev. R. L. Decker is pastor. Rev. W. S. Hottel supplied for Mr. Bradford on Sunday morning, April 11.

Paul Osborn, who would have completed his course at the Institute in June, was drafted into the army the latter part of March and is stationed for the time being at Kearns, Utah.

Rev. Stanley Skivington ('25) gave stirring missionary messages on South America at the annual fellowship supper of the Ladies Missionary Society of the Berean Fundamental Church, where Rev. A. H. Yetter ('28) is pastor; and also at one of the meetings of the Student Foreign Missions Fellowship at the Institute.

BORN—To Mr. and Mrs. Duane Jacobs, former students, a daughter, Ruth Elizabeth, on March 25, at Three Rivers, Michigan.

WITH THE LORD

Harvey Hammond, former student and missionary in Colombia, South America, under the Evangelical Union of South America, laid down his life for the Lord on March 5 in the midst of Indians who for the first time had been reached by messengers of the Gospel. Mr. Hammond, together with Ernest Fowler ('33) and Mr. A. L. Clark, made a hazardous trip through untracked forest and mountains in an effort to reach an Indian tribe back in the Andes mountains. They had ample provisions for all needs, and had Indian carriers for the heavy packs. At the entrance of the mountains they passed through a malaria fever belt. Far back in the mountains on the border of the hitherto unreached territory, this tropical scourge made itself manifest, first in Mr. Clark who was raised from a very low state, then later in Mr. Hammond, who was taken home to be with the Lord after three days' illness. As best he could express himself in their language, Mr. Clark gave the Gospel message to all the Indians who had gathered around the tent and who had shown concern over the grave illness of their visitors. They all listened wistfully and a number seemed to be deeply touched. Mr. Hammond was laid away in a natural vault in a large rock. A stone was rolled against the entrance to the crypt, on which Mr. Hammond's name, date of home-going, and the scripture citation, John 12:24, were carved. His tomb will be a continual reminder to the Indians of the message given that day, as it is within a stone's throw of their huts. It was not until the 28th of March that Mr. Fowler and Mr. Clark reached Santa Marta where Mrs. Hammond and little Paul were waiting

to hear the details of the departure of their loved one. A telegram had been sent a few days previous advising them only that Mr. Hammond was with Christ. In the true spirit of a soldier of Christ, Mrs. Hammond has bravely borne up under the loss, and even little Paul has shown an understanding one would not expect in a small child. The letters of Mrs. Hammond and Mr. Fowler to their loved ones and friends reveal a depth of fortitude and faith. Their prayer is that we will not dwell so much on the present loss as on the ringing challenge to throw our all into the spiritual warfare in which one of our fellow combatants has just laid down his life.

Book Reviews



SOMETHING ABOUT A SOLDIER

The writer has cleverly told the story about an ordinary young man being inducted into the armed forces. A vivid description is given of the customary homesickness, questions, and disappointments of a man who thought his work as a farmer was as important as going to war. But the vital part of the story is the salvation of this young soldier brought about by a series of events. Told in story form, it does not appear religious, and because of this is more likely to appeal to the average service man and touch his heart. We commend it for wide use with men in the armed forces.

Something About a Solider, by Paul Hutchens. Publishers, Moody Press, 153 Institute Place, Chicago, Illinois. 30 pages. Price, 15c, paper.

—E. E. L.

FROM DOT TO DOT IN THE LIFE OF CHRIST

A loose-leaf book containing 52 puzzles picturing the life of Christ from His birth through the resurrection. Children will find great joy in following the numbered dots. After all the dots have been connected, the pictures can be colored. Eight- and nine-year olds will especially enjoy these puzzles. This book is a valuable addition to the field of Christian education for children.

From Dot to Dot in the Life of Christ, by Sylvia Stewart. Publishers, Standard Publishing Company, Cincinnati, Ohio. 52 pages. Price, 35c, paper.

—A. W.

WHY DO THE RIGHTEOUS SUFFER?

This is the keenest analysis of both the book of Job and the subject of human suffering we have ever read. The writer covers all of the false philosophies and then shows from God's own words what the correct analysis should be.

Why Do the Righteous Suffer? by Henry C. Thiesson. Published by Fundamental Truth Publishers, Findlay, Ohio. 40 pages. Price, 25c, paper.

—E. E. L.

MILESTONES, THE NEXT STEP FOR THE CHRISTIAN

Dr. Wilson has prepared a booklet for young Christians. Such subjects as baptism, the Lord's Supper, Holy Spirit, prayer, soul-winning, giving, and recreation are dealt with in plain, easily comprehended language. Deep theology is left out, and only the essentials are given. Young converts need the helpful advice of an experienced Christian worker like the author.

Milestones, the Next Step for the Christian, by Dr. Walter Wilson. Publishers, W. & M. Press, Box 7604, Station D, Kansas City, Missouri 44 pages. Price, 35c, paper.

—E. E. L.

GOD'S PROPHETIC PLAN THROUGH THE AGES

God's Prophetic Plan Through the Ages is a valuable study book to be used in conjunction with the Beckwith Art Chart. As the author declares, "The foundation theme upon which the Beckwith Art Chart is built is salvation from sin through the Cross of Jesus Christ." This, and other vital themes, such as Man, Sin, Satan, War, the Origin of the Nations, the Jewish People and Palestine, Bible Prophecy, the Life of Christ, the Grave, the Souls of the Dead, the Resurrection, the Church, the Believer, the Holy Spirit, the Second Coming of Christ, the Roman Empire, the Northern Confederacy, the Judgment and Rewards, are discussed helpfully from the dispensational viewpoint. In addition to these foregoing themes, there are worthwhile chapters devoted to the periods of Innocence, Conscience, Human Government, Promise, Law, Grace, Tribulation, Kingdom, and the new heaven and the new earth.

God's Prophetic Plan Through the Ages, by George D. Beckwith. Published by the Zondervan Publishing House, 815 Franklin Street, Grand Rapids, Michigan. 128 pages. Price, $1.00, cloth. With chart.

—A. H. Y.

STUDIES IN THE PSALMS OF ISRAEL

This book from the pen of Dr. Max Reich, outstanding Hebrew Christian expositor, is a splendid contribution to the discussion of the much loved Psalms. The heart-warming style of the author coupled with his keen spiritual insight make this book both inspirational and instructive. A portion of the book was published some years ago under the title of "How Long?" To this have been added other thoughful chapters making it even more desirable. The book is calculated to give the reader a grasp of the Psalms generally by pointing out a number of outstanding themes which are evident in many of the Psalms. These include the problem of God's apparent defeat; the problem of sin; the problem of the silence of God; and the problem of death; Israel's mystical, ethical, and anthropological quest; the Messiah in the Psalms; and the prophetic element in the Psalms.

Studies in the Psalms of Israel, by Dr. Max Isaac Reich. Published by Christian Publications, Inc., Third and Reilly Streets, Harrisburg, Pennsylvania. 118 pages. Price, $1.50, cloth.

—A. H. Y.

BY MY SPIRIT

This book records in a wonderful way the mighty working of the Holy Spirit in the hearts and lives of men and women in Manchuria and China through the ministry of Dr. Goforth. The name of Jonathan Goforth is known throughout Christendom. It has been said that God's missionary program of the past half-century would not have been complete without him. We heartily recommend this book to Christian readers everywhere.

By My Spirit, by Jonathan Goforth. Publishers, Zondervan Publishing House, 847 Ottawa Avenue N. W., Grand Rapids, Michigan. 138 pages. Price, $1.00, cloth bound. (New American edition).

—S. C. S.

SERMON OUTLINES AND ILLUSTRATIONS

A combination volume of 75 sermon outlines and 125 illustrations. The index of the outlines is given both by text and scripture verse. The compiler has used good judgment in selecting not just ordinary outlines and stories but rather some of the best from a large number of different authors like Hy Pickering, James Smith, Charles Spurgeon, and a host of popular Christian periodicals.

Sermon Outlines and Illustrations compiled by T. W. Engstrom. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 168 pages. Price, $1.00 cloth.

—E. E. L.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CO-WORKING, CO-SUFFERING, CO-WITNESSING

I. Co-workers with God
II Cor. 6:1
A. Representing God in the world
II Cor. 5:19-20
B. Pleasing God in this world
Heb. 13:21
C. Proving God's presence in this world
Mark 16:20

II. Co-suffering with the Son
Rom. 8:17
A. The reward of suffering with Christ
II Tim. 2:12
B. The price for the privilege of suffering
Acts 5:41
C. The proper attitude when suffering
Col. 1:24

III. Co-witnessing with the Spirit
Rom. 9:1
A. The witness of the prophets
II Peter 1:21
B. The Witness of the Apostles
Acts 4:8-12
C. The limitation of the testimony
I Cor. 12:3

—J. E.

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AN OUTLINE STUDY OF ROMANS

Salutation and Introduction

I. General Divisions of Romans
1. There are three general divisions of Romans
Over chapters 1 to 8 write SALVATION
Over chapters 9 to 11 write DISPENSATION
Over chapters 12 to 16 write EXHORTATION
And Romans is properly divided.

II. The Salutation—Big Words in Paul's Gospel 1:1-7
1. Paul, the slave of Jesus Christ—called Apostle (ver. 1)
2. Separation—to the Gospel of God (ver. 1)
3. The Gospel in promise in the Scriptures (ver. 2, 3)
4. The Gospel foundation—A resurrected Christ (ver. 4)
5. Things for Christ's name's sake—enumerate (ver. 5, 6)
6. The benediction of Grace and peace (ver. 7)

III. The Introduction—Mutual Benefit Sought (1:8-17)
1. Thankfulness for their widely proclaimed faith (ver. 8)
2. Items about Paul's proposed visit to them (ver. 9-15)
A. He constantly prays for them and about the visit
B. He prays for a prosperous journey by the will of God
C. He prays that the visit may be for mutual benefit
D. His plans for such visit have been often upset
E. Grace has involved him as owing everybody—his attitude
3. Notice in all the above the "tact" of Paul
4. A five-fold reason for not being ashamed of the Gospel

BECAUSE:
1. Of what it is—it is (Rom. 1:16, 17) It is the power of God—POWER
2. Of its aim—its aim is—unto salvation—SALVATION
3. Of its scope—it is unto—to every one—EVERY ONE
4. Of its condition—its condition is —that believeth—FAITH
5. Of its revelation—its revelation is RIGHTEOUSNESS
For therein is revealed the righteousness of God . . . "

—★—

LOVE "ONE ANOTHER"

I. Its Authority—"A new commandment I give unto you, that ye love one another"
John 13:34
John 15:12-17
I John 3:23
II John 5-6

II. Its Measure—"Love one another as I have loved you"
John 13:34
John 15:12

III. Its Source—"Love is of God"
I John 4:7

IV. Its Witness—"By this shall all men know that ye are My disciples, if ye have love one to another"
John 13:35

V. Its Characteristics—"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "Beloved, if God so loved us, we ought also to love one another"
I John 4:10-11

VI. Its Results—"If we love on another, God dwelleth in us, and His love is perfected in us." "Every one that loveth is born of God, and knoweth God"
I John 4:12
I John 5:7

VII. Its Obligation—"We ought to love one another." "He that loveth another hath fulfilled the law"
I John 4:11
Rom. 13:8

VIII. Its Teacher—"Ye yourselves are taught of God to love one another"
I Thess. 4:9

IV. Its Importance—"This is the message which ye heard from the beginning that we should love one another"
I John 3:11

X. Its Purity and Fervency—"Love one another with a pure heart fervently"
I Peter 1:22

—H. G.

—★—

SUPREME REALITIES

I. The Supreme Book (Thy Word above Thy Name)
Ps. 138:2

II. The Supreme Being (Of Him, through Him, and to Him are all things)
Rom. 11:36

III. The Supreme Command (Thou shalt love the Lord thy God)
Matt. 22:37-38

IV. The Supreme Gift (Thanks be unto God for His unspeakable Gift)
II Cor. 9:15

V. The Supreme Sacrifice (For by one offering He hath perfected forever them that are sanctified)
Heb. 10:11-14

VI. The Supreme Exemplar (Behold the Man)
John 19:5

VII. The Supreme Choice (Choose life)
Deut. 30:19

VIII. The Supreme Test (Let him deny himself and follow Me)
Matt. 16:24

IX. The Supreme Grace (The greatest of these is love)
I Cor. 13:13

X. The Supreme Aspiration (That I may know Him)
Phil. 3:10-11

XI. The Supreme Conflict (Multitudes in the valley of decision)
Joel 3:14

XII. The Supreme Tribunal (The judgment seat of Christ)
II Cor. 5:10

XIII. The Supreme Penalty (Everlasting punishment)
Mat. 25:46

XIV. The Supreme Reward (Everlasting life)
Matt. 25:46

—J. E.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

AMERICA PROMISES EQUALITY AND JUSTICE TO THE JEWS

In observance of the twenty-fifth anniversary of the Balfour Declaration, all sections of American Jewry—orthodox, conservative, and reform—presented an appeal to the Government of the United States to give its full support to the establishment of a Jewish national home in Palestine.

Secretary of State Cordell E. Hull replied to the memorandum before a delegation of leading American rabbis, and said that the Jewish race, after the victory of the United Nations, will enjoy "equality and justice," and that "under the terms of the Atlantic Charter the United Nations will be prepared not only to redeem their hopes of a future world based upon freedom, equality, and justice, but to create a world in which such a tragedy will not again occur."

—*The Jew and Palestine News.*

V V

FOUR SENSES TO ONE

"Except I shall see . . . I will not believe" (John 20:25). The atheistic doctor said to the man who was arguing with him, "How do you know you have a soul? Can you hear it, can you see it, can you smell it, can you taste it?" "No," said the man. "Then with four senses to one you still believe you have a soul?" "Yes. Say, Doctor, is there such a thing as a pain?" "Sure." "Did you ever hear, see, taste, or smell a pain?" "No." "Ever feel a pain?" "Certainly." "With four senses to one do you still believe there is such a thing as a pain?" "You win," laughed the doctor, "you got me!"

—*The Sunday School Times.*

V V

LOST—ONE PASTOR'S FLOCK

So many of the flock of the Rev. J. B. Ennis, pastor of the Gainesville Methodist congregation are staying away from church that he has published the following advertisement in local newspapers:

"Lost, Strayed or Stolen—A large flock of Methodist sheep. They have been gone for some time. When last seen they were browsing along the road of indifference. Anyone finding these sheep please bring them home, if possible, and you will receive ample reward. If they refuse to come home, drive them into the nearest fold and report to the Rev. J. B. Ennis. Plenty of fodder will be provided Sunday."

THE CHURCH TAKES ROOT

"The Church in China has come to stay." So said a well-known Chinese evangelist, who has a wide knowledge of the country. In our own Fellowship, there must be scores of churches that are now, to all intents and purposes, independent of the foreign mission or missionary. Many have been self-directing and financially self-supporting for years. Spiritual independence has also been realized, and this is a much greater achievement than a mere collecting of dollars and cents. It is indeed the final criterion by which to judge the stability of any work. It is always accompanied by self-extension, and herein lies the secret of permanence. Not only do the churches support their own pastoral ministry, but they are ready to support their evangelistic ministry among those that are without, whether nearer at home or farther away. This does not mean necessarily that the foreign missionary is no longer welcome. On the contrary, some are kept busy responding to calls from "independent" churches for evangelistic or teaching ministry. Expenses are met by the churches. Such work will increasingly constitute the chief contribution that the missionary can make to the establishing of Christ's Kingdom in the land of China.

—*China's Millions.*

V V

AMERICA TO BE "BROUGHT TO HER KNEES"

Premier Hideki Tojo has announced that his country is going to continue to fight until the people of America and Britain are "brought to their knees." As much as we hate war and would like to see this bloody conflict come to an end, yet we could fervently wish that this war will do that very thing—bring America and Britain to their knees. One editor has suggested that this may be the very plan of God in which He is using Japan—to bring America and Britain to their knees, not before Hirohito, but before the living God. With America and Britain on their knees, no powers on this earth could defeat them. The Premier of Japan may do well to recall the slogan of the greatest Christian that Japan ever produced—Joseph Hardy Neesima. His slogan was "Advance upon your knees." In the day that America and Britain are "brought to their knees" their advance will begin, and all the bloody aggressors of this earth will never stop them. Then, *America to your knees!*

—*The Brethren Missionary Herald.*

BLIND LEADS BLIND—TO CHRIST

Among the millions of Chinese who came to West China when the Japanese overran the eastern part of their country were three blind boys, students at a school in Nanking, which has since been moved to this city. When Nanking was taken, these three lads sought safety by fleeing to the country. With a total fund of $7.80 Wang, Lo, and Chen set out for Free China. Fortunately Wang could see sufficiently to guide them to Hankow, walking much of the distance. For two days and three nights they had nothing to eat. Journeying by train from Hankow to Changsha, the boys had frequently to get off and hide in ditches as planes zoomed overhead. Chen became ill with dysentery and died after they had reached Chungking, their "promised land." When they started, Lo was the only Christian, but Wang was converted on the way and was baptized in Changsha. Now, five years later, Wang is a teacher in the school to which he was so faithful, and Lo has become the first blind Chinese to enter University.

—*China's Millions*

V V

AN AFRICAN PRAYER

The prayer of a lowly native Christian in the Belgian Congo shows that he has found the Scriptural remedy for the troubles of earth and the Source of power to whom it would be well for some of our national leaders to look as they seek for victory in the present world conflict. This is how he prayed: "Lord, we do not know what kind of a man he is who started this war, but he must be a bad snake. Lord, put down thy heel on his neck."

—Taken from *Inland Africa*

V V

THE BIBLE

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

"Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you.

"It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

"Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end.

"It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

—*The Brethren Missionary Herald.*

The Days of Youth

THE MOSS-COVERED TREE

By Hazel Johnson



Bill and Dick, trouser legs rolled high, strolled slowly down a southern Louisiana country road with fishing rods dangling over their shoulders. Dick was saying, "S'pose we fish the bayou today, Bill. Mom said the ones we caught the'e last week we'e swell."

"Sure. The bayou is easier fishing than the river. Bet I catch the biggest one," teased Bill hurrying his steps. "Hope we don't see any of those cotton mouth snakes today. Never did like snakes."

"Scardy-cat! What would you do if you all saw an alligator? Course the'e arn't many left in these pa'ts any mo'e, but I reckon we might come on one sunnin' himself," laughed Dick.

"Alligators are not so fierce. I would be scared though if we saw a crocodile. Well, here we are." Bill smiled at this new-found friend of his whom he had come to love as a brother.

"Let's sta't ove' yonda' unda the tree with all that Spanish moss hangin' down." Dick had that soft Southern accent, and Bill loved to hear him talk.

"You know, Dick, sometimes I have the feeling that this moss is long fingers reaching down to pull me up and up into the dark center of the tree. It gives me a creepy feeling."

"Um! guilty conscience," laughed Dick, his red hair and freckles looking a little odd in the deep shade of the hanging gray moss.

"Guilty conscience? Maybe so," Bill said thoughtfully. Then with a toss of his dark head and his big brown eyes smiling, he started to bait his hook. Bill had times like this. He was more serious than most boys of twelve, and Dick thought it must be because his Mother and Dad were such good Christians. They not only loved the Lord, but they lived as Christians before all those around them.

Bill and Dick lived side by side in the new defense housing of the war plant close by. "Side by side" really was the right expression, for between the homes was only one thickness of plasterboard. Dick's folks came from across the Mississippi river in Alabama, and Dick loved the south with its heat, sudden downpours of rain, mild winters, mosquitoes, and all.

Bill came from Colorado, and was intensely interested in the beauty of the moss-covered trees, the thick vegetation, the vividly colored birds and flowers. Yes, even the ferocity of the mosquitoes was interesting if one were inside where they could not reach you. But Bill loved the South mostly because he loved Dick. As soon as these two boys saw each other that day when they both moved into their new homes, they knew they would be friends. Bill was tugging at a steamer trunk, and Dick smilingly said in his southern drawl, "Let me he'p." When Bill looked over the top of the trunk into his honest blue eyes and big smiling mouth, he knew he liked him.

It did not take long, however, to discover that Dick's Mother and Dad were not like his own. Dick's folks played cards in the evening, and often Bill in his cot on the other side of the thin wall would hear the gurgle of whisky as it was poured from their bottles. Sometimes he could even smell it through the cracks. Once Dick had spoken to Bill about it and had said, "Bill, I know you' folks don't drink, and I neva' do eitha', but my Pa and Ma have always been like that. Reckon they always will." He hung his head, and Bill wanted to put his arm around his friend's shoulder and tell him why his parents did not drink, but he was ashamed.

Every evening after supper Bill's Dad would reach back on the shelf for his big Bible and would read a chapter from God's Word. Then they would all pray. At these times Bill wished the walls were not so thin, or that His Dad would read more quietly. Somehow he did not want Dick to hear. He wished also that his Mom would let him pull down the window blinds so other folks passing by could not look in and see them praying. But it was so warm he knew it was no use to ask, and he also knew that if his Mom guessed why he wanted the shades down, her eyes would have that hurt look in them again. He had seen that hurt look in her beautiful brown eyes the night his Dad prayed so earnestly for all those living around them who thought and lived only for the present and thought nothing of eternity. He knew his Dad was not praying for others to hear, but only because his soul was so burdened for them. But Bill did wish he would stop, for he knew Dick was just beyond that thin wall, for he heard the squeaking of his cot, so he started coughing loud enough to keep Dick from hearing the words of his Father's prayer. His Mother had looked up with that hurt look in her eyes that time. You just couldn't fool Bill's Mother. She seemed to understand boys through and through.

Bill loved his Dad. He was so big and strong and worked so hard. He also felt sorry for him, for just when he had gotten his own business to the place where it would make them a good living, had built a lovely home, bought new furniture, and they were so happy, the war came, and his Dad's business was gone, and he had to take work where he could get it. But he never complained, for he was always just trusting the Lord.

Bill loved his Mother too, and was glad the Lord had given him the best Mom and Dad in the world. He was sorry for Dick, but somehow he just could not bring himself to speak of the Lord in front of him the way he knew he should. Many times lately Bill's Dad and Mother had talked and prayed about their son and his tendency of late to want to hide from others the love of the Lord that they knew was in his heart.

Down at the bayou the two boys with heads close together were trying to extract the hook from the mouth of a large catfish. The fish was struggling to get away, but was finally mastered and soon was swinging from a stout rod. Smilingly the boys viewed their catch and did not notice a colored boy who had stopped to see the big fish. Dick looking up, saw him, and smilingly said, "Mose, what you all chewin' on?"

"Is'a eatin' pulley bones, sah," he said, his white teeth nipping off another mouthful.

"Pulley bones! What on ea'th is pulley bones?" Dick asked.

"Pulley bones—ain't ya all neve' done hea'd of da chicken's pulley bone?" He smacked his lips to signify they were good. "It's da pa't what pulls off da breast bone in da f'ont. Reckon dat's why my Mammy done called it da pulley bone."

Bill and Dick had a good laugh as they carried their fish back home to be divided between their two families. They always divided their fish when it was large enough, because fish did not keep very well in the moist heat of Louisiana. Bill's Mother liked to divide things with those around her, for she said it gave her a chance to get better acquainted. She made friends easily, and she did it for two reasons. First, she just liked people, and then she wanted to win them for the Lord. With each conversation she always tried to put in something that would start them thinking about the Lord, and then it would be easier to talk with them later about their soul. Bill's Mother just seemed to

Continued next page

live the things of the Lord so easily that when she talked about Him, it never seemed forced, but just the natural thing to do, and so people did not take offense.

Bill used to love to hear his Mother talk with someone about the Saviour, but for some reason it seemed to be different now. One day he said, "Mom, I love you more than all the world, but I just don't see why you always bring the Lord into the conversation when Dick is over here."

"I am sorry, son, that you do not see —or, is it Bill that you do not want to see?" His Mother had that hurt look in her eyes again.

He was sorry, but continued stubbornly, "No, I don't see. And why is it everyone around here knows we are Christians, and they sure talk about it too."

"Do they really do that, Bill?" His Mother seemed happy to know that all knew they were Christians.

"Yes, and some don't talk so nice either," he said disgustedly. "You know I love the Lord, Mom, and I know the Lord knows it too. But why do all these people have to know we are so different?"

His Mother came over to where he was standing looking out the window, and putting her arm around his shoulder she said, "Son, a child of the King of England is different in his living from the beggar of the street, and is not ashamed of it. We are children of the Heavenly King, and we should not be ashamed of Him. He has done so much for us. He was not ashamed to suffer and die on the Cross for us. Just because some folks do not believe in Him is no reason why we should be ashamed to live for Him."

"I know, Mom. I'm not really ashamed of Him—but—Dick—"

"Yes, son. What about Dick?" Sh wondered if at last she was learning th real reason for Bill's behaviour.

"Well—I like Dick more than any bo I have ever known. He isn't a Chris tian. He just doesn't live like we do— and I don't want him to think I am sissy, Mom."

It was out. Now his Mother knew i was because he was afraid of losin Dick's friendship. She must find som way to show her boy the real values i life, and that the Lord should com above all else. She wanted so much fc him to learn how to win friends b bringing them to the Lord. She praye much that day, prayed for guidance, fc wisdom in leading her son away fror the pitfalls of cowardice into the joy c living and proclaiming the goodness c the Saviour's love.

That evening, supper was a littl earlier than usual, and when it was ove before Bill's Dad had time to reach fo his big Bible, Mother said, "Dad, let' you and Bill and I take a walk. It is s lovely out this evening. We can walk while and then have our devotions dow by the bayou."

"Swell," said Father. "It's hot in her tonight, and if we don't walk too long we can get back before the biggest mos quitoes start pestering."

"Come on then. Let's get going. I'l wash the dishes when we get back," sai Mother. The doors and windows of al the houses were wide open as the walked up one street and down th other. How refreshing was the cool even ing breeze which came from the gul several miles to the south. After utter ing a silent prayer for wisdom, Bill' Mother said, "It's interesting—the dif ferent sounds, smells, tones of voices, an sights that we see along the rows o houses."

"Smells like corn beef and cabbag here tonight," said Father with a smile

With this thought so wisely thrown i by Bill's Mother, they started noticin the sounds of harsh laughter from on house, drunken laughter it was. Fro the next house came the scolding voic of a woman. She was pulling her chil by one arm as she slammed the doc with the other. The closed door faile to drown her harsh shrieks at the child and it made Bill thankful for his ow sweet-voiced Mom, and he gave he hand a little squeeze. In another hous a group of men were huddled around card table. They could not see ther very well for the cigarette smoke wa so thick. Radios were going full blas in some homes with no thought of any one else who might want it quiet. Lou talking, swing music, cursing, naggin scolding, shrill laughter, children quarrel ing—all were so intermingled that on scarcely noticed here and there a quie home. It made one's heart heavy, an Mother was praying for the Lord t

Continued next page

GARY INTO THE TRAP by Phil Saint



show her son the sinfulness, the selfishness, the emptiness of it all.

Father Boyden was slowly shaking his head as he realized this was just a small picture of what the Lord must see as He looks down upon this old sinful world. He guessed why his wife had suggested this walk, and also prayed.

Finally they reached the bayou. How quiet it was after the noise of the homes. How restful. This was what God had made. Silently they stood and waited, not seeming to want to break the peacefulness of the place. Mother and Dad were surprised, yes, and Bill was a little surprised too as he spoke. "Mom, Dad," he said in a low voice, "I have been so wrong, so blind. Somehow as we walked down between those houses tonight I saw something I never realized before."

This sounded like the old Bill, and Mother's heart gave a little jump as she smiled at her boy. Dad put his hand on Bill's shoulder and proudly gazed at his boy as he continued, "I honestly didn't think I was ashamed of the Lord, but I have been. I see it now. Tonight I saw that in almost every house we passed folks were living for self, and what's more, the thing that startled me was that they were not ashamed of it. They are living for the pleasure they can get from this life, and are proud of it. Yet I —I was ashamed to live for the Lord. I was afraid of what Dick would say. I do like Dick so much! He is a regular guy, and I was afraid he would not like me any more if I really lived for the Lord the way I should. But Mon, Dad," taking their hands and swallowing hard to keep back his tears, he said, "I'm no longer ashamed. I'm going to tell Dick tomorrow."

"Why not tell me right now?" came Dick's voice from behind them. All were so startled that they quickly turned, and to their amazement they saw him. He had been sitting on a low limb of the moss-covered tree, and had heard all they had said. The dark shadows of the moss had hid him from their view.

"Fo'give me for listenin'. I didn't mean to eavesdrop. But I really am glad I hea'd what you said, Bill. I'm glad to know just how much I mean to you, fo' Bill, you su'e a'e the best pal I eve' had. I've wonde'ed why you all didn't tell me about you' Saviou'."

"Did, I didn't—" started Bill.

"Wait, Bill, iet me finish," interrupted Dick. "Every night when you all's been havin' the Bible readin' and prayin', I lay down on my cot close to the wall so I can listen. Fo'give me if I've done wrong. Ma' folks would be playing ca'ds and talkin', but I could hea' a lot of it. I hea'd 'nough to want powe'ful bad to know mo', and I've wanted to ask you all about it so many times, Bill, but I was sca'ed you wouldn't think I was good enough. Tonight I was on my cot again waitin' fo' you all to sta't yo' Bible, and—." He hung his head and continued, "I hea'd yo' say, Mrs. Boyden, that yo' was goin' to have yo' readin' down hea', so I hurried out and ran all the way so I wouldn't miss out on da' Bible readin'."

By this time Bill had left his Dad's side and was standing by his friend. "Dick, I am sorry I've been a coward. I am glad you were listening, and I am glad you came here tonight. Rememba'" —unconsciously Bill adopted Dick's southern accent—"rememba' that day we fished down here and I spoke about the moss on this tree?"

Dick nodded, and Bill continued, "I wanted to tell you then that this moss really reminded me of the way sin works in our lives, just a little at first. Then it gets more and more of a foothold until it controls us completely. This moss is just like that, Dick. It has covered this tree, and is sapping its life out. That is what sin does. But, Dick, my Saviour has changed all that."

"Dick," said Bill's Dad, "wouldn't you like the Lord to do as much for you as He has done for Bill?"

"Su'e would, Mr. Boyden," replied Dick earnestly.

"My Saviour wants to be your Saviour too, Dick. Will you take Him?" asked Bill, facing his friend unashamed at last.

"Su'e will," said Dick. Then a light seemed to break over his freckled face. "Then what I hea'd yo' say one night about bein' brothe's in Christ now means me!"

"That's right, Dick," said Bill's mother.

Dick looked long into Bill's eyes. Then with a beaming smile he said, "Bill, then you and I will fo'eve' be brothe's in the Lo'd."

"Yes, my boy," said Bill's father, "and how glad we are that you have listened through the wall to our evening devotions. But," and he looked stern, "no more of that, son."

Dick looked surprised and hurt as he replied, "Very well, sah, but I will su'e miss them."

Dad continued, "No sir, Dick, no more of that listening through the wall, for from now on we want you on our side of the wall with us worshipping the Lord in our evening devotions." Then gazing intently, first into Dick's eyes and then into those of his son, he said, "Dick, Bill —boys, remember, the people of this world are not ashamed to live before you a selfish, lustful life of pleasure and greed. Then don't you be ashamed to live before them a simple life of faith in the Lord Jesus, for the Saviour, *your* Saviour, was not ashamed to live and die for you and your sins."

Then, there by the bayou with the gray moss hanging from the trees and almost touching their heads, they prayed. There a soul had been born again. There a victory had been won. After the prayer, as Bill looked up, the moss no longer seemed to resemble long fingers reaching down, but now as he looked it seemed to be a symbol of blessing adding its blessing to the miracle of grace which they had witnessed. Dick was now a child of the King and Bill's brother in Christ.

As Mother looked up from the prayer, she was happy. The old hurt look in her beautiful brown eyes was gone. The Lord had again proved Himself faithful, and Bill was no longer ashamed.

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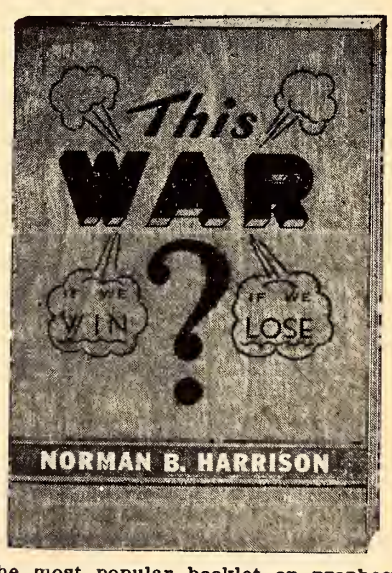
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Peter Comforts Persecuted Christians

SECOND QUARTER, LESSON 10

SUNDAY, JUNE 6, 1943

Lesson Text: I Peter 3:13-17; 4:12-16; 5-6-10

Devotional Reading: Heb. 11:32—12:2

GOLDEN TEXT: *"For it is better, if the will of God be so, that ye suffer for well doing, than for evildoing"* (I Peter 3:17).

LESSON EXPOSITION

A man once met a little fellow on the road carrying a basket of blackberries. "Sammy," he said, "where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries and don't tell her anything about the briars in my feet."

God permits briars, yes, He uses them in the lives of His children. But somehow we believe He is mightily pleased when His child is more conscious of the blessings He gives, the wise designs He works out, and the fruit He produces, than the child is of the briars and thorns.

In the lesson before us, we find Peter instructing and comforting suffering Christians. Yet we believe the grand old apostle, in the three passages from his first epistle, is putting more emphasis on God's sufficient grace than on the Christian hardships. Our outline is:

I. *God's Protection of His Own*
I Peter 3:13-17

II. *God's Blessing of His Own*
I Peter 4:12-16

III. *God's Care of His Own*
I Peter 5:6-10

I. GOD'S PROTECTION OF HIS OWN

This section of our lesson opens following a quotation from Psalm 34:12-16. Peter goes back to the Psalms to furnish proof that God is watching over the righteous, that is, His own children.

From this Psalm, Peter then draws the conclusion: "And who is he that will harm you, if ye be followers of that which is good?" The thought is not, "Who is he that would desire to harm you?" Peter knew that many, incited by Satan, would wish to harm the Christian. But the thought is, "Who will be able to harm you if you show yourselves zealous for that which is good?" (Weymouth Translation). The answer Peter has already brought forth from the Psalms.

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror ("and fear not their fear," A.R.V.); neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Again Peter quotes from the Old Testament, this time from Isaiah 8:12-13. The fear which Isaiah told his people not to fear was the fear some had for the confederacy formed between Rezin, king of Syria, and Remaliah's son, Pekah, king of Israel (See Isaiah 8:6 and II Kings 15:37). So Isaiah's admonition was, rather than fear the ungodly alliance, fear God. Place a reverential fear in Him. Peter accordingly brings this message over to the Christians. Fear not the fear of those who know not what it is to trust in God. "But sanctify the Lord God in your hearts." Perhaps Peter had in mind a time when he did not sanctify Jesus as Lord, but rather feared the rabble crowd and thrice denied Jesus. Then Peter enjoins upon Christians the duty and responsibility of intelligently facing their relationship to God and of making careful note of this. "Be ready always to give an answer to everyone that asketh you a reason of the hope that is in you, with meekness and fear." God expects Christians to have an intelligent and a reasonable faith. Often Christians have been accused of being gullible, and having a blind faith. Too often this has been true. Of course, such a faith as this wavers when the persecution comes. But this condition need not exist. God has given abundant evidence whereby any Christian may exercise a reasonable faith. Therefore, we are urged to carefully investigate and weigh the evidence, and be ready to answer with conviction any man who asks us a reason for our hope.

"Having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." The instructed Christian—the one familiar with the Word—who has a good conscience, is the only one who can ably defend the reasonableness of his faith. Regardless of how eloquently he may speak or how intelligently he may converse, unless his life is consistent with his belief, he will be unable to convince anyone that "the hope that is in him" is a sure foundation. But to a person having a good conscience toward God, any accusations made against him will only react to the shame of the accuser. For no harm can come to the person—though he may suffer a little—for well doing.

II. GOD'S BLESSING ON HIS OWN

I Peter 4:12-16

A note of rejoicing is sounded throughout these few verses on suffering. The reason is that God has blessing in store for those who suffer as Christians.

We note in the twelfth verse the certainty of suffering. We are not to think it some strange thing when suffering comes. Being in God's will is no guarantee of being entirely removed from suffering. Contrarily, being entirely removed from suffering is a rather good indication that one is not in God's will.

The note of rejoicing begins with verse thirteen. The first reason given for this rejoicing is that at the revelation of Christ's glory, those will be glad who have been partakers of His suffering. Since Christ suffered shame, humiliation and torture from the angry mob, how consistent it is that we who receive the benefits of His vicarious suffering should identify ourselves with Him in suffering that we may testify to others of our Christlikeness.

The note of blessedness is again sounded forth in verse fourteen. Happy are those who are reproached for the name of Christ. The Spirit of glory and of God rests on them. There is a real Christian benefit in suffering, for suffering is a means of growth. Only the Christian who has been refined in the furnace of affliction has developed in him a depth of Christian character that is so desirable in the eyes of God as well as in the eyes of godly men.

Verses fifteen and sixteen contrast two kinds of suffering—suffering as an evildoer and suffering as a Christian. Many Christians bring about persecutions by their own unrighteous acts, and call it suffering for Christ. Some ever do things that are calculated to bring opposition and persecution, and then tell how they suffer for Christ's sake. Evil

doers, meddlers in other men's matters, are not suffering persecution for Christ's sake. Those who live godly in Christ Jesus shall suffer persecution (II Tim. 3:12), and this is suffering for Christ's sake. So it is important to suffer as a Christian and not as an evildoer.

III. GOD'S CARE OF HIS OWN
I Peter 5:6-10

In this section we see the adversary of the Christian. But we also see One Who is stronger than the adversary, and One Who cares infinitely for His Own.

The proper attitude for the Christian is always humility. Human nature is proud and is always seeking for glory of self. But this is dangerous for the Christian, for a proud person is always an easy prey of Satan (I Tim. 3:6). However, God is not unmindful to forget to reward humble service. He will exalt any worthy person in due time.

The adversary also has a program of weighing down the Christian with real and imaginary cares. But the Christian need not bear these. Though the Christian suffer, though he have needs, though he face many problems and perplexities, he need not let them bear him down. He may have his mind care-free. God holds out a great invitation to cast all our care upon Him, for He careth for us. The realization that God will provide—that He is sufficient for every need—may keep the Christian light-hearted and happy.

Though the Christian need not be defeated by Satan, he must take an intelligent recognition of him. He must recognize the work of Satan and resist his efforts to ensnare him. But the resistance of the Christian to Satan can never be in his own strength. Satan is stronger than man. Every time a person tries to meet Satan in his own strength he will be defeated. But the recourse which the Christian has to combat Satan is steadfastness in the faith. Faith in Christ will always prevail. "This is the victory that overcometh the world, even our faith."

This section ends with another ringing testimony of the grace of God that works only good for the suffering Christian. This good is growth toward perfection, establishment, and strength.

●

THE LESSON ILLUSTRATED

In the second century they brought a Christian before a king, who wanted him to recant and give up Christ and Christianity, but the man spurned the proposition. The king said, "If you don't do it, I will banish you."

The man smiled and answered, "You can't banish me from Christ, for He says He will never leave me nor forsake me."

The king got angry, and said, "Well, I will confiscate your property and take it all from you."

And the man replied, "My treasures are laid up on high; you cannot get them."

The king became still more angry, and said, "I will kill you."

"Why," the man answered, "I have been dead for forty years; I have been dead with Christ, dead to the world, and my life is hid with Christ in God, and you cannot touch it."

"What are you going to do with such a fanatic?" said the king.

—*Moody's Anecdotes.*

●

OBJECT LESSON

OBJECTS: A picture of a camel carrying a load and a picture of a camel kneeling with the burden removed.

EXPLANATION: In this lesson we illustrate I Peter 5:7. As you present the picture of the loaded camel, tell something about the work of camels. Then mention the heavy load of sins which we have carried, and tell how Jesus took that all upon Himself. But after the Lord has taken away sins, many carry around worry burdens. Name some of the problems which trouble children—hard lessons, getting along with other children, and the like. Ask someone to read I Peter 5:7 to find out what to do with our burdens. Then show the picture of the kneeling camel and tell how the weary camel kneels down at night and has his burdens removed. This leads to an opportunity to tell the class how we can kneel in prayer and let the Lord take all our burdens. Emphasize the Lord's care for His people.

●

POINTED QUESTIONS

1. Does God promise to protect and care for His own? (I Cor. 10:13; II Thess. 3:3; Ps. 31:23)
2. What should the Christian fear? (I Sam. 12:24; Prov. 15:6; Deut. 5:29; Joshua 4:24; 24:14—This fear is a reverential fear; not fear from unbelief)
3. Is the Christian enjoined to have an intelligent faith? (I Pet. 3:15; Isa. 1:18; Jude 3)
4. Should the Christian regard trials as strange or unusual experiences? (II Tim. 3:12; Heb. 12:6; Rev. 3:19)
5. For what purpose do these trials come? (I Pet. 1:7; James 1:3; II Thess. 1:3-5)
6. Does the Christian need to recognize the animosity of Satan and his evil intentions? (Eph. 4:27; II Cor. 2:11; James 4:7)
7. Need the Christian fear Satan or be subject to him? (I John 3:8; 5:18; Col. 1:13; Eph. 6:11; Acts 26:18)
8. Why does God so definitely urge Christians to be humble? (I Tim. 3:6)

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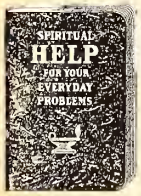
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God's Exceeding Great Promises

SECOND QUARTER, LESSON 11

SUNDAY, JUNE 13, 1943

Lesson Text: II Peter 1:1-11

Devotional Reading: Colossians 3:12-17

Golden Text: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature" (II Peter 1:4).

LESSON EXPOSITION

If there were no other passage in the Bible to which humanity could turn and find something concerning God's will for man, we still could gain comprehensive understanding of God's plan in these first eleven verses of Second Peter. Perhaps in no other place in the Bible is placed together so much instruction about Christian life and growth. We divide the material in our lesson as follows:

I. The Foundation of the Christian Life
II Peter 1:1-4

II. The Development of the Christian Life
II Peter 1:5-7

III. The Culmination of the Christian Life
II Peter 1:8-11

I. THE FOUNDATION OF THE CHRISTIAN LIFE
II Peter 1:1-4

His second epistle Peter addresses to those who have obtained like precious faith.

In these first few verses of the epistle we have the entire foundation for the Christian life. Of course, first and foremost, we see the source of life—God. Everything that man receives comes from Him. He is the source of both physical and spiritual life, but spiritual life is emphasized in the passage before us.

Spiritual life has its beginning in faith. The appropriation of all of God's exceeding great and precious promises is by faith. Faith is the key that unlocks the treasure house of all of God's blessings. Faith is the method whereby a person may take for himself the righteousness manifested and extended through our Saviour Jesus Christ, the One Who died for man's sin to secure his pardon and Who rose again for man's justification, thereby imputing His righteousness unto those that believe.

And so His divine power has given us all things that pertain to life and godliness, through the knowledge of Him. Every good gift that man has received has come down from God. Every good gift that will abide has come from God to man through the knowledge of Him that has called us to glory and virtue —Jesus Christ. Through Him and His finished work on Calvary those that believe have received all things that pertain to life and godliness. Included in the all things, are forgiveness from past, present, and future sin; a new righteous nature—the nature of God Himself—whereby the Christian has a desire for purity and godliness; a love for fellowman, which results in service for Him; the provision of every need for life's pilgrimage. And then added to the above are joy, peace, and happiness that the world can know nothing of.

But while all of these exceeding great and precious promises are the believer's the moment he places faith in Christ, as far as his standing before God is concerned, yet in his state the believer must appropriate these blessings as he grows. That is why Peter, first of all, sets forth the believer's source of life—his foundation—and then he turns his attention to the necessary development.

II. THE DEVELOPMENT OF THE CHRISTIAN LIFE
II Peter 1:5-7

The Christian is admonished to give diligence to development and growth. Sad to say, this admonition is often not taken seriously. Many Christians are content to remain babes in Christ all their lives. In fact, the common conception of Christianity is to become saved and then to try to live a reasonably respectable Christian life. But God wants us to consider this business of being a Christian as the most important thing in the world. From the time new life in Christ Jesus is first experienced until the end of this life, the Christian should give all diligence toward his development and usefulness.

Growth starts by adding to the faith already present. As we have already observed, faith is the condition upon which a person becomes a child of God. Faith is the beginning of life. There can be no growth without life first. But when life springs forth, then growth needs to start.

"Add to your faith virtue." How significant that this characteristic is placed at the head of the list. What a premium God places on virtue! Perhaps it may surprise some that a Christian could be other than virtuous, that virtue is listed as a necessary quality into which the Christian should grow. But virtue is something the Christian must attain to, for it is not natural. The natural state of man is "corruption through lust." The natural heart is evil and given over to evil passions. The new heart, which the Christian receives, gives him a desire for a pure life, but the man himself must choose whether he will follow his new inclinations or his old passions. Only a conscious effort to yield to the new nature will enable the Christian to grow into a virtuous life. But let us never forget that in the sight of God the price of a virtuous person is far

above rubies (Prov. 31:10).

"And to virtue, knowledge." Second to virtue comes knowledge. Knowledge is important, though not so important as virtue. Knowledge comes to the Christian as the result of two processes. First, there must be a diligent application of the mind to study, and then there must be a willingness of the heart to receive spiritual truth from the Spirit of God. The admonition to study is accented throughout the Word. II Timothy 2:15 is the clear-cut direct statement. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." To heed this admonition demands faithful application to study. This is one of the things Peter was speaking of when he said, "Give diligence." Adding knowledge to virtue and faith will not be done unless the Christian is willing to study—to work! But that alone is not enough. The Christian must also be willing to receive light and to act upon it. "If any man will do His will, he shall know of the doctrine" (John 7:17). Spiritual truth is spiritually discerned and will be imparted by the Spirit to the person who is willing to study and willing to know and to do (I Cor. 2:13-14).

"And to knowledge, temperance." We usually think of temperance in connection with alcoholic drinks, and it is right that we should do so. But we should not stop there. "Temperate in all things" (I Cor. 9:25) is God's standard. The word "temperance" means "self-control." So Peter's injunction is to give diligence, to exercise self-control in all things.

"And to temperance, patience." How we as Christians need to develop that characteristic. It may seem a small thing to us to be impatient, but it is large in the sight of God. The reason that impatience is great in the sight of God is that impatience reveals a lack of trust. Likewise, patience indicates a steadfast trust in God. So God would have every Christian to diligently set himself to wait on God patiently, whatever may come.

"And to patience, godliness." Godliness is one of the hardest of these characteristics to define. No word other than Godlikeness seems to be synonymous. The word godliness is used a number of times in the New Testament and always indicates a very desirable state. "Godliness is profitable unto all things" (I Tim. 4:8). "Godliness with contentment is great gain" (I Tim. 6:6). Surely nothing is more desirable in the Christian life, either on the part of the Christian or on the part of God, than godliness.

"And to godliness, brotherly kindness." Some of our readers will recall that in the lesson for May 2, found in John 21, we noted two kinds of love—*philos,* the love of friend for friend; and *agape,* a deeper love, the kind God bears toward man. "Brotherly kindness" is so translated from the Greek word *philadelphia.* (*Philos,* love; and *adelphos,* brother, make up the word. Our word "Philadelphia," the city of brotherly love, comes from this.) So first of all, Peter admonishes the Christians to add the kind of love that he bore toward Jesus, brotherly love. God desires very much that all Christians have that warm brotherly feeling toward one another.

"And to brotherly kindness, charity." This is the strong Greek word for love. Brotherly kindness is good and desirable, though any person, saved or unsaved, may exhibit such affection. But God desires for the Christian something deeper —real Christian love. This is the kind of love God bears—the love that a person can know nothing of until God works it into his heart. This, however, is possible to the person who has become a new creature in Christ—a partaker of His divine nature.

Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity—all of these wonderful Christian graces are desirable. Regardless of what modern psychology may say in respect to them, they are the things that make real character and really make life worthwhile.

III. THE CULMINATION OF THE CHRISTIAN LIFE

II Peter 1:8-11

The result of these above mentioned characteristics added to the life will tell both for time and for eternity. Now they will produce fruit; in eternity they will bring rewards.

If these things abound in the life, they will produce real fruit. A person cannot of his own effort make fruit grow. But to the person who will diligently add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; to brotherly kindness, love; God's guarantee is a life of fruit-bearing.

Contrarily, he that lacketh these things is barren, blind, and deceived. He cannot see afar off. His mind is on the present; he has no joyous anticipation of the future. He has forgotten about the work of grace God wrought in his heart. He has not lost his salvation, but he certainly has lost all the joy that salvation can bring. And there is no more miserable creature than the saved person who goes back into the world.

In the tenth verse, Peter repeats his admonition, "Give diligence." "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Now some may interpret this verse to mean that a person may lose his salvation if he is not doing the things we have been considering. But we do not think making one's calling and election sure has anything to do with salvation. Furthermore, to so interpret this passage (which is not too clear) would do violence to many passages which clearly teach that salvation is God's gift to man,

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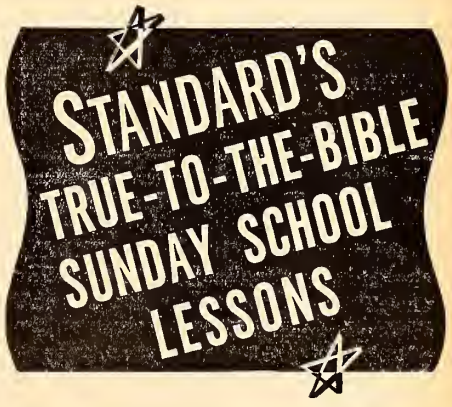
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Calling has to do with the life of good works to which God calls every Christian. However, calling is not according to Christian work or merit but was given, according to God's purpose and grace in Christ Jesus before the world began (II Tim. 1:9). Election refers to God's choice. Obviously, if it is God's choice, it is not the Christian's. Therefore the Christian cannot make these things sure, nor does the passage teach that.

The true meaning of this passage is brought out by a better translation. The words "to make" in the English are in the active voice. But in the Greek this infinitive is in the middle voice, which is reflexive. It really denotes action upon, or for, one's self. Hence, the translation (as given in *Green's Grammar of the Green Testament*): "Give diligence to make your calling and election sure for yourselves." God made them sure according to His own purpose. But He will compel no man to accept His choice. He will not even compel a Christian to accept His calling and choice. The Christian must choose that. But he can do that, and he can be sure to enter into God's blessed plan by adding to his once-for-all-saving faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love.

The final result of a life of real growth and development will be an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. All the saved will have an entrance into His kingdom. But those who have grown as He desires will have an abundant entrance. They will hear that, "Well done, thou good and faithful servant." This alone will be a blessed reward. However, God also has other rewards to give to His faithful servants.

●

THE LESSON ILLUSTRATED

A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia and doing well.

"But does he do nothing to help you?" inquired the visitor.

"No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter."

The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for ten pounds.

That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of, or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest but are not appropriated as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within reach of all and we may appropriate the blessings which such a knowledge brings.

—*Moody's Anecdotes.*

OBJECT LESSON

OBJECTS: A lighthouse made of construction paper and a rock large enough to form a foundation for the lighthouse. On the rock paint or paste the word FAITH. To make the lighthouse use six pieces of gray or white construction paper about three inches wide. Make one of them twelve inches long, the next one eleven and one-half inches long, and each succeeding one, one-half inch shorter. Use one strip of yellow paper and about two and one-half inches wide and nine inches long (to represent the light). Print the word VIRTUE on the longest strip of paper and the word KNOWLEDGE on the next, etc., printing the words in the following order: TEMPERANCE, PATIENCE, GODLINESS, BROTHERLY KINDNESS. On the yellow paper print LOVE. Paste the ends of each strip together so that there are now seven circles, each one just fitting inside the next larger circle. (The sections should fit snugly so that they can be telescoped to form the building.) (Perhaps the teacher will prefer to use wooden blocks to build up the lighthouse.)

EXPLANATION: The purpose of this lesson is to set forth the importance of developing the Christian characteristics named in II Peter 1:5-7. Place on a table the rock which represents FAITH. Introduce the lesson by talking about lighthouses. Tell of their use in warning ships of danger. Mention the fact that they are often built on a strong rock. And so it is when we want to build a strong life; we must build on faith. Emphasize the importance of faith. Now place the circle VIRTUE on the rock (the other circles are inside the "virtue" circle). Discuss the value of the virtuous Christian life. Next insert the finger in the circles and pull up all of the sections, exhibiting the one marked KNOWLEDGE. Show the remaining parts of the building in their proper order. Briefly discuss the quality, naming each section as that particular characteristic pertains to the Christian child. When the yellow light is placed at the top, bring out the special importance of love as it shines out to those in danger of being lost. This lesson should help the teacher to inculcate in each child a desire to make his life count for the Lord and for others.

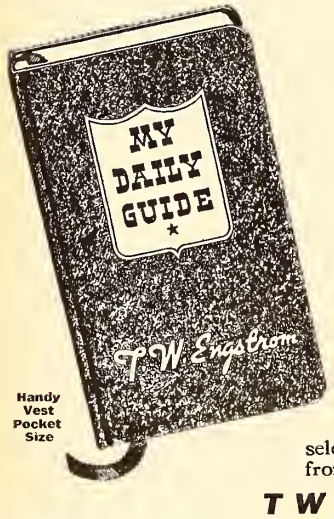
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POINTED QUESTIONS

1. Is there any foundation for the Christian life other than faith in Jesus Christ? (Eph. 2:8; Rom. 5:1; Heb. 11:6)

2. Does the Word of God emphasize the value of a virtuous life? (Prov. 12:4; 31:10; Phil. 4:8; I Pet. 2:9)

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3. Why should the Christian strive to gain knowledge? (II Tim. 2:15; Ps. 119:11; Hos. 4:6)

4. Need the Christian be temperate in other things beside the use of alcoholic drinks? (I Cor. 9:25-27; Phil. 4:5)

5. Why does God's Word so often admonish the Christian to be patient? (James 1:4; Rom. 5:3-4; Heb. 10:26)

6. In urging Timothy to exercise himself unto godliness, Paul held before him what two benefits? (I Tim. 4:7-8)

7. Can a person be expected to manifest the deepest kind of love if he has not brotherly kindness? (I John 4:20)

8. In God's sight what is the greatest characteristic the Christian can possess? (I Cor. 13:13; Rom. 13:10; Col. 3:14)

John Describes True Christians

SECOND QUARTER, LESSON 12

SUNDAY, JUNE 20, 1943

Lesson Text: I John

Printed Text: I John 2:1-6; 3:13-18; 4:15-17

Devotional Reading: Psalm 15

Golden Text: "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7).

LESSON EXPOSITION

A number of traditions have come down to us about the beloved disciple, the Apostle John. We are told that even after he became infirm he would be carried to the seat of the elder at the front of the church. There he would raise his hand in benediction and say, "My little children, love one another." At times the people would remonstrate, saying, "Father, you have told us that over and over. Give us something new." Whereupon the old saint would raise his hand and say, "A new commandment give I unto thee, that ye love one another."

John the Beloved was a great exponent of love. Over and over again the word "love" appears in his epistles. The reason for its prominence is that love is the fundamental of Christianity. The character of John's first epistle is the life of Jesus and His relationship to the Father manifested in the life of the believer. Therefore, when the believer enters into the very life of Jesus Himself, and the life of Jesus is lived out in the believer, then obviously, love—the very character of God—will find a prominent place.

The three scripture portions from the first epistle suggest the following:

I. A Life of Obedience
I John 2:1-6

II. A Life of Love
I John 3:13-18; 4:15-17

I. A LIFE OF OBEDIENCE
I John 2:1-6

The section starts out with John's affectionate designation for his spiritual children, "My little children." His letter was written to them for one reason, that they might sin not. The message then was addressed to saved people, for John would certainly not charge a person who could do nothing but sin, not to sin. So he writes to Christians and urges them not to sin.

The very fact that John urges them not to sin presupposes that they may. Nowhere in God's Word do we find God excusing or endorsing sin in the life of the Christian, yet the Word recognizes the possibility that the Christian will at times follow the flesh rather than the Spirit. So if any man sin, provision has been made to care for it.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." An advocate is one who pleads the cause of another. Some advocates are successful; others are not. Our Advocate, Jesus Christ the righteous, is always successful. He ever lives to stand in the presence of God and hold out those nail-pierced hands as a remembrance that sin has once-for-all been atoned for. The same means that satisfied (propitiation is literally a means of satisfying) God at Calvary is always efficacious. So John reminds these Christians that Jesus Christ the righteous, once met all of the law's (God's expression of His righteous standards) demands at Calvary, and ever continues to prevail in the presence of the Father on behalf of those who have been saved but who have sinned. Furthermore, John adds, Jesus Christ is the propitiation for the sins of the whole world.

We do well here to ponder on this for a moment. We noted above that the word "propitiation" is a means of satisfying, or an appeasement, or a covering. The same word here translated "propitiation" in another place is translated "mercy-seat" (Heb. 9:5). The thought is this. The mercy-seat was the covering of the ark of the covenant. In this ark reposed the tables of the covenant, or the Ten Commandments engraved on stone. Once a year the high priest entered the Holy of Holies, where the ark

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rested, and sprinkled blood on the mercy-seat. When God looked down into this meeting-place of God and man and saw only the broken law in the ark, He was righteously angered and must punish. But when He could look down and see the shed blood covering the ark, He was satisfied, propitiated, mercy-seated. Now all of this, we are told in Hebrews 9:5-15, was a figure of the eternal redemption wrought in Christ. Any shed blood, other than the blood of Christ, was only symbolical. It could never satisfy God's righteous demands. But His precious blood once-for-all took away sin. So He is the propitiation for our sins. And, praise God, not for ours only—those who have believed—but also, for the sins of the whole world. Though many reject Him—trample under foot the Son of God, and count the blood wherewith they have been sanctified an unholy thing (Heb. 10:29)—yet, the sins of all the world have been taken care of at Calvary. However, let no one think that all will be taken to glory, since Christ died for all. The verse to which we have just alluded, Hebrews 10:29, clearly sets forth the sore punishment awaiting those who trample under foot the Son of God and count His precious blood an unholy thing.

Now to get back to John's message to the Christians. He has made it very clear that there is forgiveness and restoration for the Christian who falls into sin. But the Christian who really knows Him will want to keep His commandments. The fact that we know Christ, that He lives in us, should make us desire to walk even as He walked. The knowledge of the right kind of person makes us want to be like him. The knowledge of Christ, Who is the personification of every worthwhile characteristic, should give us a burning desire to be like Him. Furthermore, the love for Him, which His love for us has called forth, should likewise urge us to in every way try to please Him. That naturally calls for keeping His commandments. Then our love for Him should urge us to want to glorify His Name before others by keeping His commandments.

II. A LIFE OF LOVE

I John 3:13-18; 4:15-17

The Christian is called to a life of love. This love—the love of God Himself—is far deeper than that experienced by the natural man. The natural attitude is to love them that love us and to do good to them that do good to us. But Christ's way is, "Love your enemies, bless them that curse you, do good to them that hate you" (Matt. 5:44). The *natural* thing for the Christian is to return the hate, which John here mentions, that the world has for the Christian. But the *Christian* thing to do is to love.

Love is a real indication that we have passed from death unto life. The Christian may have this satisfying experience if he will let God's Word speak to him and respond to God's dealing with him. When God's ways are sought, He will work into the seeker a love for others. Not only is this love an assurance to our own hearts that we have become new creatures, but it is also a badge of discipleship whereby others may know that we are Christ's. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).

The fifteenth verse is rather difficult to interpret. We submit the following explanation. In the first part of this chapter, the Apostle has been setting forth the contrast between the Christian with the new nature—the nature of Christ—and the natural man following his old, sinful nature—the nature of Satan, which was foisted upon man by Satan. The acts of the new nature, John brings out, are righteousness and love. The manifestations of the old nature are hatred, murder, and other sins. As an illustration, John points to Cain, who allowed Satan to turn his unbelief into jealousy, rage, and finally murder. Hence, we believe that John is showing in the fifteenth verse that any person whose life is full of hatred is under the dominion of the carnal nature, the very instrument of Satan. Now a person must serve either God or mammon, and if that person turns away from God, he will find that Satan will drag him on from hatred to murder and eventually down into death.

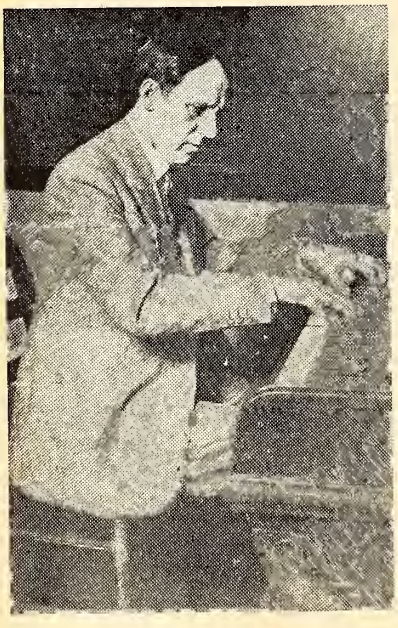
In the sixteenth verse, we see the supreme example of love set forth as our example. God's love which constrained Him to lay down His life for us should be to us an example of the highest attainment in Christian love.

Verse seventeen sets before the believer the grace of giving as an indication of love, or conversely, hoarding as an indication of a lack of love. Having a great deal of wealth is no sin. Many Christians have been entrusted by God with a great stewardship of wealth which they carefully superintend for God's service. But people that hoard wealth or spend it lavishly on themselves when there is dire need, certainly indicate that God's love does not dwell in them. There have been those in dire need always in the world. The need of sharing material things always exists for some in this world never have enough food and other necessities of life. But even greater than this is the need of material means to carry the Gospel out to the ends of the earth. That need has ever been present.

The test of love is not in saying but in doing.

We turn our attention briefly to verses fifteen to seventeen of chapter four. Here in the fourth chapter John reaches the climax of the great theme of love. In these verses, John is setting forth the fact that the person who confesses or acknowledges Jesus as the Son of God, has God dwelling in Him (as well as he in God), and God is love. Therefore, he has the personification of love making His abode in his heart.

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mately linked with God is that all fear has been removed. While he knows that God is a God of righteousness and judgment, yet he realizes that He is also a God of love. Thus trusting in Christ as his sin-bearer, he banishes all thought of fear and will stand with boldness in the presence of God in the day of judgment.

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THE LESSON ILLUSTRATED

The son of a murdered Maori lately acted in a manner which showed how the most powerful passions of human nature are conquered and tamed by God's grace. A missionary was returning to England, and held a service before he left, at which the Lord's Supper was administered. Suddenly, a Maori, who had come and knelt before the table, rose and walked back to his seat without taking the bread and wine. While the missionary was wondering why he had done this, the man came back and knelt and received the tokens of the love of Christ. Why had he acted in this way? When he knelt down, he found himself side by side with the man who had murdered his father and drunk his blood. "I had never seen him since," he said, "till I found myself kneeling by his side." When that murderous deed was done, they were both heathen; now they were Christians. A sudden impulse of disgust and revenge came upon the man. That was why he rose and went away. But a voice seemed to say to him, "By this shall all men know that ye are my disciples, if ye have love one to another." He thought a moment. He thought of the Crucified One; of his blood; of his cry, "Father, forgive them." He rose and went back and knelt beside the man who had slain his father. The savage New Zealander was a follower of Jesus. —*Revival Anecdotes.*

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OBJECT LESSON

OBJECTS: A feltboard (or cardboard covered with flannel) and nine pieces of flannel or felt, each about two and one-half inches square. On each square print or glue one of the following letters: L, O, V, E, I, F, G, H, T. (The teacher may use a blackboard rather than the feltboard.)

EXPLANATION: This lesson is based on I John 4:16—"God is love." Read the verse and place on the feltboard letters to make the word LOVE. After discussing God's wonderful love for us, and the fact that He not only *has* love but that He Himself *is* Love, cover the letters O and V with I and F. Now the word LIFE appears. Show the children that it is because of God's wonderful love that we can have life by believing in His Son (John 3:16), Who is the Life (John 14:6). By covering the last two letters of LIFE and adding the proper letters, make the word LIGHT. One who has Jesus no longer walks in the darkness; he has light (John 1:9). This leads to an opportunity to discuss I John 1:7 and the blessing of walking in the light.

●

POINTED QUESTIONS

1. What is the joyous Christian privilege which was mentioned by John as one reason for recording the things he had seen and heard? (I John 1:3, 7; I Cor. 1:9)
2. What is a prerequisite to fellowship with God? (I John 1:6-7; 2:6; II Cor. 6:16-18)
3. Is the provision which Jesus made on Calvary all-inclusive? (Heb. 2:9; I John 2:2; I Tim. 2:5-6)
4. If the Christian sins, has he means of restoration? (I John 1:9; 2:1; James 5:15)
5. What is an indication that the Christian loves his Saviour and wants to please Him? (John 14:15, 23; II John 6)
6. Love toward God is expressed in keeping His commandments, but how is love toward man expressed? (I John 3:17; Rom. 12:9-10, 13-16)
7. What is a test for real love? (I John 3:18; II Cor. 8:7-8; I Thess. 1:3)
8. How may the Christian have all fear removed? (I John 4:17-18)

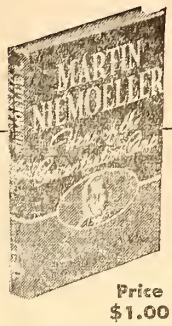
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John's Counsel to Scattered Christians

SECOND QUARTER, LESSON 13

SUNDAY, JUNE 27, 1943

Lesson Text: II John and III John

Printed Text: II John 4:11; III John 5-12

Devotional Reading: Acts 20:28-35

Golden Text: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2).

LESSON EXPOSITION

Someone has said that Second and Third John insist on the truth. Second John warns believers against those who reject the truth, and Third John exhorts believers to assist those who teach it. This pretty well summarizes the message of the two books.

Though they do bear the above noted contrast, there is remarkable similarity between these two little books. We shall follow the same outline in our discussion of both.

SECOND JOHN

I. Salutation
II John 1-3
II. Commendation
II John 4
III. Exhortation
II John 5-11
IV. Conclusion
II John 12-13

THIRD JOHN

I. Salutation
III John 1-2
II. Commendation
III John 3-7
III. Exhortation
III John 8-12
IV. Conclusion
III John 13-14

SECOND JOHN

I. Salutation

II John 1-3

As was customary, the letter starts with the writer referring to himself and the recipients. The elder is, of course, none other than the beloved Apostle John, an elder or bishop in the church at Ephesus. The identity of the recipients is not so easy. The letter is quite personal, and doubtless was specifically addressed to a small group of Christians, though of course intended for Christians everywhere. Many have speculated as to whether the elect lady referred to a church or to a certain lady and her children. Since there is no way to determine, we shall not venture an opinion nor discuss it further.

The warm, close relationship which existed between the writer and the recipients was based on the fact that they both knew and loved the truth. The truth is ever a means of uniting people in a close tie. Christians who love the truth—regardless of some denominational differences—can always have warm fellowship.

The salutation ends with the customary apostolic blessings of grace, mercy, and peace from God.

II. Commendation

II John 4

The word of commendation was for their walking in truth according to the commandment received from God. The thing for which John could honestly and sincerely commend them was also a cause of real rejoicing in his own heart. We say "honestly and sincerely commend them," for we know the inspired apostle did not indulge in flattery. We are sure that it was deserved commendation. However, we also believe it served another purpose.

All Christians are in need of some exhortation, though they may deserve some commendation. Both are helpful, that is, if there is any commendation deserved. And usually a person has some commendable qualities. So some commendation, to encourage, and some exhortation, to discipline, work well together. So we believe John used both.

III. Exhortation

II John 5-11

As the commendation was simple, likewise the exhortation was not severe. In a few words, John exhorted the believers to continue to walk in love. However, the main part of his exhortation was a warning against deceivers and false teachers. Since last Sunday's lesson was largely concerned about walking in love, we will omit that part of the exhortation and immediately consider the warning about false teachers.

Along with his first warning note about deceivers, John defines such. Any person who confesses not that Jesus Christ is come in the flesh is an antichrist. Many were teaching that the person named Jesus Who came in the flesh (it is well known that such a person did live) was only a man indued with some supernatural or divine power. They were antichrists. Others taught that Jesus Christ was a divine person, but that He was not human—He did not come in the flesh. They were, and such still are, antichrists. Our Bible teaches that Jesus, the Divine Son of God, one and equal with God the Father, did come into this earth in the flesh. He was both God and man; no less God than before His incarnation, and no less man than any other, save without sin. Furthermore, He always will be the God-man! He is now in heaven, the *man*, Christ Jesus.

Following the warning about watching for deception in others, John warns them about looking to themselves. Possibly some of them were in danger of being carried away by some of the heretical teaching. John did not say that they would lose their salvation should they embrace some of the false teaching, but he did warn them that they would lose their rewards. Rewards, not salvation, are earned by service and adherence to truth. Rewards will be meted out for the periods of time a Christian has lived pleasing to God. As John indicates here, God has planned a full reward, that is, a reward for the entire duration of the Christian life. Some people will lose part of this for having turned aside at times. John is not teaching that a person will lose a reward already earned. The passage might be so interpreted, but the Revised Version brings out the clear meaning: "Look to yourselves that *ye* lose not the things which *we* have wrought, but that *ye* receive a full reward." John is not telling them they might lose the things which they—the recipients of the letter—had wrought, but that they might lose the things which we—the apostles—had wrought. They might turn away from the true teaching, the work which the apostles had wrought, and thereby lose the reward God has planned for those who persevere in the true teaching.

John urged that severe treatment be accorded those who were promulgating falsehood. It may sound like drastic means to refuse hospitality, fellowship, or even Christian greetings to such a person, but the false teacher is the enemy of Christ, and we must take a stand against such a person.

IV. Conclusion

II John 12-13

The close of this warm, personal letter is somewhat similar to the way we ofttimes conclude our letters. John had much to say, but he preferred to say it face to face rather than by letter. That is always the more enjoyable way of conversing. Evidently those things which John would say to them are included elsewhere in Holy Writ or else God did not intend us to have them, for the second epistle of John closes abruptly with a word of greeting.

THIRD JOHN

I. Salutation

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III John 1-2

Since this salutation is somewhat similar to Second John, we will comment only briefly. The writer, of course, is the same. The recipient this time is designated—Gaius. Several men named Gaius are mentioned in Scripture. That this Gaius was, or was not, one of them is not known. John's good wishes for this Christian brother are beautifully stated. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Many Christians would experience very poor health under these conditions. Evidently Gaius' health did not measure up to the state of prosperity this spiritual man experienced. Thus John wished for the godly man, health commensurate with his spiritual blessings.

II. COMMENDATION

III John 3-7

The commendation, like that accorded those in Second John, was for walking in the truth. Again the apostle tells of his own joy in the news of their fidelity. However, John adds words of commendation for the hospitality this brother had showed to faithful ministers of the truth.

III. EXHORTATION

III John 8-12

In Second John the apostle urges Christians to have nothing to do with ministers of falsehood, but in his third epistle he urges them just as strongly to help those who do minister the truth.

A certain Diotrephes in the church, who loved the preeminent place, refused to receive true servants of Jesus and offer them hospitality. In addition he cast out of the church some that did. Evidently these servants had had a letter of introduction from John. But John was remembering the evil deeds of Diotrephes. He knew that this person might readily ignore his written request, but he also knew when he stood face to face with the apostle espousing a righteous cause that the self-seeker would quail.

Following the example of carnal Diotrephes and preceding the example of spiritual Demetrius, John throws in a timely exhortation. "Beloved, follow not that which is evil, but that which is good." It is easy at times for Christians to be lured away by a love for preeminence, as was Diotrephes. Likewise, at times it is difficult to see the blessing of the godly life. But when we see the results in the lives of men—one who followed his carnal desires and the other who sought the truth—we are firmly convinced that only the godly life is worthwhile.


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IV. CONCLUSION

III John 13-14

Again in these two concluding verses, we see a striking similarity between these two letters. So nearly identical are they that we will add no other comment.

The message of these two little books is indeed a blessing. May this study encourage all of us to more earnestly walk in the truth.

—●—

THE LESSON ILLUSTRATED

In a gun factory a great bar of steel, weighing five hundred pounds, and eight feet in length, was suspended vertically by a very delicate chain. Near by, a common bottle-cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again for ten minutes and, lo, at the end of that time the bar gave evidence of feeling uncomfortable, a sort of nervous chill ran over it. Ten minutes later and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock. And yet there are people who dare assert that they exert no influence in the world!

—*The Presbyterian Standard.*

—●—

OBJECT LESSON

OBJECTS: Two wrist watches—one a toy and one a real one.

EXPLANATION: This lesson is an admonition to avoid those who do not teach the truth (II John 10-11). Ask one of the children which watch he would choose. By questioning him as to why he made the choice he did, bring out the fact that this watch is valuable because it always tells the right time, but the toy watch tells the true time only occasionally. The toy watch is really worse than valueless because it tells the truth sometimes but not all the time. Show what the results would be if we trusted it to tell us the time. We can make the application to use care in choosing our friends. Older children can understand that they should follow only true spiritual leaders who always teach the truth rather than false teachers who deceive.

—●—

POINTED QUESTIONS

1. Is God desirous that His children walk in truth? (I Kings 2:4; Prov. 12:22)

2. What Scriptures unmistakably set forth the fact that Jesus came in the flesh? (John 1:14; Gal. 4:4; Phil. 2:7-8; II Tim. 2:8; Heb. 2:9, 14-18; 10:12; I John 4:2)

3. Is the deity of Christ clearly taught in the Bible? (John 1:1; 10:30; Rom. 1:4; I Cor. 15:47; I John 5:20)

4. In what way did Jesus differ from all other men? (Isa. 53:9; II Cor. 5:21; Heb. 4:15; 7:26-28; I Pet. 1:19; 2:22; I John 3:5)

5. Are there rewards for Chris-

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tians who seek to do the Lord's will? (Rom. 2:10; I Cor. 3:8; Heb. 10:36; Rev. 22:12)

6. Should the believer avoid having fellowship with false teachers? (Col. 2:8, 18; I Tim. 6:3-5, 20-21; II Tim. 2:16; Heb. 13:9; II John 10-11)

7. Should the Christian be hospitable to other Christians? (Rom. 12:13; 16:1-2; I Tim. 3:2; Titus 1:7-8; I Pet. 4:9; III John 5, 8)

8. Why is it important that those who know the truth teach the truth? (II Cor. 4:1-3; II Thess. 2:10)

INSIDE WASHINGTON, D.C.

Continued from page 159

After the November election, James A. Farley, the shrewdest of all the political analysts, said, "The American people do not wish to be pushed around —or bossed."

Congress will do well to understand what the people want—and what they do not want. They are willing to pay any price for early victory. But they do not wish to lose their liberty in the process of winning the war.

Democracy rests upon two pillars: Human Dignity and Human Freedom. Men are not free when their dignity is trampled in the dust. The average American citizen has always had a high and jealous regard for the dignity of the individual and the sanctity of his rights. He has resented the idea of being pushed around, of being hounded and harrassed by bureaucrats and inspectors.

In this conflict, despite its gravity, the average citizen is determined to preserve the dignity and the freedom of human personality, under the Constitution of the United States.

The morale of the people is good. The people are crying for leadership.

And, increasingly, it appears that they will get what they desire.

PROPHETIC STUDIES

Continued from page 158

1. *The Church, until taken to meet the Lord, is His espoused, awaiting her wedding day* (II Cor. 11:2). The wedding will take place in Heaven, after the Rapture of the Church (Rev. 19:7-8).

2. *As the Bride of Christ, the Church will have both right and title as consort in His reign* (II Tim. 2:12; Rev. 20:6; 22:5). The Bride of the King is the Queen of the realm, and as such she reigns co-jointly with the King. She shares His victories and glories.

3. *The Church as Christ's Bride will come with Christ when He returns to the earth to reign* (Rev. 19:11-16; I Thess. 3:13; Jude 14). The Bride will return with the Bridegroom after the wedding (Luke 12:36; Matt. 25:1).

This Matthew passage has the words "and the bride" added in a number of versions. Dr. Peters quotes Dean French as saying that this parable is based on the assumption that it is the bridegroom returning with the bride, and says that the Syriac, Coptic, and Vulgate versions insert the word "bride," and read, "went forth to meet the bridegroom and the bride." Wycliffe's Bible says, "the husband and the wife." Cranmer's Bible, "the bridegroom (and the bride)." The Rhemis version, "the bridegroom and the bride." It may be argued that this reading cannot be sustained by the oldest manuscripts, and we would not strongly contend for it, but the thought is there, nevertheless, beyond a doubt. It is obvious that the virgins are not represented as going to be married, but as on their way to the wedding feast. Surely, the Heavenly Bridegroom will bring with Him His Bride when He returns to the earth.

III. THE RELATION OF CHRIST'S SECOND COMING TO THE NATIONS

The nations represent not only so many millions of individual human beings, but the world-systems with all their organizations, politics, commerce, and governmental machinery.

1. *At His Coming Christ will destroy the present Gentile world powers, bind Satan and cast him into the bottomless pit, and set up His own Kingdom.* The prophetic picture in Nebuchadnezzar's colossal image and the "Smiting Stone" give the Divine foreview of the beginning, course, and ending of the rule of the Gentiles (Dan. 2:27-44).

The prophetic picture of the end of Gentile world rule is found in the Book of Revelation (Rev. 19:11—20:5).

When Christ reigns as King, He will reign supreme, and will be seated upon a throne of glory (Zech. 14:9; Rev. 11:15; 19:16; Matt. 25:31).

2. *At the beginning of the Kingdom, the nations of the earth will be judged by Christ* (Matt. 25:31-46).

There are three classes in view at the judgment of the nations—the sheep, the goats, and "My brethren." The sheep and the brethren, even though both in Divine favor, do not represent the same people. The sheep are those who enter the kingdom on the ground of their treatment of the brethren. The goats are rejected on the same basis. The brethren represent the Godly remnant in Israel who, during the coming "Great Tribulation," will preach the Gospel of the Kingdom (Matt. 24:14, 21).

It must be remembered that the Church is not in view here. This judgment occurs after the Church has been taken to be with the Lord, and after the "Great Tribulation" when Israel will have experienced her su

preme suffering at the hands of the nations (Deut. 4:29-30; Ps. 2:5; Jer. 30:4-7; Dan. 12:1; Matt. 24:9-28; II Thess. 2:8-12; Rev. 3:10; 7:13-14; 11:1—19:6). This judgment of the nations will determine which of the nations are to enter the Kingdom of Christ on the earth and share its blessedness.

It should also be noted that this judgment has nothing in common with the "Great White Throne" judgment (Rev. 20:11-15). The *time*, the *scenes*, the *principles*, and the *purposes* of these two judgments are vastly different.

3. *Finally, all creation will be restored to its Edenic glory when Christ returns* (Rom. 8:19-23). The curse will be lifted from the earth, and the whole creation will be delivered from its bondage to corruption.

HYMN STORIES

Continued from page 161

new song or hymn to work on. On such an occasion he came into my place of business, walked down to the stove, and turned his back on me without speaking. I was at my desk writing. Presently I said: 'Webster, what is the matter now?' 'It is no matter,' he replied, 'it will be all right by and by!'

"The idea of the hymn came to me like a flash of sunlight, and I replied: 'The sweet by and by! Would not that make a good hymn?' 'Maybe it would,' said he indifferently. Turning to my desk, I penned the three verses and chorus as fast as I could write. I handed the hymn to Mr. Webster. As he read it his eye kindled, and his whole demeanor changed. Stepping to the desk, he began writing the notes in a moment. Presently he took his violin, and then he played the melody. In a few moments more he had the notes for the four parts of the chorus jotted down. I think it was not over thirty minutes from the time I took my pen to write the words before we were singing the hymn in the same form in which it afterward appeared in 'The Signet Ring.' It was used in public shortly after, for within two weeks children on the streets were singing it.

"Next year the publishers of 'The Signet Ring' heralded its advent by distributing a large number of circulars upon which selections from the work were printed, among them 'The Sweet By-and-By.' These circulars first brought the hymn to the notice of the public and created the principal demand for the book."

Songs of heaven have an important place in hymnology by reason of the message they proclaim. Maybe a strict analysis of "The Sweet By-and-By" would reveal some imperfections in poetic form. There may be something lacking in its metrical arrangement. The fact remains that it is deeply imbedded in the hearts of Christians everywhere because of its real message of comfort and assurance. It satisfied mother. It satisfies me.

There's a land that is fairer than day,
And by faith we can see it afar
For the Father waits over the way
To prepare us a dwelling place there.

Chorus: *In the sweet by and by*
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.

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WEEKLY MEDITATIONS

Continued from page 162

There's just one way—to rest at Jesus' feet,
To stay thy soul on Him—in Him complete;
And nothing then can move thee from this place
Until thou'lt meet thy Saviour face to face.

The "worst"—'tis the worst that could possibly happen which fills our hearts with dread, disturbs our peace, disquiets our troubled minds, and makes us wonder, whether, after all, we shall be swallowed up by the storms pressing so hard about us. We forget that even if the "worst" should come God will so surely be in the midst of it. He it is Who will permit it, and He it is Who will supply the grace and strength for even the very "worst."

We should not ask for premature deliverance even though the weights about us seem crushing in their immensity. Paul's thorn was not removed even though he prayed thrice for deliverance. But oh how lovingly, how graciously, how tenderly was whispered in his ear "My grace is sufficient for thee." It proved sufficient for Paul and, dear troubled heart, it will be sufficient for every child who leaves his perplexity trustingly to the Father's great loving heart of wisdom. In His own time, He will deliver. Every prayer will find its answer—not prematurely, but just as God sees best. Let us trust and not be afraid, and when we are afraid, let us trust.

WEEK OF MAY 23

"He will silently plan for thee"(Zeph. 3:17).

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's" (1 Cor. 6:19, 20).

GOD'S PLAN

God has a plan for thee,
For every child of His the plan is sure—
Each one has been a new creation made;
Each life is hid with Christ in God secure;
For all the world He hath the ransom paid;
Aud surely He each smallest step must see
In his own plan for thee.
He has a plan for thee;
A plan which no one else can ever fill;
A plan which none should ever mar or tear,

Continued next page

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So just as each fair flower must distill
Its own sweet scent and fragrance to the air
Just so the Master's eye thy place doth see
In His own plan for Thee.
He has a plan for thee,
For it is God, Who worketh in thy heart,
That thou canst ever do of His good will
That thou from His plan never need depart,
That thou canst hear His smallest voice so still,
For He is calling, "Follow, follow Me,"
In His own plan for thee.
He has a plan for thee,
Thou canst not choose for thou art not thine own,
For Christ has bought thee with His precious life,
And every step His eye can see alone
To guide thee onward through this world of strife,
That thou canst ever His bright witness be,
In His own plan for thee.
He has a plan for thee,
And all He asks is just thy yielded heart,
For He will gather up each scattered thread,
And with His skillful hand, He'll do His part,
That in His path thy steps will e'er be led,
And some day all His splendor thou shalt see,
In His own plan for thee.
He has a plan for thee,
If thou wilt just believe and watch and pray,
If thou wilt only follow at His call,
He'll mold thy life and shape it day by day,
He'll do the rest if thou wilt yield thine all.
And His bright image thou shalt ever see,
In His own plan for thee.
He has a plan for thee,
For it is God alone that e'er can take
Those fragments, broken, shattered in the storm,
Until there shall unfold for His own sake,
A life most beautiful and fair in form,
A life in which His Master skill thou'lt see
In His own plan for thee.
God has a plan for thee,
What matters if thy plans lie crushed and dead,
If all thy longed-for hopes, if every choice,
Is left outside the way that He hath led,
Is gone because thou heardest His sweet voice,
He'll bless thee more than thou couldst ever be,
Outside the God-planned life for thee.

Every edifice needs a plan — a blueprint—directions to make it a perfect structure. A large general plan—a plan for the tiniest detail of the building—a master-mind behind the work to make it a success.

The men who build may not understand every part of the plan but they must follow directions carefully and exactly or the structure will be a failure.

Your life, like the beautiful building, needs a blueprint, as it were, to make it a success: an infinite wisdom behind it to direct and guide not only the big things of life but also the most insignificant details. God has a plan for every child of His—a perfect plan. No one can mar that plan but you yourself. God has that perfect plan in His mind for each beloved child but it cannot be worked out unless you fully surrender your plans, your hopes, your ambitions, your friends, yourself, your life, your all—even though you do not understand —to what His infinite wisdom has placed in the blueprint. Do not plan for yourself. Let Him do all the planning. He will make no mistake for He sees the end of your life even from its beginning. You will find His plans are best. Follow them—then trust and rest.

WEEK OF MAY 30

"Thou remainest" (Heb. 1:11).

"THOU REMAINEST"

Thou remainest,
When all earthly hope has died,
And I'm in the swelling tide;
When the waves of sorrow roll,
And great fears distress my soul;
When it seems to live is death,
And in pain I draw each breath;
When my heart sinks in despair,
And the load is hard to bear,
Oh, 'tis then that Thou sustainest;
Thou remainest.

Thou remainest,
Naught can move Thy Master hand,
That keeps watch on sea and land;
Naught can change Thy plan for me,
As I trust myself to Thee;
And although I do not know
Why some winds contrary blow,
And why mountains loom so high,
Still I know that Thou art nigh;
And 'tis then that Thou sustainest;
Thou remainest.

The dear little old lady sat in an armchair at the home of one of her daughters just as the sun was sinking in the west. The afterglow was beautiful that evening and as she sat there sweet peace filled her heart.

No, her life had not all been free from trouble and heartache. Just a few months previous her beloved husband—her faithful life partner of almost half a century —had left her to await her coming to that home where there is no more separation. How many times she had longed to speak to him during the past weeks.

Then had come the devastating flood and the old homestead had been swept away. How she missed the old home where she had reared her family, and which held so many sacred memories.

Now she must make her home with her children until she, too, should be called to her eternal home.

As she sat there watching the last rays of the sun changing to twilight and then to darkness she felt as if life had also grown a bit dark for her.

Then came two comforting words. Thou remainest." "Yes," she whispered, "Lord, Thou remainest. All else may change but I still have Thee. Thou wilt never change and so I rest content."

Has life brought changes to you—unhappy changes? Remember, He remains the same. He will never change. He is still your loving, tender, compassionate Friend and Saviour. Then do not let life's changes disturb you but remember that He still remains the same yesterday, today, and forever.

B. A. M. SOCIETY

Continued from page 164

CAR TROUBLE

"I have been driving the truck as 'Shasta' (the Chev. Carryall) is getting into an aggravated state of disrepair. We have been trying to get some tires for it but, as yet, with no success. It took us all night to get back to our station from Shabunda the other night. One tire blew out five times. We did not have a jack along, and only had the hand pump. Simona, Mulenda, Kientede, and Benda Munene were with us so I had them hunt and cut logs in the jungle, and each time we had a puncture they pried and lifted up Shasta until we could get the wheel off and the tire repaired. To make things worse it was pouring rain all the while. The last time the tire blew out it was 3:30 a. m. and since we were not very far from Mr. Martha's mine, I sent one of the boys to call him. He came at 6:00 a. m. and repaired the tire. Then he took us to his home for breakfast. When we finally got to the Mission we were pretty tired."

Here is a prayer burden to lay upon the hearts of our fellow-helpers. The Carryall has given good service for almost ten years. Please pray that the parts and the tires needed shall be available, and also pray with us for the necessary means with which to buy them. Our God is able!



City-Wide Campaign

IN DENVER

This Evangelistic Campaign is to be held next fall under the auspices of the Denver Bible Institute. The dates are Oct. 31 through Nov. 14. The speaker is the well-known Dr. Bob Jones, Sr., founder of the Bob Jones College, Cleveland Tennessee.

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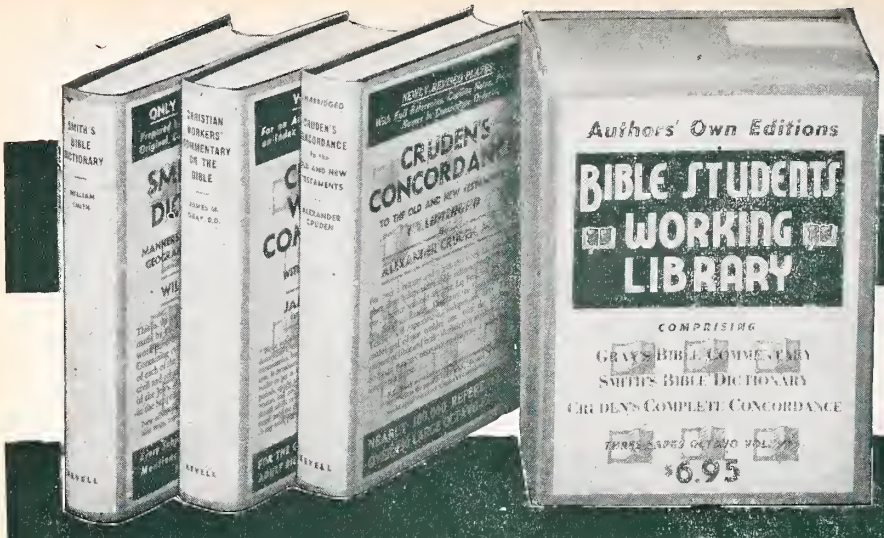
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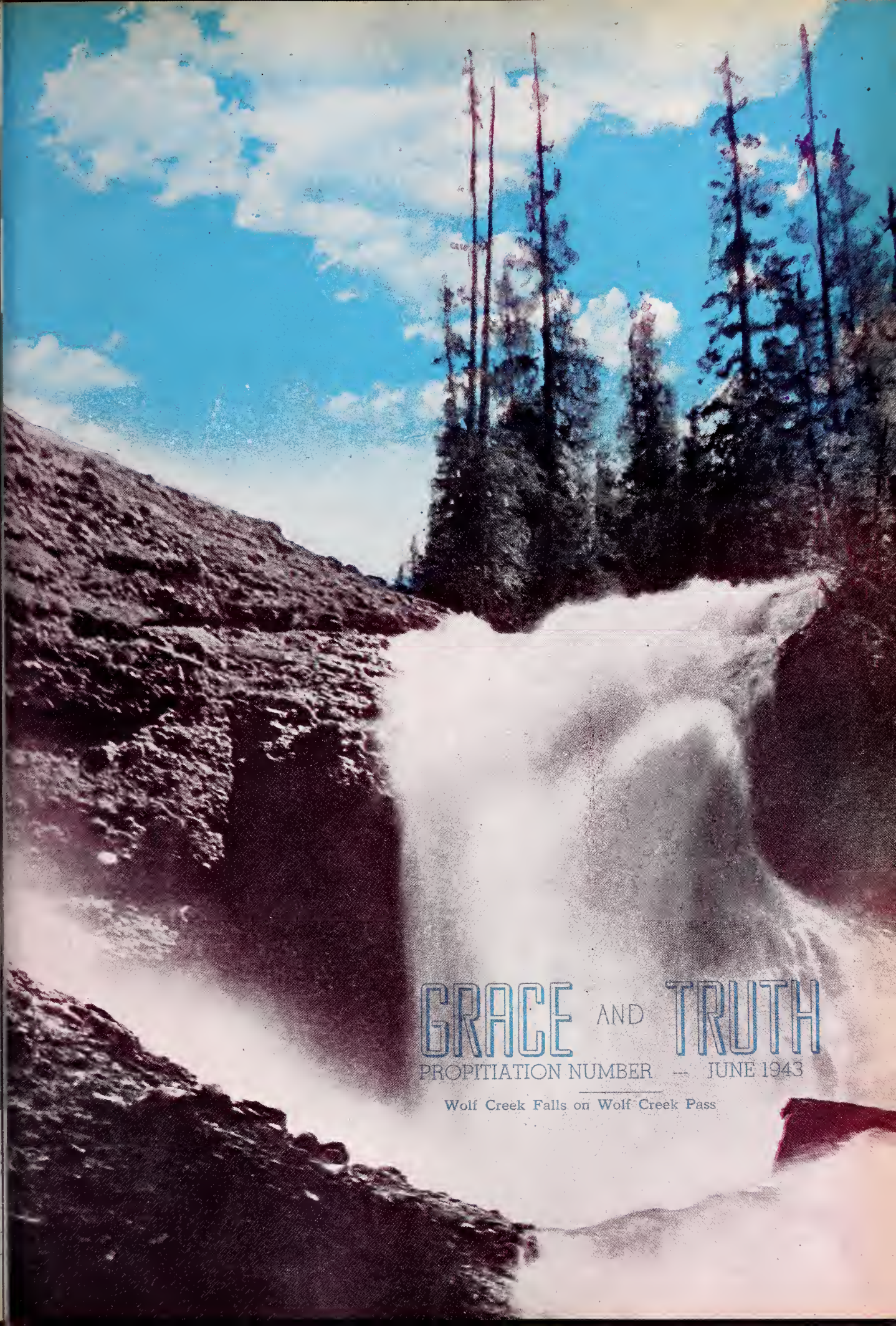
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VOL. XXI JUNE, 1943 No. 6

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Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
P. O. Box 1617 Denver, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE
W. S. HOTTEL, D. D., *Editor-in-Chief*
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EDITORIAL COMMENTS

A Bible Study

In this issue of *Grace and Truth* we begin a Bible study exposition on *Everlasting Things in Isaiah,* which will run in a series of at least three, and possibly four, instalments. This study will be found in the *Prophetic and Dispensational Department* of the magazine, and we feel confident will prove helpful and stimulating to all students of the Bible. We urge that you read and study it carefully and prayerfully, and also, that you tell your friends about the magazine and get them to subscribe for it. Better still, let me suggest that you form a magazine club at our special rate of five subscriptions for $5.00. These may be sent to different addresses but must all begin with the same issue. This arrangement offers a considerable saving, for single subscriptions cost $1.50 each.

—o—o—o—o—o—

Announcing Another Advance Step

It is with pleasure we announce another advance step by the Denver Bible Institute in the addition of another worker who is to fill a large and important place. The new worker is Rev. Carl Harwood, who is to be a Field Promotion Worker. Mr. Harwood is a graduate of the Denver Bible Institute, class of '37, and has been, and still is, laboring in the field of evangelism with much acceptance and success. He will continue in this field of labor as heretofore, and will represent the Denver Bible Institute in all his activities. We are happy to make this announcement, and know that the friends of the Institute will rejoice with us. We ask our readers to pray for our brother in his effort to reach lost souls with the Gospel, help pastors and churches in their endeavor to carry on God's work and in seeking to advance the interests of the Lord through the Denver Bible Institute. We bespeak him for a larger ministry and increased fruitfulness, and we also highly commend him to churches who are thinking about engaging an evangelist for some meetings. Any who may be interested in securing his services should address the Promotion Department, Denver Bible Institute, Box 1617, Denver, Colorado.

—o—o—o—o—o—

The Denver Bible Institute Moves Into The City

After much prayer and consideration, the Board of Directors of the Denver Bible Institute has decided to move the students and classes into the center of the city of Denver where the Institute owns a large debt-free building. This building, located at 2047 Glenarm Place, was procured some years ago and served as class space for some time.

Naturally the friends of the school will want to know why the above decision was made. The major reasons are stated below. Everyone of the twelve members of the Board of Directors who voted affirmatively to make the move gave much prayer and thought to the problem, weighing carefully every angle. The decision was not made hastily, and each member felt that he was following God's leading in voting for the move.

Reasons for Moving

1. It will make possible increased evangelistic activity. Transportation difficulties have virtually halted the mid-week practical work of students in the present location. Being located in the center of the city will make it comparatively simple for the students to conduct noon-day meetings in the shops and laundries, engage in personal work and tract distribution on the streets, and organize and teach Child Evangelism and Jewish classes in neighborhood districts, and carry on home visitation work.

2. It will make possible increased service in Denver churches and missions. The entire student body will be available as teachers and easily accessible to the Denver churches on Sundays as well as being employed in these churches for week-day work; or if they are resident students, working in their home churches.

3. It will make the classes of the Institute more available to Denver people. Some students (usually married and earning a living for their families) must live in their own homes. Lay workers, young people and pastors will find the down-town class rooms of D. B. I. quite accessible.

4. It will furnish a more normal atmosphere for the development of the student by affording opportunity to mingle with the general public. Students will learn to apply the practical truths of Christianity in the atmosphere they will live in after graduation.

5. It will create increased opportunities for student employment. Much part-time labor is available to those who need to work their way through school. The central location of the dormitories will make the acceptance of such jobs practical from the standpoint of transportation and time. Although the Institute has employed most of the students who need work, this will not be possible as the school grows.

6. It will furnish increased personal convenience to students. Students need all of the convenience of modern plumbing and an adequate water supply which is possible in the city. Shopping in the downtown stores will be easy, for the dormitories are but five blocks from Denver's main business districts.

7. It will reduce the expense of operating the school. Such items as extra toll charges on telephones, gasoline, automobiles, electricity, maintenance of private water system will be greatly reduced in some cases and entirely eliminated in others.

Please remember that our beloved school is in the city of Denver—in the heart of things—carrying on a busy and aggressive program of teaching and evangelism. Pray for us that by God's great grace and His unerring guidance we may lay hold of the blessed opportunities and challenges that confront us and ever march forward to His eternal glory and to the spiritual blessing of countless souls.

Signed —Board of Directors

EDITORIAL MESSAGES

MAKING USE OF THE OPPORTUNITIES

Redeeming the time, because the days are evil (Eph. 5:16).

This passage of Scripture is a solemn exhortation that comes to the church today as surely as it came to the church at Ephesus by the apostle. It is a stirring exhortation, and it is all the more pertinent now because of the evil days that are upon us and the shortness of time ere this dispensation closes.

One translation of "redeeming the time" is "buying up for yourselves the opportunity"; another, "securing the season for yourselves"; and a freer rendering, "make the most of your time for these evil days."

The two words "the time," or as otherwise rendered "the opportunity," do not refer so much to time in general, as to a special season, a crisis moment as it passes by, laden with priceless possibilities, which must be laid hold of quickly or it will be forever lost. The idea is that of a wise, alert business man, who, with keenness of vision, sees a bargain, which may come only once in a lifetime, and with earnest effort seizes it. In like manner the believer is to be wise and alert, and to buy up the opportunity the Lord puts within his reach.

But to accomplish this—to make good use of the time and opportunity given us—more than human vision and wisdom are needed. It is no mere trifling thing, no haphazard task, but one demanding spiritual vision and Divine wisdom. It is only as we "walk circumspectly," as we walk in the light of the Lord's presence, and under the guidance and control of the Holy Spirit, that we shall really and truly see the present opportunity and be enabled to grasp it.

It is said a sculptor once showed a visitor his studio. It was full of statues of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name?" asked the visitor.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings on his feet?"

"Because he is soon gone, and once gone can never be overtaken."

How true this is! The opportunity for salvation is *now*. "Now is the accepted time." The opportunity for service for God, for spreading the Truth, and for personal soul-winning is *now*. And how full, and ripe, and rich, this opportunity is. Yet how few know it. And how solemn it is! The present opportunity is on the wing, it is fast flying away, and will soon be gone forever. It becomes us, then, to make the most of the opportunities God has given us.

Napoleon used to say, "Every moment lost gives an opportunity for misfortune. I beat the Austrians because they did not know the value of time; while they dawdled, I overthrew them."

Christians, who waste their time in idleness and gossip, do not know what they are missing. To waste time and to neglect opportunities is a crime in the sight of God, for which we must some day answer. Wise men grasp the present opportunity and make good use of it. They will never need to regret the past and lament over what they forfeited through carelessness and indifference.

—o—o—o—o—o—

CHRIST'S ADVOCACY AND PROPITIATION

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:1-2).

The apostle addresses those to whom he writes as "little children," which term he now uses for the first time (I John 2:12; 3:18). John is now an old man and regards his readers as little children. There is in this term a tender tone and an expression of warm affection. John loved his readers with true Christian love—a love that is warm and tender. The "little children" were those who were born of God by believing on the Son of God. They belonged to the same family to which both John and the Lord Jesus belonged. This family relationship is a spiritual relationship—a relationship into which the sinner enters by the new birth (John 1:12-13). Man by nature does not belong to this spiritual family, but is estranged from God and lost in sin. Those who believe on Christ are the children of God by faith in Christ Jesus (Gal. 3:26).

John, we note, informs the "little children" of the purpose for which he is writing as he is. It is not that they shall think that they must sin, or that they may take license to sin; but, on the contrary, "that they may not sin" (A.S.V.). In the first chapter (vss. 8-10) he shows that to say "we have no sin" (vs. 8) is fallacy, while here he declares against loose living. The Gnostics, whom John has continually in mind, went to all sorts of excesses without shame. The "little children" must not be influenced by them, neither should they turn the grace of God into license to sin. The Father God does not want His children to sin, but to live pure, clean, and consistent Christian lives. In spite of this, however, He knows their weakness, and that they are, therefore, liable to fail, and for this reason has made a gracious provision. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

To begin with, there is a distinction between the sins of those in family relations, and the sins of those outside family relations. The sins of the members of the family are a family affair and are wholly dealt with WITHIN THE FAMILY. They never are taken to a court of justice. Such a thing never can be. They can be quite effectively dealt with by the father. The believer, who by the new birth is a child of God, has been in court, but only to learn that there is nothing against him in the records of the court since he is justified of God (Rom. 8:33-34). The question of punishment for the satisfaction of the claims of Divine holiness in connection with a child's wrong-doing has been settled long ago; it was all settled by Christ in His death on the cross. When Christ died on the cross He met every demand of God's holy law and satisfied every claim of the holiness of God in behalf of the guilty sinner. The sinner, therefore, who believes on Christ whereby, through the new birth, he becomes a child of God, is forgiven of his sins and declared righteous by God for Christ's sake. Christ Himself is reckoned to him for righteousness (I Cor. 1:30; II Cor. 5:21). The believer was judged for his sins in Jesus Christ on the cross. A righteous God will not exact judgment for sins more than

once. When God forgives sins, they are never again remembered against the one who has been forgiven. When God justifies or declares righteous the believer on Christ, He never reverses that sentence. The failure of a child in the family, therefore, differs from the sins of the sinner who is not in the family. Such a one is still guilty before God, even though Christ died for him as well as for the one who is now a child of God. Faith in the Lord Jesus Christ makes all the difference. In other words, being OUT of Christ or IN Christ makes all the difference. A child of God is IN CHRIST, and when that child disobeys, he is to be dealt with in the family. It is, therefore, the Father's business to deal with that child, and not that of a holy God, as God. In the Father's dealing with disobedience in relation with a child in the family, discipline and restoration in fellowship are involved. When a child of God fails, the fellowship is interfered with, but the relationship remains unchanged The advocacy of Christ maintains the relationship and is the basis and means of restoration in fellowship.

The word "advocate" we observe, is the Greek *parakleton*, the same as that used by our Lord Himself with regard to the Holy Spirit, Whom He designated as "another Comforter" (John 14:16, 26; 15:26; 16:7). The Holy Spirit is now the Advocate on earth in the place of the Lord Jesus, Who is gone to Heaven. Christ is the Advocate with the Father, the One ascended to Him and in His presence for us. As the Advocate with the Father, Christ pleads the case of the failing child of God. Advocacy is God's family provision; it is not for those on the outside, but only for the children in the family. Advocacy implies the fact that there is an accuser. Elsewhere Satan is said to be the "accuser of our brethren" (Rev. 12:10). Satan accuses God to the saints and the saints before God. When a child of God fails, Satan drags that failure before the Father and accuses that child before the Father. He demands that the Father condemn that child, basing his demand on the holiness and righteousness of God as Father. In the face of the accuser and his criminal accusations, Christ pleads the case of the failing child.

> *This verse (Romans 3:25) looks back to the whole history of human sin before it was judged at the cross, the vast scandal (so to speak) of the universe—a holy God letting sin pass by four thousand years from Adam to Christ. God had been righteous in thus passing over human sin, both in pardoning without judgment the sins of the Abels, Enochs, Noahs, and the patriarchs — even all whom He knew as believing Him; and not only so, He was righteous in forbearing with the impenitent, His enemies; for He proposed both sending Christ to become the propitiation for the whole world; and He would also deal in due time in righteous judgment with those rejecting His goodness.*
>
> *—William R. Newell*

We note that the Lord Jesus, the Advocate with the Father, is THE RIGHTEOUS. He is the sinless, holy, and perfect One, and He pleads our cause before the Father on the ground of justice, or righteousness. Though He can say nothing good of us, He can say much for us. The Father, by raising Christ from the dead, and setting Him at His own right hand, once for all, has accepted Christ's accomplished work on the cross for us. He is our Righteousness before God (I Cor. 1:30; II Cor. 5:21), and pleads for us on the ground of His own work on the cross in our behalf, wherein He has righteously settled the question of our sin. In the face of such an Advocate, the accuser's charges against us are in vain. Christ's advocacy for us is effectual and prevailing. The advocacy of Christ restores the believer to the communion with the Father which sin has interrupted. When the believer fails, it does not mean that he has lost his salvation, but that his disobedience has interrupted his fellowship with the Father. When he fails, the devil, the accuser of the brethren, goes before the Father to accuse him. The believer's restoration to fellowship with the Father is brought about by the advocacy of Christ, and the devil's charges are made void thereby, and he is maintained in his relationship.

John continues on to say why Jesus is the Advocate with the Father; it is because He is Himself "the Propitiation"—that which propitiates, or the propitiatory Sacrifice, provided by the Father's love, removing the estrangement between God and the sinner, and bearing in behalf of the sinner the wrath of a holy God against sin. In other words, the Lord Jesus is the Mercy-Seat sprinkled with His own blood whereby our sins are removed from God's holy sight. This sums up John's teaching concerning the advocacy of Christ, showing that it is the work of Jesus Christ for God's children which He carries on with the Father, whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship with the Father. The apostle also adds that which is entirely peculiar to him, "Not for our's only, but also for the sins of the whole world." The A. S. V. drops the word "sins," nevertheless, we need not hesitate to accept the reading of the A. V., as the meaning is surely implied (John 1:29). When John says, "Not for our's only," he necessarily infers that it was for the sins of others also. This must not be taken to mean that the sins of the world are put away. Christ is the Propitiation, as it is said in Romans, "through faith in His blood" (Rom. 3:25). It is for believers, therefore, that His propitiatory work becomes effectual, and only for them. Yet, so completely sufficient is the perfect sacrifice Christ made, and so truly available for all that honestly desire to be saved, that we may safely believe and say, "For the sins of the whole world," without the least shadow of a doubt.

RADIO MINISTRY TO CHILDREN

We are happy to commend to our readers two radio broadcasts designed for children, one by Dr. Walter Wilson of Kansas City, Missouri, and the other by Rev. Paul Hutchens of George, Iowa.

Dr. Wilson's program is called, "Uncle Walter's Animal Adventures." It is proving to be most acceptable and very profitable. Audiences are building up rapidly. The reports indicate that Catholics and Jews are listening and apparently with interest. Dr. Wilson has had this burden upon his heart for some time to try to reach large numbers of children who are in the grade schools and high schools. He now has four radio outlets which are as follows: WCFL, Chicago, 5:15 to 5:30 each Saturday; KXOK, St. Louis, Missouri, 5:15 P. M. each Saturday; KSO, Iowa, 1460 Kilocycles, each Saturday evening 6:15 to 6:30 P. M.; WHB, Kansas City, Missouri, 5:15 to 5:30 P.M., each Tuesday.

The other broadcast by Mr. Hutchens is now on the air. As far as we know this is the first daily, definitely Christian program for children. Paul Hutchens is known to thousands of girls and boys as the writer of the "Sugar Creek Gang" books. These sales have reached the 100,000 mark. His story telling will be about this same Sugar Creek Gang. The program originates at Waterloo, Iowa, station KXEL, a 50,000 watt clear channel station located on the dial at 1540 kilocycles. The time is 5:15 to 5:30 P. M., Central War Time.

We wish both Dr. Wilson and Mr. Hutchens every success as they minister to the children in this unique manner. If you are in the areas covered by these stations, be sure to listen in and tell your friends.

Doctrine of Propitiation

By W. S. Hottel

The word "propitiation" occurs but three times in the Authorized Version of the New Testament. The passages in which it occurs are Romans 3:25; I John 2:2 and 4:10.

In Old Testament times a propitiation was a gift given to make friends. It was a gift given to appease one who was estranged and an enemy. There are several incidents on record which illustrate the thought of propitiation by a gift given:

Jacob appeased Esau with a gift (Gen. 32, especially verse 18).

Abigail appeased David with a gift (I Sam. 25:18, 27-28).

Hezekiah stripped the Temple to buy Sennacherib (II Ki. 18:13-16).

While in the Old Testament the idea of propitiation is frequently illustrated, the word "propitiation" is not to be found, neither is the teaching unfolded.

In the New Testament the word "propitiation" occurs, and the idea is not only illustrated, but also expanded and interpreted. It will be observed that in the three New Testament passages in which the word "propitiation" occurs, the reference is to the death of the Lord Jesus Christ in relation to sin.

We shall observe several things about propitiation.

I. THE MEANING OF PROPITIATION

In Romans 3:25 the Greek word is *hilasterion,* meaning, "the place of propitiation." The place of propitiation brings to mind the "mercy-seat" of the ancient Tabernacle, of which we also read in Heb. 9:5. The Greek word here for "mercy-seat" is the word *hilasterion.* We are, therefore, sent back to the Old Testament in our study of the doctrine of propitiation to find the typical meaning of this teaching. What the mercy-seat of the Tabernacle was, typically, to the Israelite, *that* Christ is, actually, to God and the believer. The mercy-seat was sprinkled with atoning blood on the great Day of Atonement, in token that the righteous sentence of the Law had been (typically) carried out, so that, what must else have been a judgment seat, could righteously be a mercy-seat, a place of blessing and communion.

This typical analogy is by no means strange in Holy Scripture. It is the customary way of Scripture to make the antitype answer to the type. Compare the Paschal lamb and Christ (Exod. 12; I Cor. 5:7), the brazen serpent and Christ (Num 21:1-9; John 3:14-16), and the Levitical sacrifices and the sacrifice of Christ (Leviticus; Hebrews).

There are two other New Testament passages we need to consider before we turn back to the Old Testament for a study of the mercy-seat. These passages are Hebrews 8:12 and Luke 18:13. In Hebrews 8:12 the word "merciful" is from the Greek *hileos,* meaning, propitious. In Luke 18:13 the word "merciful" is from the Greek *hilaskomai,* meaning, propitiated. In all these New Testament passages there is reference to the mercy-seat in the Tabernacle of old.

1. *The mercy-seat was the lid or cover of the Ark of the Covenant* (Exod. 25:10-22).

The Ark was an oblong box of acacia wood overlaid with gold, two and one-half cubits long, and one and one-half cubits high and broad. In this box, or Ark, were placed the pot of the wilderness manna, Aaron's rod that budded, and the two tables of the Testimony or Law (Exod. 16:33-35; Num. 17:10; Heb. 9:4).

The cover of the Ark, or the mercy-seat, was made entirely of gold, and at each end, beaten out of the same piece of gold, was a figure with wings extended over the mercy-seat, called the cherubim (Exod. 25:20).

The gold is the symbol of Deity and of divine righteousness.

The cherubim are set forth in the Old Testament as especially connected with the glory of God, and the guardians and vindicators of what is due His glory (Gen. 3:24; Ezek. 1:13, 14, 27-28; Rev. 4).

2. *The mercy-seat was the place of the sprinkled blood* (Lev. 16:14).

The mercy-seat, called *hilasterion* in the Greek, in the Hebrew was called *kapporeth,* meaning, "the place of covering." The mercy-seat was therefore intimately connected with the Old Testament atonement, which is from the Hebrew *kaphar,* meaning, "to cover."

The sacrificial blood made atonement for sin; the mercy-seat was the place where the blood was sprinkled. The blood sprinkled, covered sin; the mercy-seat was the "place of covering."

3. *The mercy-seat was the meeting place of a holy God and sinful man* (Exod. 25:22; Lev. 16:2; Num. 7:89).

The blood "covered" the offerer's sins, while the golden lid of the Ark, the mercy-seat, covered from the eyes of the cherubim the broken Law. Hence, the mercy-seat became the meeting place of a holy God and sinful man. Between the symbol of God's presence in the Shekinah glory over the mercy-seat, and the Law, which condemned Israel because of their sin, was the sprinkled blood on the mercy-seat. It was the blood that made, what should have been a judgment seat, a throne of mercy and a place of communion. It was only here where God could meet with sinful man in grace, and only here where God's voice could be heard in mercy. It was here where God communed with redeemed man.

And all this was typical of Jesus Christ and His redeeming work.

4. *The Lord Jesus Christ is the propitiation through faith in His blood* (Rom. 3:25).

Here, there is reference to God's having passed over sin in His forbearance in the past. When He did so, did He condone sin, or did He compromise with sin? Indeed not! While He had proclaimed His Law and had not yet proclaimed His Gospel, still He did bear with sinners. Why? Did He think lightly of their sin? Far from it! The answer is: God's past forbearance was exercised in virtue of what the Lord Jesus was to do in the fullness of time by His death upon the cross, where He would be set forth a propitiatory (appeasing) sacrifice.

The Lord Jesus Christ is both the *hilasterion,* "place of propitiation" and the *hilasmos,* "that which propitiates"; that is, "a propitiatory sacrifice." His propitiatory work declares God righteous in having passed over sins in the past through His forbearance, since in that work Christ fully honored the Law by enduring its righteous sentence, which work God ever foresaw and by virtue of it "passing over sins done afore time" (lit. trans.).

According to the fullest New Testament teaching, the Lord Jesus Christ Himself is the Mercy-Seat sprinkled with His own precious blood—the place of meeting and

communion (Heb. 4:14-16).

God is love, and holiness is His supreme attribute. His revealed Law is the expression of His inflexible holiness, and the cross is the expression of His love (Rom. 5:6-8).

Propitiation is the spiritual teaching that Christ in His death met every demand of the Law and satisfied every claim of Divine holiness in behalf of the sinner, and thereby propitiated (appeased) God and opened the way for God righteously to meet in Christ, God's Mercy-Seat, every sinner who believes on Christ.

The propitiatory work of Christ on the cross is the ground for the justification of the sinner who believes on Christ. The cross is the focus point of God's righteousness and love; both met there, and were manifested there. And now, because of the redemption Christ wrought by His death, God can be just and at the same time declare righteous the guilty sinner who believes on Christ.

II. THE MOTIVE OF PROPITIATION

Two things in particular constitute the motive of propitiation.

1. *The love and grace of God were the moving cause in propitiation* (I John 4:10; Rom. 3:24-25).

In His great love God found a way to redeem and save the lost (John 3:16; Rom. 5:6-8).

The manifestation of God's love was great and costly, and because of it, unmerited favor flows out to the lost, for that is what grace is.

2. *The consistency of God with His own righteousness was the ruling principle in propitiation* (Rom. 3:24-26).

Note, the phrase, "for the remission of sins that are past," should be rendered, "for the passing over of sins done aforetime"; that is, since Adam (Rom. 5:12-14).

Observe, the words "His righteousness" mean God's consistency with His own Law and holiness in freely justifying the sinner who believes on Jesus Christ. The redemption that is in Christ Jesus is the ground of justification, for in it God has set forth Christ to be a propitiation; that is, a propitiatory sacrifice and the place of propitiation. Because Christ in His death met every demand of the Law and satisfied every claim of Divine holiness in behalf of the sinner, God now, consistent with His own righteousness, can justify the sinner who believes on Jesus.

III. THE MEASURE OF PROPITIATION

There is a reach to Christ's redemptive work that is as wide as human need possibly can be.

1. *The world's sin and guilt are universal* (Rom. 3:10-23).

2. *The propitiatory sacrifice of Jesus Christ is universal* (I John 2:2).

Christ died for all men, yea, for every man (II Cor. 5:15; Heb. 2:9).

The sacrifice of Christ was once for all; it was the supreme sacrifice (Heb. 10:12).

So far as God is concerned, He has been satisfied for the sins of the world, by the death of Christ. The problem of sin is no longer a question with God; it now is the question of the Son. He can, and does, accept every sinner who believes on Christ, despite his sins, but He accepts not a single sinner who does not believe on Jesus Christ. What men do with God's Son is now the problem of salvation.

We must not think that all men are saved because Christ died for all. Only those who believe on Christ are profited by His death for them (John 3:14-16, 36).

The provision of God in Christ is universal, but the benefit of that provision is personal and individual as it is appropriated by faith.

The Present Values of the Cross to the Unsaved

By Lewis Sperry Chafer

President, Dallas Theological Seminary

Every thoughtful person is compelled to assign some reason for the death of Christ. The problem consists in the fact that, the sinless, harmless Man, Who most evidently was able to defend Himself against all human strength, and being very God, could have dismissed the universe from His presence by one word, nevertheless allowed Himself to be crucified in seeming weakness, and afterward appeared in resurrection life and power. Since both the death of Christ and His resurrection are fully established facts of history, the question demands solution. Why did He suffer Himself thus to be put to death? It is certain He did not need to die either because of His own sinfulness or weakness. This problem does not remain a mere abstract riddle. The death of Christ is explained in the Scriptures and the personal acceptance or rejection of that divine explanation is declared to be the point which determines the destiny of each individual. Men are said to stand or fall, not by their moral or religious standards, but by their personal choice in relation to the death and saving grace of Christ. The question is as important, therefore, as the destiny of man.

The Scriptures know but one solution to the problem of the death of Christ—one, and only one, whether it be in type in the Old Testament, or in the exact unfoldings of the history and doctrine of the New Testament. The Bible lends no sanction to differing human theories on this point. Such speculations are but shadows of the divine Revelation and their promulgation is, like any counterfeit, a misleading substitute for the real Gospel of saving grace.

Almost every passage related to the cross would be called into evidence in determining the divine reason for the sacrifice on the part of the Son of God. In these divine records two great truths are evident: He died as a substitute for someone else, and that someone else is each and every individual in all the lost world of mankind. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are

healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all" (Isa. 53:5-6); "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29); "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16); "Because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14); "Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4); "That He by the grace of God should taste death for every man" (Heb. 2:9); "And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:2).

In the clearest terms this death is here said to be a substitution. He did not die to show men how to die gracefully, or bravely: He died that they might not die. What He did, therefore, does not need to be done again. It is something accomplished for every person and in such perfection as to be fully satisfying to the infinite God. In like manner these passages are characterized by such universal words as "all," "every man," and "the whole world." From this it must be believed that the death of Christ has already provided a great potential and provisional value for every guilty sinner, which is now awaiting his personal recognition.

Preceding the dismissal of His Spirit as He hung upon the cross Jesus said, "It is finished." This could hardly have refered to the fact that His own life or sufferings were at an end. It was rather the divine announcement of the fact that a complete transaction regarding the judgment of sin and the sufficient grounds of salvation for every sinner was accomplished. It is important to consider what, according to the Scriptures, was then finished.

To know the meaning of three Bible words which relate the cross of Christ to the sinner will throw some light upon the character and extent of the work that is said to be "finished" for the whole unsaved world.

First—*Reconciliation*: This word, or the doctrine it represents, does not directly appear in the Old Testament. There the thought is always of an immediate and personal atonement by shedding of blood. In the New Testament its meaning is that of a complete and thorough change accomplished by the actual removal of the cause of enmity, so making reconciliation. The most illuminating passage on this truth is found in II Cor. 5:14-21 R.V. "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him Who for their sakes died and rose again. Wherefore we know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, Who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him Who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him."

The subsequent truth in this passage grows out of the primary statement of verse 14, wherein it is said that the death of Christ was for *all,* and, therefore, in a legal sense, all have died in that death. The logic is irresistible. If it be admitted that He died for *all* (and the Scriptures know no limitation in the universal provision in that death), then the value of that death has been secured and provided for *all,* and since this is an undertaking which began in the councils of God and was ordained to meet the righteous requirements of His own Being, these values have been secured on a plane which answers the highest demands of the Infinite.

That Jesus died for an individual constitutes the greatest thing that can be said of that person, and, to a truly spiritual understanding, the minor classifications of the family cease before the overwhelming revelation. "Henceforth know we no man after the flesh." He is only to be known as one for whom Jesus died. In like manner, on the ground of the perfect divine provision and accomplishment in the cross it is added: "If any man be in Christ he is a new creature (creation): old things have passed away; behold, all things are become new. But all things are of God, Who reconciled us (or thoroughly changed us in relation) to Himself through Christ." The Apostle then adds, "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses." The world is thus thoroughly changed in its relation to God by the death of His Son. God Himself is not said to be changed. He has thoroughly changed the world in its relation to Himself by the death of Christ. God Himself has undertaken the needed mediation between His own righteous Person and the sinful world. The provision of a Mediator and the grounds of mediation for the whole world does not save the world, but it does render the salvation of the individual possible in the righteousness of God.

> *Propitiation indicates . . . the divine aspect of atonement. "Whom GOD set forth." Propitiation always means "something that causes, or enables someone to act mercifully and forgivingly."*
>
> *God requires the propitiation by reason of His justice, and He provides it by reason of His mercy. He is at once the One Who propitiates and the One Who is propitiated.*
>
> *—W. H. Griffith Thomas, D.D.*

Those who are thus saved have received a ministry from God. "We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

From this Scripture we may conclude that there is a two-fold aspect of reconciliation: first, that which God hath already wrought in Christ by which He has thoroughly changed the relation of the whole world to Himself so that He does not reckon their trespasses unto them, and, second, a reconciliation for which we may plead and which must take place in the attitude of the unsaved individual through the revelation given to him in the Gospel concerning the sacrifice of Christ. Salvation is made to depend upon such a personal response to this appeal from God. Blessed indeed is the one who can say, "the love and grace of God, in removing forever my judgments and doom by the sacrifice of His Son, are wholly satisfying to me and I rest only in the Saviour thus given." The fact of the universal divine reconciliation may remain unappreciated and unconsidered, but when its eternal riches dawn on a sin-blinded soul that one, in his attitude and experience, is thoroughly changed toward God and finds a wholly new joy and peace through believing what God has already done in His boundless grace.

Second—*Redemption*: Divine redemption, whether in the Old or the New Testament, is to deliver by paying the demands of the offended righteousness of God against sin. The price of such redemption is always blood alone. "When I see the blood, I will pass over you" (Ex. 12:13); "It is the blood that maketh an atone-

ment for the soul" (Lev. 17:11); "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28); "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ" (I Peter 1:18); "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7); "Thou wast slain and hath redeemed us to God by Thy blood" (Rev. 5:9).

The full redemption by blood has been paid in the death of Christ and so in a provisional way has affected the estate of the whole world. "Who gave Himself a ransom for all, to be testified in due time" (I Tim. 2:6); "Even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28); "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Redemption is also by power. This was seen in the redemption of Israel from Egypt and is equally true of all redemption. The price may be paid for the slave, but he must be taken out of the slave position and set free. This is individual and such redemption by blood and power is the blessed experience of all who put their trust in the divine Redeemer.

Forgiveness, which in the Scriptures is individual, is made possible through the blood of redemption. "The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. 4:35); "This is My blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28); "Without shedding of blood is no remission" (Heb. 9:22); "In whom we have redemption through His blood, the forgiveness of sins" (Eph. 1:7).

Redemption, then, may also be considered in these two aspects: that which has been already accomplished through the blood of the cross, and that which may yet be done for the one who believes, through the immediate power of God. The ransom price has been paid for all; yet for the one who believes there is a further work of redemption which is manifested in the transforming and sanctifying power of the Spirit.

> *. . . God not remitting but only forbearing to punish them, or passing by them, until an adequate atonement for them should be made. In thus not imputing them, God was righteous, but He was not SEEN to be so; there was no "manifestation of His righteousness" in doing so under the ancient economy. But now that God can "set forth" Christ as a "propitiation for sin through faith in His blood," the righteousness of His procedure in passing by the sins of believers before, and in now remitting them, is manifested, declared, brought fully out to the view of the whole world.*
>
> *—Jamieson, Fausset, and Brown*

Happy is the individual who believes what God has written, and rests in the redeeming work of Christ as his only deliverance from the hopeless estate of the lost.

Third—*Propitiation*: The meaning of this word is inexpressibly sweet. It refers to a divinely provided place of meeting, a place of propitiation. The mercy-seat of the Old Testament is spoken of in Hebrews 9:5 as a place of propitiation. There, covering the broken law, was the blood-sprinkled mercy-seat, and there was the Shekinah light which spoke of the presence of God. There, too, because of the blood and what it typified, a holy God could meet a sinful man without judgments and, in turn, a sinful man could meet a holy God without dread or fear. So we find in Romans 3:25-26, that Christ was "set forth" by His Father God to be a propitiation through faith in His blood. So, also, in I John 2:2, "And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." The very blood-sprinkled body of the Son of God on the cross has become the divinely provided place of meeting where now a guilty sinner can come to God without fear, and the righteous God can receive that soul apart from all judgments and condemnation.

The publican who went up to the temple to pray, according to Luke 18:9-14, would not so much as lift up his eyes to heaven, but smote on his breast, and said: "God be Thou propitiated to me the sinner." The significance of the Greek text is not "God be merciful to me a sinner," but is more correctly expressed by the R. V. marginal rendering, "God be propitiated to me the sinner." There is a most vital distinction here. It is one thing to call on God for an exercise of immediate mercy: it is quite another thing to ask to be covered by atoning blood. How different the issue is before the unsaved now since the atoning blood has been shed! Certainly it is not a matter with them of securing some special leniency from God: it is rather a matter of believing that every needed grace has been already exercised. On the ground of a divinely provided propitiation the publican went down to his house justified, which was vastly more than being forgiven. In like manner, every soul has been as freely justified who has believed. It is a question of intelligently electing to receive and stand in the saving work of Christ which is simply to receive the Christ as a personal Saviour. The sinner thus acknowledges Christ as the divinely appointed propitiation and there in confidence rests his case before the righteous throne of God.

> *God, the Party offended, makes the first overtures toward a reconciliation, appoints the daysman, foreordained Him to this in the counsels of His love from eternity, appointed Him, anointed Him to it, qualified Him for it, and has exhibited Him to a guilty world as their propitiation.*
>
> *—Matthew Henry*
>
> *Propitiation does not convey the idea of placating an angry God, but of "doing right by His holy law and so making it possible for Him righteously to show mercy"*
>
> *—Scofield Bible*

From these three Bible words we may conclude that there is a work now fully accomplished in the cross for every unsaved person. Such have been throughly changed in their relation to God by His great act of reconciliation, and He is said to be waiting for them to be thoroughly changed by the message of the Cross in reconciliation toward Him. He has redeemed them by the blood of Christ Who was "the Lamb of God that taketh away the sin of the world," but is now awaiting their act of faith toward the Christ that He might with the power of the Spirit transform them into the very sons of God. He has been propitiated toward "the whole world," but must await the willingness of the individual to stand only on the fact that the righteous judgments for sin have already been accomplished in the cross of Christ. That cross was a propitiation toward God; a reconciliation toward man; and a redemption toward sin. And this in relation to every member of the fallen race. If men go to perdition it will be because every possible mercy from God has been resisted.

"God so loved the world that He gave His only begotten Son"—this much is universal and so is true of all—"that whosoever believeth in Him should not perish but have everlasting life"—is individual and personal. No one is saved by these universal things alone; but because of these universal things any one who believes may be saved.

To every unsaved person, therefore, the message may be given in the full confidence in its truth that God has already completed the grounds of salvation, and they are but to believe on Him through Whom all this grace has been so perfectly wrought.

Christ's Triple Ministry

BY ERNEST E. LOTT

The three principal offices in the national organization of the nation Israel were Prophet, Priest, and King. The first of these involved the transmission of messages from God to man. the second accomplished reconciliation of estranged man with a holy God, and the third dealt with governmental and civil affairs.

God did not want one man to hold all three offices for no man was big enough. Sometimes the same person was permitted to hold the two spiritual offices of Prophet and Priest, but never all three. As far as we recall, God in no instance let a king hold either of the other two offices. King Saul lost the divine favor when he impatiently offered a burnt offering (I Sam. 13:8-10).

There was a man, however, who met all of God's qualifications. His name was Jesus, and He was big enough to hold all three offices. He was "that Prophet" predicted in the Old Testament. He is our "great high Priest" doing mediatorial work. He will be the "King of kings" reigning over all the earth.

I. THAT PROPHET

We usually think of a prophet as one who predicts the future. This is true. Jeremiah foretold the captivity; Isaiah described the coming millennium; Daniel gave the exact number of days that would elapse before the triumphal entry and also the length and character of the Tribulation; Zechariah prophesied the second return of the Messiah; and Ezekiel predicted the resurrection of the "dry bones," meaning his deceased countrymen.

A prophet had other duties too, among them were teaching or preaching and performance of miracles when necessary. Jonah is called a prophet, and we read in the book bearing his name that he preached to the people of Nineveh. Isaiah spoke those well-known words, "Come now, let us reason together, though your sins be as scarlet, they shall be as white as snow." Also "If ye be willing and obedient, ye shall eat of the good of the land." Jeremiah pleaded with the people to turn away from their idolatry or take the punishment of captivity.

Moses was one of the prophets who performed miracles. The plagues upon Egypt are ample witness to his power. Elijah used the gift in most remarkable ways. He raised the widow's son and filled her meal barrel. His successor, Elisha, increased another widow's supply of oil and restored life to the son of a Shunammite woman. We could go on adding to the list, but these will suffice.

The question before us now is whether or not Christ qualified on all these points as a prophet. First of all, He did predict many things—all with great accuracy. He foretold His own death and resurrection at the end of three days (Matt. 12:40). He described in detail the still future Tribulation (Matt. 24:15-26), and also His own return in glory (Matt. 24:27-31). Second, He taught as no other man ever taught, "the people were astonished at His doctrine, for He taught them as one having authority and not as the scribes" (Matt. 7:28-29). In the third place, He performed miracles better than any other prophet. He made all of His wonderful works such as restoring sight to the blind, cleansing lepers, raising the dead, and expelling demons a grand crescendo rising to the greatest miracle of all—His own resurrection. Referring to these works in contrast to those of another prophet, He said, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John 5:36).

Added to the above are the following facts: Christ as "that Prophet" was *foretold* in Deuteronomy 18:15-18; *fulfilled* as recorded in Acts 2:22-23; and *recognized* according to John 7:40.

II. OUR GREAT HIGH PRIEST

God established the office of priest as a mediatorship or go-between for man with His Maker. Thus the priest became a mediator (Lev. 4:16-18).

A careful analysis of this priest's work accoding to E. H. Bancroft reveals that he did three things. 1. He offered sacrifices for the people—a work of RECONCILIATION. 2. He made intercession within the vail—a work of INTERCESSION. 3. He came forth to bless the congregation —a work of BENEDICTION.

Christ is the perfect High Priest. He fulfilled or will fulfill all of these duties. When He died on Calvary, He "offered up Himself" (Heb. 7:27) as a sacrifice. Now He is in heaven as the "One mediator between God and men" (I Tim. 2:5). He will return as He promised to bless the people (John 14:1-3). This threefold aspect of His priesthood is brought together in three verses in the same chapter in Hebrews.

RECONCILIATION, Hebrews 9:12, ". . . . by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

INTERCESSION, Hebrews 9:24, "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

BENEDICTION, Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

We see a parallel here with the truth of propitiation. The reason why God used a priest for this mediatorial work was because He was not satisfied to have men themselves come and plead their own cases. But we are told that even this was only partly satisfactory for the priest had to make a sacrifice first for his own sins and then those of the people (Heb. 7:27). Christ was the first, last, and only one who, being perfect, could satisfy God as to His own righteousness. Therefore Christ was the first really acceptable high priest.

But there is more to this than the *person* of the priest. What does he offer? He offered lambs, goats, bullock, doves, and meal in the Old Testament days. Would these do for Christ? The answer is "no," but God found a way. Christ *offered Himself,* as is so clearly seen in Hebrews 7:27 and 9:12. Thus God was completely satisfied when He saw Christ as "the propitiation for our sins" (I John 2:2).

The same principle holds true when we think of the intercessory work of Christ. God could not be satisfied with an earthly mediator. Christ, His Son, is the only one Who "could appear in the presence of God for us," meaning heaven (Heb. 9:24). We are told in the eighth chapter of this same book that our great high priest "is set on the right hand of the throne of the Majesty in the

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Godet on the Work of the Holy Spirit in the Believer

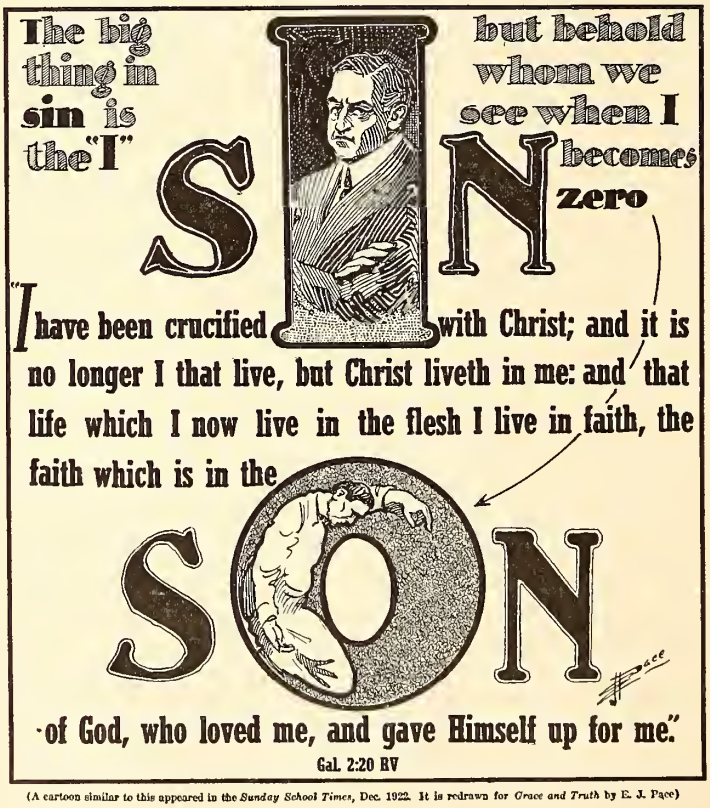
By F. Godet

Illustrated by Dr. E. J. Pace

"What is the work of the Holy Spirit? It is to impart Christ to us, with everything that is His, and make Him to live again in us, as the grain of wheat which lies dormant in the earth *is made by the power of nature to live again in each grain in the ear.*

On the other hand, by what means does Christ live in us? By the operation of the Holy Spirit. There takes place in the believer, by the power of the divine Agent, *an effect similar to that which produced the miraculous birth of Jesus.* "My little children," said the Apostle Paul, "of whom I travail in birth again, till Christ be formed in you" (Gal. 4:19).

Our holiness does not, properly speaking, consist in our changing or becoming better *ourselves;* for after fifty years of faithful labor it may happen that all at once we find ourselves, when our own old nature gains the upper hand, as bad as we were a half a century before; it is rather *He,* He Himself, born and growing in us in such a way as to fill our heart, and to gradually drive out our natural self, our "old man," which cannot improve itself, and whose destiny is only to perish. Our holiness is therefore not a mere imitation of that of Jesus, which we realize in ourselves by our own resolutions; *it is actually His own—that which He realized here below through conflicts and sacrifices and now* COMMUNICATES TO US FROM OUT OF HIS LIFE IN GLORY.



(A cartoon similar to this appeared in the *Sunday School Times*, Dec. 1922. It is redrawn for *Grace and Truth* by E. J. Pace)

How is that kind of incarnation practically effected? By a process of a free and moral nature, described by Jesus in words that surprise us, because they place His sanctification upon nearly the same footing as our own: "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John 6:57). Our Lord Jesus derived the nourishment of His life from the Father Who had sent Him. The meaning of that doubtless is that every time He had to speak or act, *He first effaced Himself, then* LEFT IT TO THE FATHER *to will, to think, to act, and to be everything to Him.*

Similarly when we are called upon to do any act, or speak any word, *we must efface ourselves in the presence of Jesus; and having suppressed in ourselves by an act of the will every wish, every thought, every act of ourselves, we are to leave it to Him in the confidence of faith leaning on Him to do this supernatural work,* and thus "living by the faith of the Son of God."

In this lies the secret, generally so little understood, of Christian sanctification."

Prophetic and Dispensational Studies

BY THE EDITOR

EVERLASTING THINGS IN ISAIAH

"And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them shew unto them" (Isa. 44:7).

The context here reveals an argument for Jehovah, as the only God, and against the idols, as vanity. In verse six, Jehovah declares, "I am the first, and I am the last; and beside Me there is no God." He immediately proceeded to the question, who but Himself can predict future events and declare also the *order* and *time* of each? Who but Himself can *call forth* the event; that is, command that it happen? Jehovah not only commands events to happen, but He also says, "and set it in order for Me"; which means to bring them to pass in an *orderly* way. Jehovah argues the fact that in all the events there is no chance and no confusion, but that they occur in the *order* best suited to serve His own plans and purposes. It is for Himself that all things take place and come to pass.

Jehovah argues still further that He had given the Jewish nation predictions concerning the future ever since He appointed them to be His people in ancient times. They are His *ancient people* and therefore perfectly qualified to be His witnesses. The whole is a strong argument to show that prophecy has been continuous, both as to its having been *made* and fulfilled, during the long period since Israel was formed into a nation. The fact of prophecy is incontestable. Israel knew all about predictions concerning the future having been made, and also of their having come to pass. Hence, they are competent witnesses for Jehovah God.

It is interesting to note that in this connection Jehovah speaks of Israel as *"the ancient people."* The word rendered "ancient" has the sense of *antiquity,* or, as some have it, *everlasting.* Probably the word everlasting is the better word, since looking ahead into the future the Jewish nation is destined to be an eternal nation, in that they are an indestructible people. Yes, Israel cannot be destroyed, since God has a future world purpose concerning them. History proves Israel's indestructibility. The nations which oppressed Israel have passed away. Yet Israel remains. Where is Egypt, Assyria, Babylon, and Rome? They have long since passed away and their power and glory have withered like an autumn leaf. Where is Israel? They are scattered among the nations, they are in blindness, oppressed and persecuted as no other people are persecuted, but they are still existing. Nationally, they are in a grave-like condition, dead, as it were, but as a people they are still existing.

Israel, we need to remember, is a people with a future destiny, not a destiny purposed by themselves but by the eternal and sovereign God. Jehovah God Himself declares in His prophets that they shall be gathered to their own land, restored in favor with Himself in the Messiah, and, that they shall be blessed and exalted in the earth and remain forever a praise unto the Lord.

In the prophecy of Isaiah we read about several everlasting things, all of which have to do with God and Israel, in their relation with one another. Jehovah is Israel's God, and Israel is Jehovah's earthly people.

I. THE EVERLASTING GOD

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding" (Isa. 40:28).

In this passage God is referred to as "the everlasting God," which clearly reveals His eternity of being. In another prophecy in which the second Person of the Godhead is the subject, the Child born and the Son given is said to be "the everlasting Father" (Isa. 9:6). The Hebrew, we are told, is "Father of eternity." God is the eternal God, the great "I am" as He revealed Himself to Moses (Exod. 3:14). The title *"I am"* in the simplest form of expression means the eternally self-existent One, the God that *was,* and *is,* and is *to come.* Very effectively Psalm ninety, verse two, declares the eternity of God in these words: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou—God."

Before the beginning of Genesis 1:1 the heavens and the earth were not; *but God was.* This is a wonderful thought. In order that we may even faintly grasp this truth, we must use our imagination as we consider the vastness of the universe in which we live.

Our earth is a vast globe—occupying an enormous space, and according to science, moving at an incredible speed. It is said the earth is 7,900 miles in diameter and 25,000 miles in circumference. The total of its surface is figured out to be about 200,000,000 square miles and each year it is supposed to travel a distance of 550,000,000 miles. These figures are beyond human comprehension.

Now there was a time when this great and wonderful universe was not; when this enormous mass of matter did not exist. Millions and billions of timeless periods passed by, before the universe came into existence. Throughout all these unimaginable and countless periods of eternity, God the Creator existed.

The God of eternity, the everlasting God is the *Source* and *Guarantee* of all everlasting things. Everything everlasting has its origin in, and continuance through, the everlasting God.

Continued next month

The Secret

By Ralph Cushman

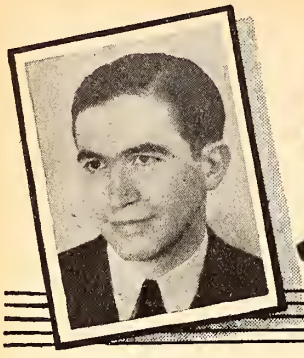
I met God in the morning,
When my day was at its best;
And His presence came like sunrise
With a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret
Learned from may a troubled way,
You must seek Him in the morning,
If you want Him through the day.



Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

The drive for war-time Prohibition is still making progress, despite the tremendous propaganda machine that is working day and night to stop it.

The logic in favor of war-time Prohibition is irresistible. If coffee is rationed, if luxuries are off the market (such as new typewriters, new telephones, etc.), why should not liquor be eliminated for the duration?

The closing of the saloons (miscalled taverns, cocktail lounges, and tap-rooms, in the various states) would result in a real saving in electricity, and would release a vast reservoir of man-power and woman-power for war industries. It has been said that there are three times as many young women serving liquor and working as bar-maids as there are in the universities of the nation. These women could be doing worthwhile war work in defense factories, if nation-wide Prohibition were enforced.

Beer trucks are still "burning up" the highways. They ought to be converted to war purposes and their drivers inducted into the army or vital industries. Important space on freight trains is taken up with the beer kegs and cases. That space could be used to carry materials of war.

The elimination of the beverage alcohol traffic would immeasurably improve the health of our armed forces and of the people behind the lines at home.

None of the objections to war-time Prohibition are valid. It is argued that Prohibition would bring back bootlegging. But we do not abolish rationing just because of the "black market." Naturally, there would be some bootlegging of liquor, just as there is of gasoline and meat. But the government is organizing to deal with this evil, and it could and will be reduced well-nigh to the vanishing point.

Opponents of Prohibition talk about one's "personal liberty" to drink. But personal liberty is "out" for the duration. We already have given up many liberties which are inviolable in peacetime: the liberty to drive our automobiles, to spend our money, and to live and work, as we please.

The logic in favor of war-time Prohibition cannot be answered effectively. Hence, the wet interests have been obliged to resort to deception, censorship, and propaganda.

If the people of America knew the whole truth about what actually happened at Pearl Harbor, there would be such a wave of resentment against the liquor traffic that it would be destroyed within thirty days. (These facts are set forth in my book, *What Really Went Wrong at Pearl Harbor?* 25c per copy. Order from Danielle Publishers, 4766 Norma Drive, San Diego, Calif.)

In the game of deceptive propaganda, the liquor interests have many allies and advantages. In the first place, they have the support of 90 per cent of the great city newspapers and nationally circulating magazines. The liquor interests spend more money on advertising than any other industry in the nation. Most newspapers are published for profit, and while their owners sometimes stand by their convictions, few of them have any deep convictions on the subject of the liquor traffic.

Of course, no one can measure the exact influence of advertisers upon the editorial policy of a newspaper, but the plain fact is that 90 per cent of our greatest newspapers are violently opposed to war-time Prohibition and are constantly carrying the propaganda of the liquor interests to deceive the people.

Radio stations, generally, are also against Prohibition. Ministers have frequently been put off the air when they dared to attack liquor. As a traveling speaker over the nation, I have been warned by at least twenty different radio stations to omit any reference to Prohibition when I have had the opportunity of speaking over the air in various cities of the nation.

The liquor interests are heavily financed. They are willing to spend millions of dollars a year. They are well organized.

Liquor and corrupt political machines have always been in close alliance. Liquor wields a big influence in politics. The dry cause has a battle to make headway in Congress and in the state legislatures.

But, nevertheless, progress is being made.

Unofficial polls show that the dry cause has 10 per cent more strength in Congress today than it had a year ago. A year ago, we could count on the votes of not more than 30 of the 96 senators and not more than 100 of the 435 members of the House of Representatives. Today, we have at least 10 per cent more votes in both branches of Congress.

We are within striking distance of victory.

There is just one power in the nation that is stronger than the force of wet propaganda: and that is the power of public opinion. If enough Christian believers bombard their representatives in Congress with letters, the battle can be won.

Contrary to what some people think, letters always carry weight with members of Congress. They watch their mail as a citrus grower in the frost-belt watches the weather forecasts. They may not always acknowledge the letters sent to them, but they always see to it that their secretaries carefully tabulate them.

Of course, there are some congressmen who would vote wet under any condition. But there are a majority who are willing to follow the lead and heed the prompting of public opinion. The liquor industry can send out the propaganda. But the members of Congress are more impressed by the group that can deliver the votes.

I was told last summer by reliable authorities in Washington that a million letters written to Congress could give us war-time Prohibition within a year.

It is estimated that there are twenty million Fundamentalists in the nation. So, it would seem, that delivering a million letters to Congress would not be an impractical, let alone impossible, undertaking.

Many thousands of letters have already been sent, through the campaign being carried on by the World's Christian Fundamentals Association.

The Association has prepared an issue of its magazine with the special purpose in mind of instructing its members as to how they should address their letters to the members of Congress. (For fur-

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HYMN STORIES

NO LONGER LONELY

By Robert Harkness

The weary stretch of Australian bush seemed to be interminable. The giant eucalyptus appeared in clumps here and there. Then came great spaces of level land covered with burnt grass. We crossed an occasional dry creek bed. Now and then a few rabbits scurried to cover. Overhead the parrots and parrakeets chatted in the tree tops. The lone telegraph wire, hanging perilously close to the ground, gave a welcome resting place for groups of "kooka burras." We were regaled at intervals with the mock laughter of these birds—locally known as the laughing jackass. It was summertime and the relentless rays of the sun beat down unmercifully. To add to our discomfort we were traveling in an old tip-dray—springless and rough. A board was set across the vehicle as a seat. Across crude bush tracks we rode. The old draught horse seldom ran. His pace was set and the bush pioneer who drove made no effort at speed.

Hour after hour we traveled toward what seemed to me to be a very indefinite destination. There was no sign of human habitation or human life for many, many miles. Finally as the sun neared the horizon we sighted a distant low building. It seemed like a mirage. Time and again we had been deceived by such an apparition. But this was certainly the real thing. It was a building. We came nearer and yet nearer and at last found ourselves beside a little hall, many miles from the nearest village and still further from the nearest railroad station.

The journey was nearly completed. "Drive over the rising ground to the sheep station," said the faithful pastor, "and you will be guests there overnight." The old horse seemed to sense finality in the order for he started out with unaccustomed movement. We drove into the yard and later found a most comfortable home in which to rest overnight.

The sheep station was very extensive. It covered many miles of territory. Thousands of sheep occupied the land. The home was perfect in its appointment. Looking out of the bedroom window across the leagues of broad acres there came to one a feeling of loneliness. It suggested isolation. We seemed to be cut off from the outside world. And yet we realized there must be a purpose in this visit for we had come to present the gospel in music, song, and story to the brave pioneers of the district.

As we entered the dining-room for the evening meal we noticed the beautiful oak panelling. On one side there were several chairs upholstered in royal red morocco. Around one of these chairs—with arms—was fastened a crimson cord. My gaze was centered on the crimson cord when the hostess with her husband entered the room. "You are looking at the crimson cord," she remarked as we sat at the table. "Yes," I replied, "I was wondering what it meant." She was silent for a few moments. "That was my son's chair," she explained, "and I have put the cord around it so that no one can use it." Again followed a period of silence. It was evident further explanation would be forthcoming. "He was a fine Christian boy, a student at the Melbourne University preparing to become a medical missionary." Her voice faltered somewhat as she continued. "He went away to the World War, but never returned. I get very lonesome and long for a sight of my boy. Sometimes I walk over to the window and look down the brick pathway as I try to visualize him walking along and singing or whistling the hymns and gospel songs." A look of keen distress came over her face. What could be said at such a time as a word of comfort? Then there came to mind a verse of Scripture—1 Peter 5:7, "Casting all your care on Him for He careth for you." The verse was repeated. "Let me write that verse down," she said as we quoted it once more.

We had our evening program in the little country hall. Broken windows and crude oil lamps failed to dim the enthusiasm of the people. It was an evening of triumph. My hostess sat with her husband and took a real interest in the program. We returned to the home on the sheep station. As we entered the dining-room next morning for breakfast the hostess and her husband entered. She was smiling. No trace remained of the sadness of the preceding evening. "Well," we said, "you look happy this morning." Again she smiled. "Yes," she replied, "that text of Scripture settled matters for me. And, what is more, I am no longer lonely." No longer lonely! What a title for a song. And what a story for inspiration. "That phrase suggests a song," I suggested as we were about to sit at the table. "Why not let us write the song before we eat?" The idea was well received.

In the large drawing-room we sat at the piano and soon the strains of a melody with unusual harmony were heard. Then came the verses—dictated to the hostess as she rapidly wrote them. In the second verse we summed up her experience—

"I shall not be lonely in my sorrow,
He will sustain me until the end;
Darkest night He turns to brightest morrow,
No longer lonely; He is my Friend."

In a very short space of time the hymn was completed. The chorus was sung. The melody jotted down and a song-message was born which has since found its way literally around the world.

PEACE

PHILIP WENDELL CRANNELL

Peace!
Not release
From strife and struggle;
Often deepest peace is found
Where hate and strife and struggle most abound!

Peace!
Not surcease
From care and labor;
Often fullest in the breast
Which can not know the feel of outward rest!

Peace!
Glad release
From self-endeavor:
Forgetting to pursue our own,
With everything on earth but love outgrown!

Peace!
Full surcease
From anxious fearing;
Heart wholly on the Father set
Who never failed His trusting children yet.

Peace!
All increase
Of Spirit blessing.
God's love-tides filling all the soul,
Their depth and summit, Jesus' full control!

—The Word and Way

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF JUNE 6

"Hold thou me up, and I shall be safe" (Ps. 119:117).

"Even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:10).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24, 25).

FATHER'S HAND

She walked by the side of her father,
That golden-haired lassie of four;
The path was so slippery and icy,
Her little feet slipped o'er and o'er.
And yet she refused to be aided
By her father's own strong, tender hand;
She preferred all alone to be walking,
Though sometimes she scarcely could stand.

But soon those wee feet slipped and faltered;
She fell to the ice smooth and cold.
Her father's arm picked up his girlie,
And asked that her hand he might hold,
"No, daddy," she said, "I ask only
To hold your strong hand in my own,
For then I'll not fall on the pathway
And I'll not be walking alone."

So again on their journey they started;
She was walking along fairly well,
But soon her wee hand held no longer,
And down to the sidewalk she fell;
This time with her confidence shaken,
Her blue eyes looked up in great tears;
But her father picked up his wee girlie,
And sought to allay all her fears.

This time he did not need to question,
Or ask that her hand he might hold.
For she placed it herself in that strong one,
And his hand did her small one enfold.
Then onward they went on their journey,
No more did she slip on the way,
Her hand was held snugly and tightly,
As safe in her father's it lay.

Is your hand safely tucked in your Father's,
Is He holding your hand in His own
Or are you in weakness and failure
Just trying to walk all alone?
Oh, let your dear Heavenly Father,
In His loving hand hold you tight;
He'll keep you from slipping or falling,
And you will be safe by His might.

Again and again he had refused to accept Christ as his Saviour. He was a wealthy self-sufficient business man who could run his own affairs. He needed no help. In his home were a devoted wife and two lovely children. What more could a man desire? Why should he be concerned with things eternal?

But alas, the day came when the baby, the pet of the family was suddenly stricken with a dread disease. In anguish the father and mother employed the best of medical skill, but to no avail. The little blossom was transplanted into God's own garden and the home left desolate.

Then came a sudden financial crash. Every earthly possession was swept away like a puff of wind. Crushed and broken, the man realized that he was no longer a prosperous business man with an unbroken family.

Oh, how he needed help! He was now ready to listen to those faithful friends who had before sought to lead him to Christ. He no longer felt proud and self-sufficient. He could no longer walk alone. He needed someone to hold him. On his knees he accepted the Saviour, who had so long knocked at his heart's door. As he arose he knew that he had found the only One who could keep him from falling in the time of greatest need.

Have you found in Him an all sufficient Saviour? Are you letting Him hold you in His almighty arms? If not, seek Him today. He is knocking at your heart. Oh, let Him in.

WEEK OF JUNE 13

"But now, O Lord, Thou art our Father; we are the clay, and Thou art our potter; and we all are the work of Thy hand" (Isa. 64:8).

"And He shall sit as a refiner and purifier of silver" (Mal. 3:3).

MOLDED AND REFINED

Have you within your life, dear heart, some test
That dims your day, disturbs your night's sweet rest,
That robs you daily of life's joyous song,
Till naught seems right and everything seems wrong?
Oh heart, pressed down, lift up your troubled eyes;
Your Father let it come—He is all wise,
His precious gold must in the fire be tried
Before His heart of love is satisfied.

Have you forgotten to rejoice and praise,
Forgotten blessings that oft crown your days,
And just because the Father sends a test,
Can you not say, "Dear Lord, I know 'tis best,
This trial is a sacred trust from Thee,
Oh help me now victorious to be,
Let me not fail Thee in the trying hour,
But keep me trustful, restful by Thy power"?

Oh burdened heart, take this position now,
In sweet submission to the Father bow,
As clay within the potter's hand is still,
Oh let Him make and mold you in His will;
Accept each added test as from His hand,
He knows although you do not understand,
For every time He sends anew a test,
Abundantly and richly thou'lt be blest.

No gold will ever be consumed—only the dross. Today's tears and sorrow will tomorrow reflect more clearly, more beautifully the radiance of the Refiner after the furnace has been heated sevenfold and the gold has been put to the severest test.

And oh, how rich is the experience of that heart in the furnace of affliction when the image of Another—the Son of God—also comes into view to those who gaze upon the One who walks in simple trust and faith through the distressing heat.

The "afterward" of all life's sorrow is worth far more than any price the yielded heart must pay.

We cannot understand, 'tis true, but we should learn to trust. The clay may wonder why the potter's hand so relentlessly molds and shapes and finally subjects it to the furnace heat. It will understand when it comes forth a beautiful piece of pottery to adorn the palace of the king.

The vine may wonder why the pruning knife so cruelly removes its seemingly finest branches, but it will understand when golden, ripened fruit hangs heavily upon its boughs at harvest time.

And so will that troubled heart understand when at last it stands complete in Him—in His likeness because in His wisdom it has been molded and refined, and has become beautiful in His own likeness. The refining is not pleasant but the "afterward" is glorious. Oh, to lose one's life for Him, whatever the cost. The trials of earth will seem nothing when we look on His beautiful face.

WEEK OF JUNE 20

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1).

"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

THE GARDEN OF MY SOUL

In the garden of my soul there grow some tiny tender ferns.
Placed there by the Father's hand, Who watches them and o'er them yearns;
There's the fern of loving-kindness, ferns of joy and meekness too,
Ferns of gentleness and patience that are kind in all they do.

Continued on page 218



The Berean African Missionary Society



Rose Encinas, Home Secretary

GREAT LOSS SUSTAINED

We were shocked and grieved to learn that Miss Corinne Mayo, of the E. S. A. M. at Shabunda, went on to be with the Lord about the middle of March. This is the graduate nurse who ministered so long and so faithfully in behalf of Rev. Irving M. Lindquist when he was so ill on the field. She died of Blackwater Fever, the very disease which attacked Mr. Lindquist. Our sincere sympathy goes out to the E. S. A. M. friends who have shown so many kindnesses to our missionaries. We know that their loss is very great because Miss Mayo was doing a very effective work among the lepers in that section. May the Lord sustain and raise up another servant to continue the work from where she left off.

—★—

IKOZI NEWS

Several letters have come from the field indicating that our missionaries are well and busy in God's service. Mrs. Amie wrote to Mr. Lindquist the latter part of January, in February, and the last letter was dated March 6. We quote excerpts from all these letters:

"One never knows these days what to expect. We are having enough to eat and prices could be worse. We do, of course, need more money to do our building, but we are getting along much better. The new house is coming along fine. The foundation is just about finished and the door and window frames are all finished. We expect Albert Jansen will be over here in February to haul materials for us, but I can drive the truck if I have to. Simona, the kapita, has gone to look around for some large grained sand for the cement work today. We hauled some from Km. 40 and some from Tshiakindu but we hope to get some from a closer point. Mr. Martha, one of our mining friends, lent me his carpenter for a time. He is a dandy too, and I trust he will stay and that we can persuade him to go to church. Napoleon, the pit-sawyer, is doing fine. He seems to be coming out of Mohammedanism for the Lord. We do not have much time for the building program beside our regular mission work but we are doing the best we can.

MORE HELPERS NEEDED

"The work is coming along fine. I am taking charge of the chapel services myself. It seems to work better that way than having the natives completely in charge. Samalio, Mulenda, Buanondo and their group are all coming along fine but we have to keep pretty close watch over them and we are not allowing trips of any kind unless absolutely necessary.

"We are all feeling fine but we do need more help, prayer helpers, financial helpers and new recruits. We do wish that you could bring one or two married couples with you. After a few months they would have sufficient command of the language and ways of doing things so that some of the rest of us could be released for vacation or furlough which we all need.

"With the permanent building program just beginning on both of our stations it is imperative that some one be in charge of it. It is practically impossible for Mr. Jansen to supervise the work at both stations so we do need more men and their wives to help in the work and then we women could be released for more intensive translation and language work, teaching, and women's work, which we just cannot do now with the shortage of white personnel.

"How we do need a doctor for the medical work. Ask the folks back home to pray for this need. Be sure to bring a microscope if at all possible. Pneumonia, intestinal parasites, and ulcers are keeping us busy. Kasamena, the little half-caste, is getting better all the time. I gave him worm medicine and got 89 large live worms. Poor little tike, I wish he could get rid of these worms permanently.

CONCERNED ABOUT PLEDGES

"We are concerned over the fact that some of our donors have ceased paying their pledges. I wish that some of these folks who have stopped their pledges could follow me a day or so. Talk about being busy! Doing practically all the hauling of building supplies (rock, sand, leaves, etc.) besides the routine work of the mission—supervising the boys, teaching, and trying to get in a bit of language work between times—we are kept busy from dawn till dark. There is not much time to write letters to our donors, as we know we should. We trust and pray they all understand."

CHRISTMAS GIFTS RECEIVED

Miss Johnson added a note concerning the Christmas packages, which were mailed in August and received February 25.

"I wish you could have seen the boys when they received their gifts. They were so excited and pleased over their belts, notebooks, key rings, comb cases, etc. I am including some letters from the boys and some more will follow soon. Some of these letters were typed by the boys. They are anxious to show off to you that they have learned to type. You will see some mistakes, but their intentions are perfect. They had written some letters to you in which they had said, in their clever way, 'I think you have forgotten the blacks.' Then, before we got the letters mailed, the gifts came, so they asked that their letters be returned so they could rewrite them. The other day one of the boys said, 'Mane Bettay will want an infirmier (medical helper), won't she? I'll be that.' You see, they want to help you already. The Lord is working in their hearts and we see a growth in grace in some of them, although there are some others who do not listen to the Lord. But for the most part, the boys and girls are responding well."

—★—

MUSUKU NEWS

While this letter from Mr. Jansen dates back several months, having come to Mr. Lindquist by regular mail, it has information that is of interest to us. As we have mentioned before, Mr. Jansen had quite a bit of trouble with some infected roots which had been left in the gum when some teeth were extracted. The roots have finally been removed and we believe that Mr. Jansen has already benefitted thereby. He said, "As soon as Mamie and I were able, after my recent illness, we went to Kama and then on to Kampene where the dentist took out those infected roots for me. I was not able to drive, but Mrs. Amie took us to Shabunda and Mr. Sam Vinton took us on from there. It is surprising how twelve days of high fever can take the starch out of a fellow. But I am better now and feel lighter, having lost fifteen pounds. But I will gain it back before long if I keep feeling better and eating fresh vegetables which we are now getting direct from Costermansville."

Letters received much later by airmail told of his continued improvement, so we are rejoicing that Mr. Jansen found the root of his difficulty and had it attended to.

WORK DEVELOPING

"Last week we sent Ngandu up into the Kasese district as a teacher. We trust and pray that this shall be but the

Continued on page 218

PROMOTION DEPARTMENT

BY E. E. LOTT

The purpose of the Promotion Department is to promote the work of the Denver Bible Institute through the printed page, literature, and the ministry of godly preachers and Bible teachers who will act as our field representatives. Some of our own officials and faculty will engage in this work, principally Dr. W. S. Hottel, the President of the Institute. Anyone interested in arranging a meeting with either our full time or part time promotion representatives should communicate with Ernest E. Lott, Box 1617, Denver, Colorado.

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HOTTEL MEETINGS

June 16 — 20 inclusive

Gospel Center, Argos, Indiana

Dr. Hottel has been ministering at this conference for the past twenty years, missing only a few times due to other engagements. Dr. C. C. Maple is the director and the conference has the reputation of being a spiritual powerhouse.

June 27 — July 4 inclusive

Bible Center Auditorium

210 Dauphin Street

Family Altar Radio Program

Station WALA—4:00 to 4:30 P.M.

Mobile, Alabama

This field is a new field for Dr. Hottel, but he expects to meet many new friends and perhaps a few old ones. A singular experience had by him many times is the meeting of people who have used his Sunday School Expositions from the Union Gospel Press. They knew him only through his writings, and never thought they would shake hands with him. We have a few *Grace and Truth* subscribers and former students in that neighborhood who we hope will be able to attend the services or listen in to the radio for Dr. Hottel will minister in both places.

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CARL C. HARWOOD

On the first page of this issue is an announcement of the new connection of Mr. Harwood with the Institute. He has set up new headquarters in Yakima, Washington, 610 South 11th Avenue, where he expects to minister the Word up and down the Pacific coast beginning in the Northwest. He will start soon on a trip of one night stops through the state of Washington. We will publish his itinerary in our next issue. He will be glad to meet any former students, friends, and *Grace and Truth* subscribers. We are very happy to have a man like Mr. Harwood to represent our school. He is an able preacher, charming children's worker, capable musician, and a man of humility and prayer.

We are sure that our readers will be interested in his *Prayer and News Bulletin* dated May 14.

> I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye (Psalm 32:8).

To Our Friends and Prayer Partners

Although we encountered much trouble on the way, we arrived safely at the end of our journey from Holdrege to Yakima. About 70 miles from Holdrege a tire blew out—then a long prayerful dealing with ration boards, as we had only one spare tire (very poor) for both car and trailer. God blessed, and we got the tire. The third day a bump in the road, though we eased over it, bent the oil pan and broke the oil pump. After 24 hours waiting and sending to Denver, Colorado, we finally were on the road again. We reached Yakima without further trouble.

House Hunting

Three weeks before we arrived in Yakima there were plenty of available houses. A great Government Project in this vicinity has changed that. "Every house is gone"—this was the word we met everywhere. We searched and searched some more. We finally saw a house with no curtains at the windows, so stopped and inquired. "The house is just being renovated; you are the third person to ask today," they told us.

We felt that many of you folk were praying for us, but if no houses were available, what could we do? Some fine Christian friends had asked us to stay at their home. We praise God for that, since the moving had almost entirely depleted our funds. A few houses were for sale but none for rent. Finally we heard of one and rushed down and rented it, then found it was for sale, and they already had a buyer—no use to move in. At last a man of God was led to buy a house especially to rent to us. How we praise God! The house meets our needs and the rent is reasonable. Isn't that just like the Lord?

The first Sunday we were here we held a service at the jail and were happy to see six men accept Christ as their Saviour. Last Sunday morning we were at Harrah (about 20 miles from here) and in the evening spoke at one of the missions here in Yakima, where one man was saved.

We are planning a trip over eastern Washington in the next few days, preaching one night in a place and getting ready for future meetings. We will be working in cooperation with the Child Evangelism Fellowship, and they have made many contacts for me. God is blessing, and we are looking forward to a great time of service in this field.

We need your prayers and support very much, and we know that all our friends will stand by. We see the hand of God graciously leading and look forward to winning many precious souls to Christ.

Our New Address

Is at the top of this sheet. We will continue to handle Christian literature, such as books, Bibles, mottoes, plaques, stationery and many other items. We will also conduct a Child Evangelism Fellowship Literature Depot.

Your brother in Christ Jesus
(Signed) Carl C. Harwood

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IRA F. WARD

We are pleased to commend to our readers the ministry of Mr. Ward, who has a burden for evangelistic endeavor. Dr. Hottel has this to say of him after personal observation:

"The ministry of Rev. Ward is wholesome in its influence, bringing conviction, leading to faith, building up in the faith, and stirring to consistent Christian living and earnest Christian service. He sticks to the Bible, preaching and teaching the Word. He is humble and sane, earnest and alive, but not silly and foolish. I sincerely commend him to churches and missions everywhere, knowing that his ministry will prove a blessing."

Mr. Ward is ministering in several United Brethren churches in Southeastern Nebraska at the present time. Any requests for meetings can be sent to Mr. Ward in care of Box 1617, Denver. They will be promptly forwarded.

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REV. CHARLES NEALE

Rev. Charles Neale of Winchester Kentucky, whose outline studies on the Book of Romans appear in *Grace and Truth* in the department headed *Bible Seed Thoughts*, running month by month, is occupied in Bible teaching. Mr. Neale some while past was associated with Dr. C. I. Cooper in conference work, being quite well known in certain sections of the country. He is in fact a Bible teacher. We commend him to the consideration of pastors and churches. Write him for a date, and put on a conference in your church and community. Address him as follows: Rev. Charles M. Neale, 416 Lexington Avenue Winchester, Kentucky.

ANSWERING YOU

Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oftimes the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —*Editor*

In Mark 12:26 *and* 27 *we read, "And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." What is the meaning of these words?*

We observe that our Lord is making reply to the Sadducees correcting them concerning the error into which they had fallen about the resurrection of the dead because of their ignorance of the Scriptures. They thought they had the Scriptures on their side, having formed their objection upon the books of Moses, thus claiming Moses as a voucher on their side. In such a case, it was extremely proper and pertinent to confute them from Moses himself, in order that the writings of Moses might be vindicated against perversion. At the same time, Jesus did justice to a very important truth. Our Lord therefore applied Himself entirely to the clearing up of Moses' sentiments in His answer and He effected it in two ways, namely, by observing that what the Sadducees had cited from Moses did not prove what they made out it did, and by showing that what Moses had taught elsewhere fully and clearly disproved it. He appealed to them by asking, "Have ye not read in the Book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" The opening clause of this verse more literally rendered is, "Have ye not read in the Book of Moses, *in the place concerning* the bush" (A.S.V.). The meaning likely is "at the portion of Scripture known as THE BUSH," namely, the portion containing the incident of the burning bush. The words which the argument is grounded upon occur in Exodus 3:6, "I am . . . the God of Abraham, the God of Isaac, and the God of Jacob." After the death of Abraham, God calls Himself "the God of Abraham." Compare Genesis 26:24; 28:13. After the death of all three—Abraham, Isaac, and Jacob—God calls Himself "the God of Abraham, Isaac, and Jacob." Compare Exodus 3:6, 15, 16; 4:5. Observe, please, it is "I am," not "I was." God was then the God of those three patriarchs, the latest of whom had been dead above a hundred and seventy years. Still He continued to be their God. What could that mean? Is He the God of lifeless dust long since mixed with mother earth? Surely not. Besides, with what propriety of speech could the dust of the ground be yet called Abraham, Isaac, and Jacob? Those names are the names of persons, not of senseless dust; and person always implies intelligence and goes where intelligence goes. Lifeless things can have a Creator but not a God. If God is still "the God of Abraham, the God of Isaac, and the God of Jacob," then they are still existing and alive; for "He is not the God of the dead, but the God of the living." It is obvious, therefore, that the spirit survives the body. The body is simply the house of the spirit and the medium of its manifestation and when the body dies, the spirit lives on. In this remarkable answer Jesus confuted at once these Sadducees, who denied the separate subsistence of spirits, and that by a very clear text, produced even from the books of Moses.

We note that Christ did not, in this answer to the Sadducees, specifically and definitely declare the resurrection of the dead, which was the point in question. However, since He did prove the existence of the patriarchs after death, it is but reasonable and logical to believe that in due time He will raise their bodies from the dead and bring them back again as living human persons. The same thread of argument which Jesus began with, and which proves the existence of the spirit after the death of the body, does also in conclusion lead us on by just and clear consequences to the resurrection of the body. What is more, the Genesis record reveals that God promised to Abraham, Isaac, and Jacob the possession of the land of promise, the land of Canaan. Compare Genesis 13:14, 15; 26:3; 28:13. From the New Testament we learn that the patriarchs did not possess the land in their day but were sojourners in it, looking into the future for the fulfillment of the promises. Compare Acts 7:5; Heb. 11:9, 13. These promises of God must, and will be, made good some day. If there were no resurrection of the dead, then God, to keep His promise, would have to give the land to THE SPIRITS of Abraham, Isaac, and Jacob. Such a thought is more than foolish, it is ridiculous. Nay, Abraham, Isaac, and Jacob, with all the rest of God's people, and all the ungod'y as well, will some day be raised from the dead. Compare John 5:28, 29; Rev. 20:1-5, 11-15.

WANTED

Copies of January, 1943 issue of *Grace and Truth*

We will remit 7¢ each for these copies. Our stock is exhausted and we need extras to make up volumes.

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MY DADDY SAYS

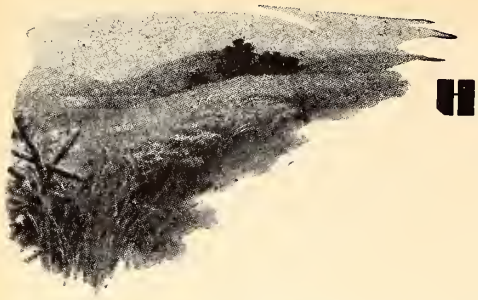
He don't blame me for singing all day long. . . . I think you would sing too if you had

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The Twenty-third Psalm
By E. J. Bulgin

An interpretation of the Twenty-third Psalm told in the light of oriental customs makes this Psalm (as well as a portion of John ten, where Christ is portrayed as the Good Shepherd) live before your eyes. A part of this booklet appeared in the October, 1942 issue of "Grace and Truth." Price, 25 cents each; five for $1.00. Order from
INSTITUTE BOOK NOOK
Box 1617 — Denver, Colorado



In the HARVEST FIELD

Conducted by
B. Grace Crooks

The Sudan Interior Mission is rejoicing in the marvelous things which God has done for them through the forty-nine years of their ministry. Their Jubilee objectives are: Fifty new missionaries landed in Africa; ten new mission stations opened; 50,000 new converts in Africa; 50,000 new prayer-helpers at home; a Jubilee fund of $100,000 as a memorial to Dr. R. V. Bingham. Through the efforts of the "Back to the Bible Broadcast," of Lincoln, Nebraska, sponsored by Rev. Theodore Epp, over $10,000 was raised for the opening of missionary work in Ethiopia.

Recent news from the Emergency Headquarters of the China Inland Mission freshly impress all with the ever-increasing need of prayer. On March 17 a radiogram from Chungking reported that the workers in Shanghai were probably interned and that communications from Chefoo, where the missionary children are in school, were almost severed. Among the missionaries in Shanghai are Mrs. Roger Howes ('23), her husband, and their two small children.

Miss Leta V. King, R.N., enrolled as a special student in 1941-42, is rejoicing in the privilege of again serving the Lord in the Red Wing Hospital in Beverly, Kentucky.

Rev. and Mrs. C. Reuben Lindquist ('27) and Miss Rose Encinas ('28) are now residing in St. Louis, Missouri, where Mr. Lindquist is assisting in the ministry of the St. Louis Gospel Center. Mr. Lindquist is also President of the Berean African Missionary Society, which has its offices in St. Louis. Miss Encinas continues her duties as the Home Secretary of the mission.

Under the auspices of the Russian Gospel Association, the Russian Bible Institute was launched on January 4 in Toronto, Canada. Twenty young men and women, nineteen of whom were born in Russia and Poland, are registered in the classes. The purpose of the Institute is to prepare Russian young people for missionary work among their own people in Europe and Soviet Russia after the war.

The Russian Gospel Association has missionaries among the Russian people in Europe, Canada, Alaska, and the United States. Rev. and Mrs. Walter Covich, laboring in Port Graham, Alaska, write of good services throughout the winter despite the bitterly cold weather. Mrs. Covich is the sister of Rev. Henry Hyink ('40).

Miss Neita V. Smith ('30) is visiting her brother, Rev. Frank Smith, of Portsmouth, Ohio, and later plans to assist in the work of the Missionary Gospel Fellowship of California, of which the Rev. Paul Pietsch is Director.

Rev. and Mrs. Gayel Bender and Rev. and Mrs. Norman Renn were hosts and hostesses at the D. B. I. Alumni Rally which was held in Taft Hall, Northern Baptist Seminary, in Chicago, on May 1. Rev. W. S. Hottel, President of the Institute, was the guest of honor. Alumni and friends present were Miss Ollie John, Rev. and Mrs. Ralph Morningstar, Rev. and Mrs. Paul Whaley, Rev. and Mrs. Elmer Seger, and Mrs. Anna Marie Marsh Wilson. This group of Alumni in the Chicago area are sponsoring a Student Loan Fund for seniors in the Institute. Rev. Ralph Morningstar ('35) is chairman of the committee.

The following day a one-day Bible Conference was held in the Glen Ellyn Bible Church of which the Rev. Elmer Seger ('33) is pastor. Dr. Hottel spoke at the three special services.

Rev. and Mrs. Alvin Cassens ('40 and '29), who formerly were members of the Institute staff, are now residing in St. Francis, Kansas.

Miss Dorothy Reich ('39) left Denver the latter part of May to join Rev. and Mrs. Irving Lindquist ('36 and '38) in Oklahoma and will continue with them in deputation work for the Berean African Missionary Society.

Rev. Delmar Stevens ('41) and his wife (Mary Wood, former student), who have been assisting in the "Back to the Bible Broadcast" of Lincoln, Nebraska, are now in Denver. Mr. Stevens is rendering valuable assistance in the printing department of the Denver Bible Institute. The Stevens' are missionary candidates of the Sudan Interior Mission, and trust, the Lord willing, to go as missionaries to Ethiopia.

CAMPUS NEWS FLASHES

A bus load of the Institute staff and students attended an inspiring Easter Sunrise Service held at the J. O. Record ranch near Golden. Rev. Joe R. Gooden, former student and pastor of the Garden Home Baptist Tabernacle of Denver, brought a heart-searching message. An Easter Communion service was also conducted by the Young People's Society in the evening, with Mr. Clarence L. Swihart, Business Manager of "Grace and Truth," bringing the communion meditation, and Rev. A. H. Yetter ('28) conducting the service.

The Student Choir presented a special Easter music program at the evening service of the Berean Fundamental Church of which the Rev. A. H. Yetter is pastor. Mr. LeRoy Sargant, Business Manager of the Institute, brought the special message.

On the following Sunday the Student Choir presented another sacred music program at the South Denver Gospel Chapel of which the Rev. William Ford is pastor. The Gospel message was given by Rev. Hilland H. Stewart ('37), instructor at the Institute.

Rev. G. Frederick Owen, author of "From Abraham to Allenby," taught the Special Instruction Hour at the Institute from April 20 to 24. Using his third dimension map, he lectured on Biblical Geography, Palestinian Customs, and Archeology.

Rev. L. Sale-Harrison of Australia brought a thought-provoking message on "God's Gift" on Good Friday. He was accompanied by Rev. Fred Meldau ('20), editor of "The Christian Victory," for whom Dr. Harrison was holding special pre-Easter services.

We recently enjoyed a brief visit with Miss Emalou Anderson ('38) missionary to the Navajo Indians in Mentmore, New Mexico, who was in Denver on business.

A group from D. B. I. held a special service on May 9 in the Columbine Sunday School of Parshall Colorado, which has been conducted for many years without the assistance of a pastor. Special music was rendered by Rev. E. E. Lott ('33), Mr. John Wood ('43), Miss Eileen Hendrickson ('45), Miss Donna Hanson ('45), and Miss Anne Vanderlaan ('44) who also played the accordion. Mr. LeRoy Sargant gave the special message. There were over fifty present despite inclement weather. The D. B. I folks were graciously entertained in the homes of Messrs. Paul, Carl, and Willard Taussig.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

OUTLINE STUDY OF ROMANS

The Black Background

I. The Charge Against the Gentiles
  1. No excuse for their sins (1:18-20)
    A. No brighter picture than SALVATION (8:26-39)
    B. Salvation's background is SIN (1:18-3:20)
    C. God's justice demands God's wrath (1:18)
  2. The Gravitation of SIN (1:21-23)
    From They Knew God
    1. Failure to Glorify God (1:21)
    2. Looked In and Not Up, 1:21 (1 Cor. 8:1)
    3. Exalted Their Own Wisdom 1:22 (I Cor. 1:18-25)
    4. They Idolized Men (1:23 with Gen. 3:5)
    5. They Idolized Birds (1:23)
    6. They Idolized Beasts (1:23)
    7. They Idolized Serpents (1:23)

    To God Gave Them Up

    Man of Greece—Eagle of Rome—Bull of Egypt—Serpent of Assyria
  3. Given up of God (1:24-28)
    A. Given up to uncleanness (1:24-25)
    B. Given up to vile affections (1:26-27)
    C. Given up to reprobate mind (1:28)
  4. The Rogue's Gallery (1:29-32)
    A. Count the expanded terms used for SIN (1:29-32)
    B. Count the expanded terms used for SIN (2 Tim. 3:15)
    C. Count the expanded terms used for SIN (Gal. 5:19-21)
    D. Strike out all duplications in the passages above
    E. Add three more generic words in Exodus 34:7. The Hebrew words in Exodus 34:7 have 12 English equivalents in the Old Testament. Add this 12 to your New Testament number. How many words for SIN? This makes the black paint for the black background.
    F. Look again—draw the picture of a lusty tree—roots and branches. Over the roots write "I WILL" (Isa. 14:13), and over the branches the terms for SIN. SIN—Root and Fruit.
    G. Your name and my name is in the Rogue's Gallery unless it has been washed out by BLOOD. Has it?

Thanks to God for His Unspeakable Gift

—C. M. NEAL.

THE BELIEVER AND "ALL THINGS"

I. "All things are yours" (I Cor. 3:21)
  Therefore
  "Adorn the doctrine in all things" (Titus 2:10)

II. "All things are possible to him that believeth" (Mark 9:23)
  And
  "Charity (love) believeth all things" (I Cor. 13:7)

III. "All things work together for good" (Rom. 8:28)
  So we should be
  "giving thanks for all things" (Eph. 5:20)

IV. "All things freely given us with Christ" (Rom. 8:32)
  So
  "In all things showing thyself a pattern of good works" (Titus 2:7)

V. "All things that pertain to life and godliness" (II Peter 1:3)
  "That God in all things may be glorified" (I Peter 4:11)

—D. T. B.

—★—

THE DEATH OF CHRIST

I. Real in Its Occurrence
  "It is Christ that died" (Rom. 8:34)
  "Christ died" (Rom. 14:15; I Cor. 8:11)
  The death of Christ is an unmistakable reality.

II. Substitutionary in Its Character
  "Christ died for the ungodly" (Rom. 5:6)
  "Christ died for us" (Rom. 5:8)
  Christ died to protect us from the consquence of sin.

III. Definite in Its Work
  "He died unto sin once" (Rom. 6:10)
  "Christ died for our sins" (I Cor. 15:3)
  He died to bear away our sins and to be judged for our sins.

IV. Freeing in Its Aim
  "He died for all, that they which live should not henceforth live unto themselves, but unto Him Who died for them and rose again" (II Cor. 5:15)
  In the death of Christ we have the magnet which draws us from self to Himself.

V. Practical in Its Purpose
  "To this end, Christ both died and rose and revived that He might be Lord both of the dead and living" (Rom. 14:9)
  He died that He might gain us, and now we are His absolute property.

VI. Assuring of Future Glory
  "Who died for us, that, whether we wake or sleep, we should live together with Him" (I Thess. 5:10)

VII. Guarantee That Our Loved Ones Who Have Fallen Asleep in Christ Shall Be With Us in Glory
  "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (I Thess. 4:14)
  There is one ray that will make the golden glory of Christ's splendour bear a rosy tint, and that is the red light of Calvary!

—F. E. M.

—★—

PICKED UP HERE AND THERE

Prayer prevails when all else fails.

-:-:-:-:-:-:-:-:-

Salvation is a gift, but we must earn our reward.

-:-:-:-:-:-:-:-:-

The Jews suffer because the devil feels that he can thwart the purposes of the living God by changing the destiny of the Jewish Nation.

-:-:-:-:-:-:-:-:-

Without the Way there is no going,
Without the Truth there is no knowing.
Without the Life there is no living.
Christ is the Way, the Truth, and the Life.

-:-:-:-:-:-:-:-:-

The law tells men what to do;
The Gospel tells men what God has done.

-:-:-:-:-:-:-:-:-

Faith brings us *to* God.
Hope anchors us *in* God.
Love makes us *like* God.

-:-:-:-:-:-:-:-:-

Prayers are to be measured not by length, but by depth.

-:-:-:-:-:-:-:-:-

The secret of real manliness is true godliness.

-:-:-:-:-:-:-:-:-

Praying is to the soul what breathing is to the body.

-:-:-:-:-:-:-:-:-

Jesus did not come to save us merely from sin's penalties, but from the sins themselves.

-:-:-:-:-:-:-:-:-

He that cannot forgive others, breaks the bridge over which he must pass himself.

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Moses blesses the law-keeper, but Jesus pardons the law-breaker.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

Religion has not yet possessed the *heart* of America. Religion is still news. To make public acknowledgment of faith is the exception and not the rule. The faith of the masses is but a mild acquiescence in the *principles* of Christ, and not a yielding of the soul to the *Lordship and Saviorhood* of Christ. The masses are not trusting God for deliverance, but are looking instead to our industrial and military strength, our airplanes, tanks, and battleships, our soldiers, sailors and marines. The masses are still neglecting the house of God; and are filling the "movie" houses and taverns, and dishonoring God in their nightly "Belshazzar's feasts" in a thousand night-clubs and similar dens of iniquity. —*The Northern.*

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Marshal Petain's excuse for the collapse of French morale was that the soldiers were drunk. Drinking among Nazi youth is discouraged. Japan is decreasing liquor output 50 per cent. They know that BOTTLE morale is poor BATTLE morale. Furthermore, the Parliament of Japan issued the statement some time ago: "If we would make our nation superior to America, we must not permit our children, who will be the future fathers and mothers, to smoke cigarettes." WHO CALLED AMERICA A CHRISTIAN LAND?

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The newest best seller in Germany is a book entitled, *God and the People*, a few sentences of which we quote: "We are Germans. That is why we cannot be Christians. We, the German people, are predestined to be the first to break with Christianity. That is our great honor." The author frankly states that Christianity before Hitler was a misconception, a "Jewish Swindle" which fooled the world. Even though paper is rigidly restricted in Germany, this book rolls off the press by the hundreds of thousands.

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STARTLING STATISTICS

In the old days, there never were more than 177,000 saloons. Today there are 437,000 legalized liquor stores. In other words, there is a liquor license for every 267 persons in the United States. We often hear the complaint that some communities are over-churched," but who can complain of that in view of the fact that while there are 437,000 liquor stores, there are only 245,000 churches? Would you, for example, say that Washington, D. C., is over-churched? Well, maybe. But in that city there are only 399 churches of all denominations, and there are 1,874 liquor joints.

During the fiscal year of 1940-41, citizens of this country consumed 1,852,057,700 gallons of liquor. During the same period, $4,500,000,000 were spent by the people of this country for legal liquor.

In the United States today there are one million confirmed drunkards, and we have been producing new ones at the rate of sixty thousand annually. Every year 100,000 persons are rejected by various life insurance companies because of alcoholic indulgence. There are 1,325,000 bar-maids in this country, or three times the number of women attending college. —*Selected*

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A FAITHFUL WITNESS

Henry VIII, deeply incensed with a sermon by Bishop Latimer, ordered him to apologize on the following Sunday. The Bishop began: "Hugh Latimer, dost thou know before whom thou art to speak? To the high and Mighty Monarch, who can take thy life, therefore take heed. But consider well, Hugh—upon whose message art thou sent? Even the great and mighty God, Who is allpresent, and Who is able to cast thy soul into hell. Therefore, take care that thou deliver thy message." He then repeated the same sermon, but with greater intensity. The Court trembled. The king, summoning the Bishop, asked sternly how he dared be so bold. Latimer, falling on his knees, said that he had but done his duty to his God and his Prince. Henry, rising, took the Bishop by the hand, exclaiming—"Blessed be God I have so honest a servant!"

—*The Dawn*

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CHRISTIAN EVIDENCE

A generation ago, Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian Faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have first-hand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.

—H. T. Kerr, in *The Elim Evangel*

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CHRIST, A LIVING SAVIOUR

A missionary in Turkey wished to teach a group of people the truth of the resurrection of Christ. He said, "I am traveling, and have reached a place where the road branches off in two ways; I look for a guide, and find two men: one dead, and the other alive. Which of the two men must I ask for direction, the dead or the living?" "Oh the living," replied the people. "Then," said the missionary, "why send me to Mohammed, who is dead, instead of to Christ who is alive?"

—*The Pilot*

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A BUDDHIST TESTIFIES

The Chinese ambassador to the United States, a Buddhist, said recently, "As an unreconstructed heathen I wish to pay my respects to all the Christian Missionary workers who have aided China during these years of her struggle. Many of these missionaries have lost their property, have suffered physical injury. Their women have suffered grave indignities, physical hardships, and misery, but so far as I know no missionary has deserted his post. Their missions have become centers of refuge for thousands and tens of thousands of Chinece."

—*Religious Digest.*

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LAYMEN TO BE EMPLOYED

Because of the serious shortage of Lutheran ministers in the United States, due in part to the number who have entered the armed services as chaplains, the Board of Social Missions of the United Lutheran Church has undertaken a study of the practice of using "lay readers" for certain congregations for which ordained ministers cannot now be secured. Though not permitted by the church to administer the sacraments, the lay readers could preach and direct the activities of congregations.

—*News in the World of Religion*

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A MILLION MEALS

What if your church women's organization were suddenly called upon to prepare a million meals? While you think of an appropriate answer, consider the plight of relief workers in China who serve a million free meals from three rice kitchens organized by missionaries at Changsha in Central China. After the January battle, when the Japanese retreated leaving ruin in their wake, this gigantic task was accomplished. Perhaps if you contributed to China Relief, part of your contribution went to the church committee which financed the meals. Cost per meal: about two cents.

—*Protestant Voice*

The Days of Youth



The Dying Captain

There is the affecting tale told of the captain of a small sailing vessel who was taken very ill. They were far from land, and the vessel carried no doctor. The captain, realizing that death was approaching, became troubled in soul and very anxious. He sent for his mate, but the difficulty was beyond the mate's power to solve; he could only mutter a vague hope that "'E wornt as bad as 'e thought." The captain then ordered him to send down the bos'n, but he was still more inarticulate when confronted with the question, how to prepare for dying. He was sent on deck, where he gave it as his opinion that the "ole man" was "goin' off 'is 'ead," and the crew were sent down one by one with the same result, until in despair the captain summoned the poor cabin boy. Johnny gave it as his opinion that if his old mother were there there wouldn't be any difficulty, so in agony the captain asked him what did he think his mother would do. Johnny replied that the very first thing his mother would do would be to ask for a Bible. When directed by the captain, who began to see a ray of hope, Johnny found a Bible, he said that the next thing she would do would be to turn to the fifty-third of Isaiah, and this the dying man begged him to do without delay. When after some difficulty he had found it, his face brightened and he said, "Cap'n, me mother always taught me to read a bit ov it in dis way: 'He was wounded for Johnny's transgressions. He was bruised for Johnny's iniquities, the chastisement of Johnny's peace was upon Him, and with His stripes Johnny is healed.'" The poor face on the pillow was turned questioningly towards the reader, and the fast darkening lips framed the question, "Who is He, Johnny?" "Jesus, Cap'n," said the boy. Still the same longing look, till the boy humbly suggested with an inward tremor, for a captain is a great man in the eyes of his cabin boy, "Suppose, Cap'n, you read it with Jesus' name and—and with yours." So they began, the man's deep voice, upon which the hush of death was fast falling, following the lad's clear treble, "Jesus was wounded for Cap'n Smith's transgressions. * * *" The ship rose and fell rhythmically to the slow swell, the timbers creaked and the bulkheads groaned, still the deep voice, growing more indistinct now, toiled after the treble until silence fell. Then, whilst an ineffable look of supreme content crept over the storm-battered face and a light into the upturned, fast-glazing eyes, his lips were seen to move, "Jesus * * * with Jesus' stripes I am healed."

The Boy Who Was Afraid of Graveyards

By A. McLeod

There was once a little lad in Glasgow who was very fond of stories. He used to go in the afternoon to a neighbour's house where stories were told all around by boys like himself—all sorts of stories—about robbers, and ghosts (foolish stories those!), about poor boys who became rich and great, and about shipwrecked sailors on desert islands. A pleasant sight it was to see the blazing fire and the children seated around it, each telling his story in turn.

The boy I speak of would have been entirely happy at that fireside but for one little fear. In the street where he lived was a graveyard. His father's house was on the one side, and the house where the stories were told was on the other. To go back home he had to pass this graveyard, and he was afraid to pass it after dark. So he had to leave every evening before the stories were ended. Sometimes, in the midst of a very good story, he would be seen turning his eyes to the window and watching the darkening sky, as if he would keep the night from coming on.

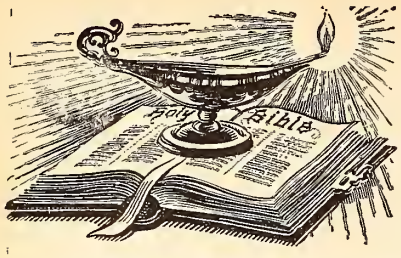
One day the boys happened to be alone in the house, and they all forgot how quickly time was passing. The sun went down—the sky grew dark—then there came a flash of lightning, followed by a peal of thunder—a storm was upon them! Our little friend remembered the graveyard in a moment, and wished he were home. He went to the door, but the light of the fire, as it fell forward across the street, made the darkness seem more dark, whilst rain, thick and heavy, dashed against the panes. After a long while the timid little fellow got courage to say, "Keep the door open, and cry after me till I am out of hearing, and I will not be afraid." The other boys agreed—but just that moment there came another flash of lightning and another roll of thunder, and he and they ran back and cowered beside the fire.

"Come with me, some of you," he next said. "Come, two of you. I am afraid to go alone." But the other boys were very little older than himself, and now they also were afraid. He went to the door a third time, but still he saw nothing but the black, wet night. Now he was crying. "I wish, I wish, I wish, I were at home!"

While he sobbed out these words he saw a star of light twinkling through the gloom. It came nearer and nearer—joy! It was light from his father's house! His brother, carrying a lantern, had come to fetch him home. His tears were dried up—he became bold as a lion. The fear of the graveyard went away, and he stepped out into the darkness with a smile on his face. *His brother was by his side,* and the light in his brother's lantern would light him home.

There is nothing to fear from passing a graveyard, whether in daylight or darkness. Yet it reminds us that—unless the Lord Jesus should first return—every one of us will sooner or later be called to die; and death is very terrible to those who are afraid to look forward, because they are not prepared to meet their God. God's Word tells us that "the sting of death is sin." If, for us, that sting is removed, death cannot hurt us.

All of us are afraid of death, and why shouldn't we be in our natural state? The graveyard holds no comfort for us. It is a constant reminder of loss, tears, sorrow, pain, anguish, sadness. There is only one way for any of us to get rid of that fear and that is if we have the assurance that the grave is only a doorway and that there is joy, happiness, and nothing but goodness on the other side with never the possibility of evil and pain. Our Big Brother, Jesus Christ, went through that grave and came out of it alive. He did more than this—He went back to Heaven to prepare a place for us and we have His personal promise to us that He will be back some day to take us home to be with Himself. He'll take us past the graveyard, through the storm, in the glow of His Light to His Father's, and our Father's, home where we will live forever. Are you afraid of the graveyard? Just wait for your Big Brother to come, don't try it alone, and He will guide you.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart

Object Lessons by Myrtle Stewart

A PEOPLE IN DISTRESS

THIRD QUARTER, LESSON 1

SUNDAY, JULY 4, 1943

Lesson Text: Exodus 1:1-22; 2:3-25

Printed Text: Exodus 1:6-14; 2:23-25

Devotional Reading: Psalm 61

Golden Text: "And they cried, and their cry came up unto God by reason of the bondage" (Exod. 2:23).

LESSON EXPOSITION

We are indeed happy to begin this series of studies concerning God's people, Israel, in the book of Exodus. We know they will prove to be very interesting and beneficial. They will be interesting because, to a person who loves the Book, the early history of the people who gave us the Book and who will yet play a prominent part in the fulfilment of the prophecies of the Book is always fascinating. They will be beneficial, for God's dealing with this people is a photograph of His dealing with the individual believing soul. So the believer may expect to glean some great spiritual truths from a study of Exodus.

The book derives its name from its nature. The word "Exodus" comes from the Greek word *exodos,* which means exactly the same as our word "exodus"—"a going out." This name was given the book by the Greek translators of the Old Testament. The story of Exodus is exactly that which its name implies. It is the story of Israel's departure from Egypt for Canaan.

Several different messages may be gleaned from the study of Exodus. First, there is always the local or historical message. Then there is the message set forth in type. Sometimes this is individual; sometimes, dispensational; sometimes, both. Applications or lessons may always be drawn for ourselves in God's dealing with others—in this case with Egypt and Israel. In this lesson we wish to observe the local message, the applicational message, and the typical message. Thus our outline is:

I. Local Message

II. Applicational Message

III. Typical Message

Since these three lines of truth run through the whole lesson text, we will be unable to assign a portion of the text to each phase of our discussion. But everyone should in this lesson, as in all others, familiarize himself first of all with the lesson text. Our text is Exodus 1:6-14; 2:23-25.

I. LOCAL MESSAGE

The first thing we notice in our lesson is Israel's phenomenal increase in Egypt. What we know is the nation of Israel had gone into Egypt as only one household or family. Joseph, the next to the youngest son of that family, had been sold into Egypt where he had risen to a place of prominence. Thus, when famine overtook his family in Palestine, he was able to make ample provision for them in Egypt. Accordingly, the old father Jacob loaded together his family and possessions and migrated into Egypt. Our Exodus account begins by reviewing the names of the children of Jacob, the heads of the various households, that accompanied him into Egypt. The number as listed in our text was seventy (See also Gen. 46:27). However, this included chiefly the sons of Jacob and their sons. To arrive at any estimate of the total number, the sons' wives and daughters must be figured in. Furthermore, Jacob had many servants and they had been received into the covenant (Gen. 17:12-13). So we know a large number made up the group that went with Jacob into Egypt.

But even assuming a generous number does not explain Israel's phenomenal growth in Egypt. The only adequate explanation for the some two million (600,000 men besides women and children—Exod. 12:37) that had come forth from the small number that had gone into Egypt less than four hundred years previously, is that God blessed them and they increased abundantly. God's blessing on the nation was according to His promise made to Abraham. He had promised to make of him a great nation. He had repeated this promise to Abraham at a time when He had told him of the Egyptian sojourn and given specific promises regarding the time we are now studying. These promises we will consider later.

This phenomenal growth brought about alarm on the part of Egypt, especially the king. For years the Egyptians had remembered Joseph and how wisely he had guided them through seven years of famine. Naturally they had held his people in esteem and confidence. But time brought about a change, and the people forgot Joseph and his generation, and the king and others began to look with suspicion on the alien people in their land. They realized that should the Israelites choose to unite with the enemies of Egypt they could become a serious threat to Egypt's security. This could have been the case, for the Israelites, dwelling in Goshen, on the northeastern side of Egypt, were in the pathway of any potential invaders. Had they thrown their lot with an invader, it would have immediately put this enemy in position to strike at Egypt's principal cities.

We believe that while the above reasoning was logical, there was also a deeper reason. God had promised to Abraham that Israel should come out of Egypt with great substance (Gen. 15:14). Doubtless Israel in acquiring this substance was beginning to exhibit the tendencies that have characterized the nation through the ages—outsmarting the Gentiles and gaining the upper hand in business affairs. As Jacob and Laban matched wits, so has it been through the ages. Laban was unfair and dishonest, but he met his match in the more crafty Jacob, though Jacob did not resort to the downright dishonesty of Laban. This outwitting is what has brought so much Gentile animosity toward the Jew. And we are persuaded that the same difficulty may have been the root of Egypt's distrust of Israel.

Accordingly, Egypt made plans to deal with their Semitic problem. They called it "dealing wisely" with the nation of Israel. The plan was one that has been followed ever since. "They set over them taskmasters and did afflict them with their burdens." "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their services wherein they made them serve, was with rigor." Additional information about this bondage and oppression will be found in chapter five.*

*Some might be interested in the archeological confirmation of chapter five. "The city of Pithom has been found in upper Egypt. It corroborates the narrative regarding the Israelites' having been compelled by their Egyptian taskmasters to make 'bricks without straw.' In some parts of the store chambers in that city there are bricks with good straw; in courses higher up, bricks with only stubbles; still higher up, bricks without straw but sometimes bound together with sticks. Unlike the usual Egyptian

custom, the walls were built with mortar showing that an alien people built them." *A System of Christian Evidence,* Page 164, by L. S. Keyser.

The results of this oppression were not as the Egyptians had hoped nor anticipated. "But the more they afflicted them, the more they multiplied and grew." God's hand was still in the matter. He had no intention of allowing the Egyptians to destroy His people and thus break the covenant He had made with Abraham. But He did permit this oppression to work out His own purposes. These purposes are revealed in the last verses of chapter 2 which is assigned for our lesson.

"And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." God's purpose was to make Israel dissatisfied with Egypt and to get them to cry unto Him—as they did—for deliverance. God had led these people into Egypt for a purpose but He never had intended that they should remain there indefinitely. But Israel had settled down to enjoy the life of Egypt and had forgotten about God and the land — Canaan — He had given them for their home. But God did not forget. He brought about circumstances to make them dissatisfied with Egypt and to make them remember Him and their need of Him. The oppression did it. They cried unto God!

And God heard their cry; God remembered His covenant; God looked upon them; God had respect unto them. While we might make many comments about how God heard, how He looked, and how He had respect unto them, we wish to especially note the one thought —God remembered. He remembered His covenant with Abraham, with Isaac, and with Jacob. He had not been unmindful of them all the time of their sojourn, for He had covenanted with Abraham, Isaac, and Jacob concerning them. But He had been faithfully dealing with them to bring them into a place to appropriate His blessings. Let us remember that God's unconditional covenants depend upon His faithfulness and not ours. However, God's faithfulness requires that He deal with His people until they come into a place of willingness, for God will do nothing against any person's will.

Now we consider a little more in detail the covenant, to which we earlier referred, which God had made to Abraham and confirmed to Isaac and Jacob. While this covenant involved a great deal, we only note the part about the sojourn in Egypt.

> And He said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.
>
> And also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance (Gen. 15:13-14).

So it was this promise which God remembered. It was this purpose which He had revealed to Abraham that He was accomplishing. Subsequent lessons will reveal how marvelously and meticulously God worked out His prearranged program.

II. APPLICATIONAL MESSAGE

The application which we should like to make from this lesson concerns the problem of Semitism.

Egypt faced a problem in dealing with the Jews. Other nations since that time have faced similar problems. We should not be so foolish as to say that no such problem has existed or now exists. It has and it does. The Jew is the world's Jonah. The world has swallowed him but cannot digest him and is certainly receiving a stomach ache from him. The Jews are aggressive and shrewd. They usually manage to fare better than the Gentiles. We are told that the trouble for the Jews in Germany started thus. When the Jews anticipated the economic collapse in Germany following World War No. 1, they quickly invested all their capital in real estate. Thus when the collapse came, the Jews owned property which remained fairly stable and the Gentiles owned the worthless, intangible property and businesses. Whether true or false, we know that this procedure has characterized the Jews as business men. And how this has brought down the animosity of the Gentiles upon them! Today the Jews control an immense amount of the wealth of the world. They operate in almost every realm of business and through their power as capitalists, their cooperation with one another, and, in many cases, their unscrupulous methods, they make competition very difficult for Gentile enterprises.

Now the solution to the problem! Laban tried outright dishonesty, thievery, and deception with Jacob. Egypt tried affliction, persecution, and bondage in addition to Laban's policies. All have been tried since by most of the nations. The sufferings which God's chosen people have gone through and are now going through, are indescribable. Yet, they have increased and prospered among the nations. Having no home of their own, possessing no national existence, yet they have maintained their national characteristics, and are found prospering in every city of the globe. But the nations that have persecuted Israel have all felt God's wrath in judgment.

What recourse then has the Gentile with an unscrupulous, shrewd dealer when seemingly, no matter what is tried, the crafty Israelite emerges first? There is only one solution to the Semitic problem. That solution lies in embracing the God Who has called the Jews out to be His people and Who has blessed them through the ages, in spite of their sinfulness. Laban should have

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accepted, in spirit and in truth, the God Whom Jacob knew only in theory. Jacob had the message of the true God of Israel though it was not until after he left Laban that he was changed from Jacob, the schemer, to Israel, a prince with God. Had Laban in sincerity sought the God Who blessed him for Jacob's sake (Gen. 30:27-30) and urged Jacob to do the same, their experience would have been vastly different. Had Egypt accepted the message of Joseph, and taken real heart-knowledge of the way God blessed and cared for this servant in Egypt as well as the way God used him to preserve that nation, their experience with the children of Israel would have been different. The same solution to the Semitic problem would have obtained through the centuries. Even now does this solution alone obtain. There is only one solution to the Semitic problem. That is, first of all, to accept the message of God and His salvation given to the world through the nation of Israel. Truly embracing that message--believing it and applying it—will protect any people from any kind of aggression, for God looks after His own.

Then the second step in the solution of the Semitic problem is to carry that same Gospel message back to those people who, like Jacob in Padanaram, and the nation of Israel in the latter part of their Egyptian sojourn, have strayed so far from God. The message, which Israel knows only in the head and not in the heart, is the one thing that they need. Again we say, this is the only solution to the Semitic problem. Any other policies will only bring down the wrath of God in judgment on the nation trying those policies. The rise of anti-Semitism in the United States might well make us consider the experiences of Egypt, and many other nations of the past, and Germany of the present.

III. TYPICAL MESSAGE

The message set forth in type in the book of Exodus is the story of redemption. Egypt is a picture of the world, and the bondage Israel suffered there typifies the bondage of sin. Canaan is a picture of the Christian life with the Christian fully entering into the blessings God has to offer.

Throughout these studies we will seek to build up analogies between Israel's experience and the individual believing soul's Christian experience. Today we will mention only the similarity between Egypt and her bondage, and the world and sin's bondage. For a time, Israel found Egypt much to her liking. Doubtless, she would have always remained contented there had not the taskmasters become so severe. But the time came when that nation's eyes were opened, and they realized their peril and utter helplessness. Then they began to earnestly cry unto God for deliverance. Just so, the natural man finds the world very much to his liking for a while. By nature he is of the earth, earthy, and finds the allurements of this earth very gratifying. But sin is a cruel taskmaster. Eventually, its clutches become firmer and firmer, and its burdens more intolerable. Then it is that the soul realizes his peril and in desperation turns to God. And praise His Name, He is always there to help when the call comes, just as He heard Israel's cry and remembered His covenant with her. True enough, many people are saved before sin has a chance to work a great deal in the life, but is only God's grace that such is the case, for men by nature seek the pleasures of the world rather than God.

In the next few lessons, we shall observe how God began to work in response to Israel's cry.

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THE LESSON ILLUSTRATED

"They cried, and their cry came up unto God" (Exodus 2:23). A simple man who carried on a business in Manchester, about whose integrity certain rumors were abroad, was asked, "Do you never fear you will break?" "Aye," said the man very emphatically, "I shall break when the fiftieth Psalm breaks in the fifteenth verse, 'Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me!'"

—*Sunday School Times*

●

OBJECT LESSON

OBJECTS: A marble, a stone, or a object which suggests a particular sin a glass jar which has a small openin (just large enough for a child to put h hand into the jar, but not large enoug to pull out his doubled fist).

EXPLANATION: This lesson show the result of our trying to cling to sin it finally holds to us so that we cannc get free. In the lesson today Israel en joyed the pleasures of Egypt until th taskmasters (a type of sin) brought the into bondage. Ask one of the childre to reach into the jar and take out th marble (or stone), but hold the jar s that he cannot tip it. He will find it in possible to remove his hand while h clutches the marble. Now make the ap plication, first to the Israelites and the to the individual. Show that when w try to cling to sin, then we find even tually that it is also clinging to us. An the way to be free from sin's hold on ou lives is to let loose immediately so tha it cannot hinder us and prevent our en joying all the good things the Lord ha planned for us. The teacher may poin out specific sins such as smoking an drinking—habits which will finally con trol the individual who allows them grow.

●

POINTED QUESTIONS

1. To whom did God first a nounce the Egyptian sojourn? (Ge 15:13-14)

2. How did God arrange for th needs of His people in Egypt? (Ge 37:28, 36; 41:39-40; 45:5)

3. How did the number of Israe ites who came into Egypt compa with the number that left? (Gen. 4 27; Exod. 1:5 and Exod. 12:37)

4. Did God intend that His pe ple should stay permanently Egypt? (Gen. 15:14; 46:4)

5. What act of faith do we ha recorded of Joseph, which indicat that he believed God's promise deliverance? (Heb. 11:22; Ge 50:24-25)

6. Were Joseph's instructions c ried out? (Exod. 13:19; Josh. 24:3 Acts 7:15-16)

7. What circumstances we brought about that made the ch dren of Israel desire to leave Egyp (Exod. 1:8-11; 14; 5:6-19)

8. To what means did the childr of Israel resort as a solution to th problem? (Exod. 2:23)

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GOD CALLS A LEADER

THIRD QUARTER, LESSON 2

SUNDAY, JULY 11, 1943

Lesson Text: Exodus 2:1—3:12

Printed Text: Exodus 3:1-12

Devotional Reading: Psalm 106:1-5

Golden Text: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt" (Exod. 3:10).

LESSON EXPOSITION

Moses, the great leader whom God called to be His instrument in delivering Israel from bondage, comes before us for study in this lesson. Let us remember as we see how God trains, calls, and commissions a great leader, that though His methods of revelation and His manner of using men change, yet the basic principles of dealing with men never change. Regardless of how God reveals Himself to men, they must come to Him through faith in Christ. Regardless of God's manner of training and using men, they must learn to walk by faith. Therefore, Moses does not become unto us a unique figure—though God used him for one special task—but he becomes to us an example of a person who was willing to let God take his life, mold him, shape him, and use him for a great work. Consequently, from God's dealing with Moses we learn many truths which may be applied directly to our own lives, and which are just as fundamental to our lives as to Moses'.

Our outline is:

I. Moses' Training
Exod. 3:1

II. Moses' Call
Exod. 3:2-9

III. Moses' Commission
Exod. 3:10-12

I. MOSES' TRAINING
Exod. 3:1

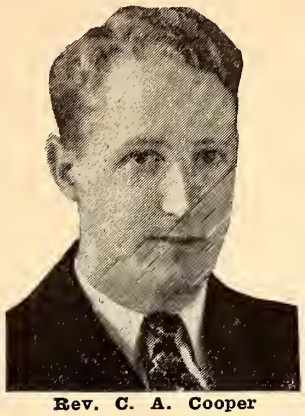
The life of Moses readily divides into three forty-year periods. The first forty years were spent in Egypt (Acts 7:20-23). The second forty years were spent in Midian (Acts 7:29-30). The third forty years were spent in the wilderness leading the children of Israel from Egypt to Canaan (Acts 7:36). Now it is to this second forty-year period that we wish to give special attention at this time.

The training Moses received keeping the flocks of Jethro must have been vastly different from the training he had received in Egypt. In the first place, to be tending sheep was certainly a decided change from the life he had lived as the son of Pharaoh's daughter. We remember that Joseph told his brethren that "every shepherd is an abomination unto the Egyptians." But we are especially concerned about the different schooling Moses was receiving. He had been "learned in all the wisdom of the Egyptians." Now the wisdom of Egypt was not to be scoffed at as far as human wisdom is concerned. Egypt was one of the most enlightened countries of that time. Nor was the enlightenment of Moses' day to be considered lightly as compared with our own. True, in some fields there has been much advancement through the years. But, in other fields there has been retrogression. Suffice it to say that the Egypt of Moses' time exhibited a highly developed state of civilization. For instance, the Great Pyramid, built years before Moses' time, is described as the greatest structure that the world has ever known. "The pyramid covers thirteen acres. The sides of the pyramid at its base are 755 feet, and its height 482 feet. About 2,300,000 blocks of limestone went to make it. Single blocks weigh over fifty tons. The passages and interior chambers are built with such skill that, notwithstanding the stupendous weight supported, after more than four thousand years there is no perceptible settling of the walls. Blocks weighing tons show joints of less than one thousandth of an inch. So skillful was the cutting and polishing of these immense blocks of stone that their surfaces and edges, though involving acres of material, are equal to an optician's lens."* Of a period just prior to Moses' time, Rawlinson said, "It is doubtful whether the steam sawing of the present day could be trusted to produce in ten years from the quarries of Aberdeen a single obelisk such as those which the Pharaohs set up by the dozen." Many things indicate the high state of civilization and enlightenment of Egypt, and Moses was learned in all the wisdom of that people. But this education—though desirable—was totally inadequate to prepare him for the great task to which God had called him. For Moses realized that God had called him to be the deliverer of the people. But in the wisdom Moses had thus far received, he had only learned to trust the arm of the flesh, and this is inadequate to rely upon for God's work. Trusting in carnal weapons, Moses set about righting wrong and freeing his people by slaying an Egyptian who was oppressing his brethren, and for this he was compelled to flee into Midian to save himself from Pharaoh's wrath. But out on the back side of the desert he began to receive his training in the wisdom of God. That which Moses learned in these forty years of solitude we may only speculate about, but we do know that he learned, for he was a changed man when God called him back to his task.

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and splendor of this world's allurements, Moses doubtless learned many things he had hitherto not known. Away from the glamour of the tinsel of this world, God is able to teach a person an appreciation of values that one cannot discern when influenced by the world's superficiality. Out away from the world's sham, God is able to demonstrate the superiority of true character over human artifice. Out away from the machinations of man, God is able more readily to demonstrate the power of the Spirit and the weakness of the flesh. All these, and more, were doubtless part of the schooling Moses received with the desert as a schooling place, God the teacher, himself the pupil, and a divine call to service the degree conferred upon him.

II. MOSES' CALL
Exod. 3:2-9

The call at this time came directly from the Angel of the Lord. The Angel of the Lord in the Old Testament always refers to God Himself. The way He manifested Himself was in a flame of fire from whence He spoke to Moses. Of course this burning bush, which was not consumed was a miracle, the very nature of which was purposed to attract Moses' attention. Probably there is also further significance. It may have symbolized God's dealing with His people in purging and refining their dross, yet never consuming them. Whatever the significance, at least the miracle served its primary purpose, for Moses turned aside to see. God did not speak to Moses until he did stop to listen. While God uses devious methods to get listening ears, He never speaks until the ear is inclined unto Him. But when Moses' ear was inclined, God spoke and called him by name. And Moses' answer reminds us of the prophet Isaiah's response to the divine call—"Here am I."

In some respects the message which the Lord God brought to Moses also resembled the way He approached Isaiah years later.

Reminding us somewhat of the vision He gave Isaiah of Himself, high and lifted up, God first speaks to Moses of His own holiness. "Draw not nigh hither: put off thy shoes from off thy feet; for the place where thou standest is holy ground." God is holy. The attribute of holiness which characterizes only God beggars description. Neither will holiness admit of degrees of comparison nor of examples of comparison. Holiness is holiness; nothing less! The cherubim revealed God to Isaiah as, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

Moses' response to God's revelation of His holy character again reminds us of Isaiah. Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." But Moses said nothing; he "hid his face; for he was afraid to look upon God." And Moses was right in the estimate that he placed upon self. No man could stand clad in his own righteousness in the glorious presence of a holy God. Later, when Moses asked to see God's glory (Exod. 33:18) God told him: "Thou canst not see My face: for there shall no man see Me and live" (Exod. 33:20). However, Moses was given a glimpse of God's glory, but not standing, as it were, in his own merit He was hid in a cleft of the rock and covered by the mighty hand of God (Exod. 33:22). What a picture of the child of God hidden in Christ and held in God's hand (Col. 3:3; John 10:28-29) That is the only safe place for the sinner the only place where he is made righteous to stand in God's presence, the only place where he is sheltered from God's righteous wrath against his sin.

In the incident in the desert, God revealed to Moses that He is not only a holy, righteous God, One Who cannot countenance sin; but also a God of grace. The revelation of God's grace is brought out in the names which God uses for Himself. We note two words in our lesson which seem to be used interchangeably referring to the Person speaking to Moses—"God" and "Lord." "God" is so translated from the Hebrew word *Elohim,* which always refers to the unapproachable, incomprehensible Deity "Lord" is translated from the word *Jehovah,* which is expressive of the divine relation with man and is distinctly the redemption name of Deity. It was God the unapproachable, Who called to Moses and bade him not draw nigh. It was this God, Who reminded Moses that He was the God of Abraham, Isaac and Jacob, and it was this God, Whom Moses was rightfully afraid to look upon But it was the Lord Jehovah, Who spoke assurance and comfort to Moses. God is not only righteous and holy; He is also loving and merciful. It was the Lord Jehovah, Who told Moses of His concern about the afflictions and bondage of His people in Egypt. And it was the Lord Jehovah, Who now said to Moses, "I am *come down* to deliver them out of the hand of the Egyptian and *to bring them up* out of that land unto a good land." How remarkably His coming down to bring His people up out of the land of bondage unto a good land portrays the story of redemption

III. MOSES' COMMISSION
Exod. 3:10-12

While it is true that Moses previously understood that God, by His hand would deliver the children of Israel (Acts 7:25), he was made sure of the divine commission out on the desert "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth My people the children of Israel out of Egypt." As God in grace plans and does great things for His people, He especially likes to demonstrate His power by using weak human beings as instruments to perform His task.

Moses recognized only part of the above truth. He considered not God's grace and power but saw only his own weakness. How he had changed since he confidently set about to perform the task of deliverance in his own strength previously. However, his change was for the better; much for the better. For a person must realize his own weakness



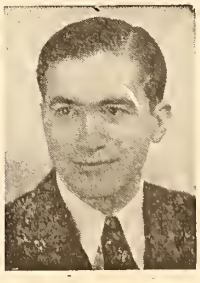
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But God promised the necessary strength. Furthermore, God promised to give Moses a token, or a sign, of His own presence and sufficiency in the work. The token of God's blessing and power in the work which Moses was to realize, was returning to that same mount with the people and there worshipping God. We find the realization of this recorded in Exodus nineteen. The same sign is now operative in those who have enjoyed the work of God's redemption. They are brought back to Him to worship Him on the mount after they have been released from the bondage of sin.

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THE LESSON ILLUSTRATED

"I . . . have heard their cry" (Exodus 3:7). Dr. Forsyth told the story of a friend of his, who was taken over a sheep farm in Australia at the time of shearing, and how the guide took one little lamb from a pen and placed it in a huge enclosure with some thousands of sheep, where the noise of the bleating of the sheep and the shouting of the shearers was deafening. The lamb remained still for a moment, then it cried, and its cry was answered by the mother at the other end of the enclosure. Then the lamb walked along the enclosure to its mother, who came to meet it. "Do not imagine that you are beyond the reach of God," said the doctor. "He sees you, He hears you, every good desire of yours is known to Him, and every secret longing for better things. He sees you as if there were no other child in the whole world."

—*The Sunday School Times*

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OBJECT LESSON

OBJECTS AND INSTRUCTIONS: Material for weaving a basket. Weaving cane may be used, but we suggest a simple paper basket. Use eight strips of construction paper one inch wide and fourteen inches long (longer if you wish to make a large basket) and several strips of brown wrapping paper about two feet long and three inches wide. Cross two strips of the construction paper in the center so that they form four right angles. Glue the strips together at the center. Lay two more strips across so that they bisect these angles, and glue the strips together and to the foundation pieces. Add the remaining strips in the same way. You will now have eight evenly spaced strips which will resemble the spokes of a wheel. Next strengthen the wrapping paper for weaving by rolling the strips (using a curtain rod or a piece of dowel pin) the long way so that they resemble long stems. Glue these so that they will not unroll. (You can explain to the children that the papyrus stems probably looked something like this.) Press the rolls down to make them flat. Then near the center glue one end of a rolled paper to one of the spokes. Begin weaving this paper over one spoke and under the next. Glue on extra strips of wrapping paper as they are needed. Each time the weaving paper completes the circle it must be placed over two spokes instead of one in order to make the paper come over a spoke one time and under it the next time. As you weave, pull the paper tighter to cup the basket. When the weaving is about one inch from the top, the spokes can be turned down and glued.

EXPLANATION: The purpose of this lesson is to set forth the salvation message as typified by the ark. Review the story of Moses while you weave the basket. (It will be well to have the spokes glued together so that only the weaving remains to be done while you tell the story.) The children will be especially interested in the ark and will enjoy going, in imagination, with the mother to find the papyrus stems. They will respond as you tell them how wonderfully God protected the baby Moses in the basket and how He also protects those who are hidden in Christ. This is an opportunity, both to make sure that each child knows the way of salvation—how to be in Christ (John 3:16)—and to produce a desire in each child to be safely hidden in Him.

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POINTED QUESTIONS

1. What plans had God made for the deliverance of His people? (Acts 7:20-25, 35)

2. The deliverer whom God raised up for the children of Israel was a type of whom? (Deut. 18:15-19; Acts 3:20-23)

3. How old was this deliverer when God definitely called him to his task? (Acts 7:23, 30)

4. What attribute of God was indicated by His bidding Moses not draw nigh? (Exod. 3:5; Acts 7:33; Isa. 6:3; Rev. 4:8)

5. What acknowledgement about the true condition of self is brought forth when one catches a glimpse of the holiness of God? (Isa. 6:5; Luke 5:8)

6. Into what sort of place did God promise Moses that He would take the children of Israel? (Exod. 3:8; Deut. 11:9-12; 26:9)

7. Is God's ear always inclined to hear the cry of His child? (Exod. 3:9; Ps. 116:1-2; Isa. 59:1)

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GOD ENCOURAGESS MOSES

THIRD QUARTER, LESSON 3

SUNDAY, JULY 18, 1943

Lesson Text: Exod. 3:13—4:31

Printed Text: Exod. 3:13-16; 4:10-17

Devotional Reading: Psalm 121

Golden Text: "Certainly I will be with thee" (Exod. 3:12).

LESSON EXPOSITION

We take up our lesson for today immediately where we left off last Sunday with our study of the great character, Moses. Though the studies have been designated as studies of Moses, they have been studies of Moses and God. In the lesson for today the accent is laid on God more than on Moses. So our lesson is really about the God of Moses. Our outline is:

I. God's Character Revealed
Exod. 3:13-16

II. God's Power Revealed
Exod. 4:10-17

I. GOD'S CHARACTER REVEALED

Exodus 3:13-16

After God had commissioned Moses for the great task of leading the children of Israel out from bondage, His servant began to demur. Rightly enough he was putting the proper estimate on his own ability to perform the great task, but he was not giving God the credit in the work due Him. He did not exercise the faith he should have, perhaps because of unwillingness, or more likely, because he did not know God as one must, to really trust Him. We assume the latter, for in answer to Moses' question God set about to reveal His true character.

The question Moses asked is found in verse thirteen. "Behold, when I come to the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is His name? what shall I say unto them?" By this question Moses certainly did not mean that which is conveyed to the mind of the Occidental. To us asking a name means that and nothing more. But Moses knew the name of God. So did the children of Israel know the name of the God of their fathers. To the Oriental the name had real significance. The name indicated the character of the one designated. So the real meaning of the question might be interpreted as: "What is the principle of Thy being, or movement of Thy will which is now to display itself to Thy people?" —J. G. Murphy.

Then God began to reveal to Moses a great deal about His name—His character. "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Doubtless all of us have been confused as we have tried to fathom God's expression of Himself and His character to Moses in these words. This title is really of wondrous significance. Last week we discussed the name Jehovah. God had used this name for Himself in connection with His relationship to man. But in the passage before us God began to explain the real significance of the name. The primary meaning of the word Jehovah is "the Self-existent One." God expressed this to Moses in the words "I AM." But more than existence is comprehended in God's declaration, "I AM." "In tracing through Scripture the various names which God takes, we find them intimately connected with the varied need of those with whom He was in relation. 'Jehovah-jireh' (the Lord will provide), 'Jehovah-nissi' (the Lord my banner), 'Jehovah-shalom' (the Lord send peace), 'Jehovah tsidkenu' (the Lord our righteousness)—all these, His gracious titles are unfolded to meet the necessities of His people; and when He calls Himself 'I AM,' it comprehends them all. Jehovah, in taking this title, was furnishing His people with a blank check, to be filled up to any amount He calls Himself 'I AM,' and faith has but to write over against that ineffable precious name whatever we want God is the only significant figure and human need may add the ciphers. If we want life, Christ says, 'I AM the Life'; if we want righteousness, He is 'THE LORD OUR RIGHTEOUSNESS'; if we want peace, 'He is our peace' if we want 'wisdom, sanctification and redemption,' He is made all these unto us. In a word, we may travel through the wide range of human necessity, in order to have a just conception of the amazing depth and fulness of this profund and adorable name, 'I AM.'*

Furthermore, God revealed to Moses that to His own people this would be His name to all generations. "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you: this is My memorial unto all generations. To Israel God did reveal Himself as an all-sufficient, all-time God. Though sometimes His people wander away from the path that God would have them to take, yet He never forsakes. In His great faithfulness He brings them back to Himself. The nation of Israel, with which God was dea

*Notes on Exodus, by C. H. Mackintosh

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ing in Egypt, had strayed far from the place where God wanted them to be, yet God brought them back to Himself, and eventually He led them out of Egypt. Today that same nation has wandered far from their land, far from the right way, and far from God Himself. But God will yet gather those scattered tribes and bring them back to their homeland, and back to Himself. He is still the God of Israel. To them He is still "I AM," and that will be His name to all generations.

With this revelation of His character God sent Moses back to Egypt to declare unto them the deliverance at hand. "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."

The fact that the revelation of His own character which God gave to Moses was adequate to convince the children of Israel is demonstrated in the response which Moses received when he did as he was instructed. "And Moses and Aaron went and gathered together all the elders of the children of Israel; And Aaron spake all the words which the Lord had spoken to Moses and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped." When God desires to use His own means—as He always does—to vindicate His servant and the authenticity of his message, then His servants should be willing to go and to trust God to bring conviction of truth. So often the servants of God wish to rely on their own eloquence, logic, or dynamic to persuade others to embrace their message. But God's way is for His servant to faithfully give forth His Word and His Spirit will take that living and powerful Word and with infinite force impinge it on the consciousness of the soul. God will vindicate both the servant and the message, when the servant is true to the message of the Book and his message is true to the Book.

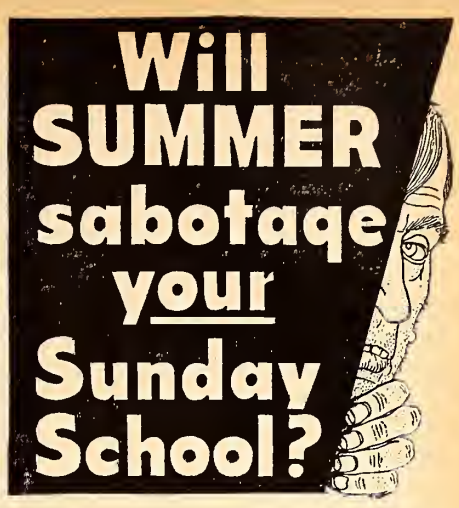
II. GOD'S POWER REVEALED
Exodus 4:10-17

After God had fully convinced Moses that He would be with him and that He would convince the children of Israel that He had sent him, Moses still objected. We assumed that it was a lack of understanding of the real charcater of God rather than unwillingness that at first made Moses hesitate. Nor are we now convinced that such was not the case. But we are persuaded that unwillingness was manifesting itself. Moses began to excuse himself on the ground of his lack of eloquence. "O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken to Thy servant; but I am slow of speech, and of a slow tongue." We are sure that this appraisal of himself was true, but as in other objections which he had raised, Moses was not taking into consideration the power of God. It is well to remember, "Not that we are sufficient of ourselves to think any thing as of ourselves." But it is also well to remember that "our sufficiency is of God." When God calls a person to a task He knows the needed qualifications, and He knows the resources at hand to meet that need. And those resources are in Himself.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Somehow we all put such a light estimate on the power of the Lord to enable us to do the task to which He calls us. Like Moses we first of all are overconfident in ourselves; and when self fails, as will always be the case, we are so reluctant to rely on the strong arm of the Lord. Should we honestly face the questions God raised with Moses it would help us place a more nearly correct estimate on the source of all strength and power. None of us had one thing to do with acquiring the organs by which we speak, or hear, or see; and yet we rely on the power of these human instruments as though by them we were infallible. God would have us to learn that the One Who is able to create is far more powerful and intelligent than the one who is able only to employ.

"And he said, O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send." The exact interpretation of this response of Moses is rather difficult. James Murphy interprets the meaning as, "Moses prays the Lord to confer this honor on any other than himself." Dr. James M. Gray says the answer amounts to this: "Choose another, a better man to send." To us, Rawlinson's explanation seems to be the best. "This is a curt, impatient, and scarcely reverent speech. Moses means that he will undertake the task if God insists; but that God would do far better to send another." In any event the response was not the "Here am I; send me," which God would have desired.

God's anger was kindled against Moses for this. But in great grace, He still involved Moses in the plan He had made. But in this step Moses lost the blessing of the directive will of God; though he did walk in God's permissive will. For no doubt, God



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had intended that Moses should assume the entire responsibility of leading the children out of Egypt. But because of the unwillingness he exhibited God selected Aaron to have a part. However, this was to the injury of Moses and the work he was finally persuaded to undertake. For Aaron was the one who made the golden calf and lead the people into idolatry at a time when Moses was absent. And the same Aaron a little later brought the wrath of God down on the nation by joining Miriam in questioning the authority of Moses. Aaron was, as we know, not a complete failure in the responsibility which God permitted him to share; but God would have been better pleased, Israel would have fared better, and Moses would have been more greatly blessed had God spoken to Moses and through Moses, rather than to Moses and through Aaron.

When God lays on any Christian the responsibility for a task, that person does well to consider the responsibility thus involved. Though he might in hyper-modesty or true modesty think that someone else could do the work better, he must face the task as his. Should he give deference and the other person prove unfaithful, then surely God must hold him accountable. We cannot be responsible for the unfaithfulness of another, but we can, and must, be responsible for faithfulnes to that which God has committed to us.

●

THE LESSON ILLUSTRATED

"Certainly I will be with thee" (Exodus 3:12). I once saw the sun go down into the waters of the Mediterranean Sea. I saw it when it touched the water, a circular ball of fire, six feet in diameter. I saw it when it was half-way submerged, and I could almost hear the water boil. At length it passed out of sight, and I saw the water roll over it. Though I saw this, I did not believe it, for I had read from a man named Sir Isaac Newton that the sun which I saw go down was really more than ninety-three millions of miles away, and I believed Sir Isaac Newton in spite of my eyes. Shall I trust a man in spite of my eyes and refuse to trust God?

—*The Sunday School Times*

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OBJECT LESSON

OBJECTS: A blank check and a pen.

EXPLANATION: This lesson can be used to illustrate Exodus 3:13-14. Explain to the children that a check is a promise to pay and that anyone who has placed money in the bank can give another person one of these signed promises, and it is considered the same as money. The person to whom the check is made out believes that the one who signed it has the money, and he accepts the check. Tell how God was sending Moses to the children of Israel as their deliverer, but Moses wanted to be sure that the people would receive him. And so he asked God what he should tell them. God told him to say that I Am had sent him. When God used the name "I Am," it was like signing a check, giving it to someone, and saying, "Make it out for whatever you need." Perhaps some of the children will remember a time when their father has given a check to an older brother and told him to fill in the amount he needed. Make the application to the individual by showing Jesus' usage of "I Am." Jesus said, "I am the living bread" (John 6:51). It was the same as saying, "Are you hungry? Here is a signed check. Make it out for whatever you want." The following passages can be used to show the Lord's provision in the same way: John 8:12; 10:11; 14:6. Tell the class about God's wonderful check book, the Bible, which is full of promises. By taking these by faith and believing that His checks are good, His promises true, we can enjoy the riches which He has planned for us.

●

POINTED QUESTIONS

1. What was the first thing God asked Moses to do as a step toward delivering the people? (Exod. 3:16)

2. What excuses did Moses offer to God? (Exod. 4:10)

3. Did God promise to help Moses? (Exod. 3:12, 20; 4:12, 15)

4. Did God tell Moses what to expect from Pharaoh? (Exod. 3:19; 4:21)

5. Had Moses at one time been confident of his own ability? (Exod. 2:11-14)

6. Was Moses merely humble when God called him, or did he fail to realize the greatness of God? (Exod. 3:11-15)

7. Did God carry out His plan for Israel in spite of Moses unwillingness? (Joshua 3:17; 23:14; 24:5-13)

8. Can we trust God to be greater than any task which He gives us to do? (Prov. 3:6; Mark 10:27; Luke 18.27; Phil. 4:13)

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Bible Teachings on the Cost of Drinking

THIRD QUARTER, LESSON 4

SUNDAY, JULY 25, 1943

Lesson Text: Deut. 21:18-21; Prov. 23:20-21; I Cor. 6:9-1-

Devotional Reading: Psalm 37:1-11

Golden Text: "Know ye not that the unrighteous shall not inherit the kingdom of God?" (I Cor. 6:9)

LESSON EXPOSITION

As is our custom in discussing temperance lessons, we will give what we believe to be proper interpretation to that Scripture which does not pertain to the temperance question, and make temperance applications to that which does. The three portions of Scripture which are assigned for today suggest the following topics for discussion:

I. The Rebellious Son
Deut. 21:18-21

II. The Evil Effects of Alcohol
Prov. 23:20-21

III. Salvation from Sin
I Cor. 6:9-11

I. THE REBELLIOUS SON
Deuteronomy 21:18-21

First of all we wish to protest the use of the above Scripture from which to glean a little temperance teaching. True enough such an application may be drawn. However, drunkenness is only remotely alluded to, and not even mentioned in the eighteenth verse, which names the primary sins — stubbornness, rebellion, and disobedience—against which charges were to be made. In our opinion, to take this passage—which on the surface appears extremely severe—and apply it to intemperance is tantamount to agreeing with the Modernists and skeptics who contend that the laws of this period were the product of a people emerging from the darkness of the ethnic religions and were beginning to formulate a faint conception of the true character of God. For if the above passage did demand the death penalty for drunkenness, then we must admit that our Lord set forth a much loftier conception of God in the parable of the Prodigal Son. But we believe that "all Scripture is given by inspiration of God." We believe that Deuteronomy bore the same heavenly authority as did the teachings of Jesus. We believe that no loftier standards of conduct are set forth one place in God's Word than another. Hence, we shall expect to find for this passage an interpretation that is congruous with the teaching of the rest of the Book concerning the mercy of God.

We have already noted that the injunction was specifically directed against stubbornness, rebellion, and disobedience. Now God hates those sins. They are grievous in His sight (I Sam. 15:22-23). We are sure that the treatment accorded a son guilty of such sins, as well as gluttony and drunkenness, was just. Any parents who regarded their son as an incorrigible and acted according to this law were only meting out justice which God later would have meted out. So in taking the position we are now ready to take, let no one think that we entirely repudiate a literal interpretation of this law. But even though God does hate the sins mentioned, as well as gluttony, drunkenness, and all other sins, did He really expect parents to prefer such charges against their children and demand the death penalty? We do not think so. We believe that the law was given primarily as a lesson to teach spiritual truth rather than a code of ethics to be followed. Would God enjoin upon parents conduct toward children less gracious than His own longsuffering attitude toward His child as exhibited by the father of of the prodigal son? We think not.

In the first place, would any parents, as long as the initiative was left in their hands, turn their children over to the law? Can we imagine a mother, or even a father, going to the officials and saying, "Our son is beyond any hope of redemption; we want him stoned to death"? No, we cannot. It seems only degenerates so treat their children (as we shall observe a little later). We can only imagine the opposite of true parents; that is, mothers and fathers always hoping that their son will repent; pleading with the law, that has already apprehended the wayward son, for mercy rather than justice. Parents today have the same recourse to the law as they had in the early history of Israel. They are guaranteed retribution when wronged by children, the same as when wronged by anyone else. But while we have known of many cases of parents being wronged by children, we have never known of an instance of those parents going to the law to seek justice. We have known of parents whose children have disobeyed, rebelled, wasted the family substance in drunkenness and rioting. Yet those parents have stood by in loyalty and love when finally the law apprehended their children for crimes committed against others. The old brokenhearted mother, who sobbingly follows her son to the gallows, and would if possible, snatch him from the arm of the law is, in our opinion, the type of mother that a mother should be.

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We do not believe that any upright parents have ever turned their children over to the law for stoning to death. Nor do we believe that God intended it so to be.

The fact that we find no record in the Bible or elsewhere of the Jews putting this law into practice is an indication that they did not regard it as mandatory. Matthew Pool (*Pool's Annotations*) says: "The Jews say this law was never put into practice." David did not plan to so deal with his rebellious son, Absalom. Absalom slayed Amnon, undermined David and secured the confidence of the people by guile and flattery, lied to David about serving the Lord while he plotted rebellion, and then led against David the insurrection which was intended to take his life. Yet David issued specific orders for his men to deal kindly with Absalom. Twice he asked of the two news bearers, who brought tidings of the battle: "Is the young man Absalom safe?" Then the king mourned and wept when told of his son's death (II Sam. 15:33).

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We do have record of one instance where this law was appealed to for the execution of children. The infamous Herod, as ungodly a man as the Roman government ever set over a province, appealed to this law when pleading for the death of his own sons. Josephus, in his inimitable way describes the trial at Berytus. "Herod came by himself, and accused his sons, and that in such a way as if it were not a melancholy accusation, and not made but out of necessity, and upon the misfortunes he was under; indeed in such a way as was very indecent for a father to accuse his sons, for he was very vehement and disordered when he came to the demonstration of the crime they were accused of, and gave the greatest signs of passion and barbarity: nor would he suffer the assessors to consider the weight of the evidence, but asserted them to be true by his own authority, after a manner most indecent in a father against his sons." *Antiquities of the Jews*, Book XVI, chapter ix, section 2. As a Roman governor, he had authority from Caesar (Caesar advised clemency and many of Herod's associates protested his actions) to deal with his sons as he desired. But at this trial Herod appealed to this Jewish law to gratify his wicked desires. How like the devil to use the Holy Word of God to work out his own nefarious designs. He told the people that "an allegation of the law of their country, which enjoined this; that if parents laid hands on the head of him that was accused, the standers by were obliged to cast stones at him, and thereby slay him." However, no such action was taken by the people. Later Herod had these sons strangled to death.

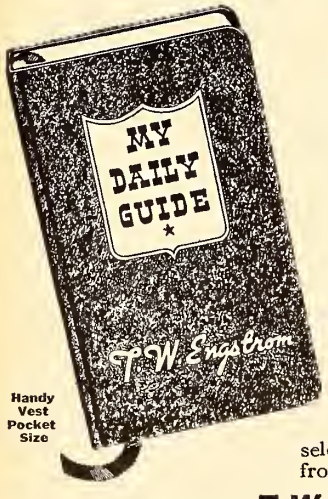
One more objection we wish to raise against a literal intrepretation of this law. Though at that time it was not given, later God gave a promise with a condition which would have precluded any parents claiming the right to so deal with a child. The promise is: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). According to this Scripture, no parents could claim that they had faithfully done their part, and at the same time aver that their son was beyond any hope of reclamation.

What shall we say then was the purpose of this law, if it was not enforced, and if the literal application of it was precluded by other principles God has laid down? As previously mentioned, we believe that God intended, in giving Israel this law, to teach them a spiritual lesson. We believe God was by this law demonstrating the contrast between what the Law demanded and what grace has provided.

Should David have planned, had Absalom been captured alive, to deal with him as the law demanded, it would have been that which Absalom richly deserved. So would many other sons deserve the same treatment at the hands of their parents were justice meted out. Probably no children ever receive from their parents absolute justice, but contrarily much favor and grace. So we conclude that the requirements of the law, in the case of the rebellious son, were positively just. They were just, even in the case of the son who had not been trained up properly, for he certainly would know right from wrong, though he had not been trained as he should have been.

God had a rebellious son. (Let no one associate this statement with God's blessed Son, our Lord Jesus Christ.) This rebellious son was Israel. (See Exodus 4:22-23 and Deuteronomy 9:7, 24.) This son had been favored and graciously provided for by the Father. Yet this son desired to be placed on the basis of law rather than be the recipient of God's tender mercy and grace. Though God still manifested abundant grace to Israel after He had given them His just law, He did want them to realize and understand what the law—the expression of His justice—demanded. Then they would understand what His grace had provided. God wanted Israel to see that if they as parents were unwilling to turn over to the law their own sons, that He as the

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personification of graciousness, loving kindness, and mercy was infinitely less willing to allow Israel to be dealt with as the law demanded.

But God is just, as well as merciful. He wanted to teach Israel that truth also. Though Israel would not deliver over to the law their sons, who deserved to die for their sins, God gave up His own sinless Son to die for the sins of others. He was the One Who really gave over His Son to meet the demands of the law. And this Son met the just demands of the law for every sinner. In the immediate succeeding context to the passage we are considering, we find the curse placed upon anyone who so died and was hanged on a tree. "For," explains the Word, "he that is hanged is accursed of God." Then in Galatians Paul explains that Christ in hanging on the cross was made a curse for us to redeem us from the curse of the law (Gal. 3:13).

Since God is just, those who refuse to accept the substitutionary atonement Jesus made for their sins must finally be put to death in compliance with the law's just demands. In bringing before Israel these instructions concerning dealing with a rebellious son God was showing to them the folly of their persistent rebellion. God is longsuffering and merciful and will do anything in His power to turn men to repentance, but He will one day put an end to wickedness by pronouncing judgment.

II. THE EVIL EFFECTS OF ALCOHOL

Prov. 23:20-21

In this passage we have an exhortation against associating with those indulging in intoxicants and a warning against the evil effects of drunkenness.

Associating with drinkers, being among winebibbers, will lead one to be like them. We associate with people whom we admire and whose company we enjoy. Hence our very association supposes likemindedness and will eventually result in like conduct. We grow like those with whom we associate. Therefore, it behooves us to decide what sort of persons we really wish to be and then select that class with whom to associate.

The evil effect produced by drunkenness, and gluttony as well, is poverty. We can think of numerous cases, of which we have known personally, where drinking led to poverty. But we cannot think of one person who has progressed, prospered, and indulged in liquor at the same time. So we say it behooves a person to decide his preference—success or poverty—and govern himself accordingly.



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III. SALVATION FROM SIN

I Corinthians 6:9-11

This wonderful passage setting forth the effectiveness of God's great salvation in saving men from sin deserves much more space than we shall be able to allot to it.

The Corinthians certainly had known the depths of sin. But Paul had preached the glorious Gospel (I Cor. 15:3-4) unto them, and many had been saved. However, through certain influences some had drifted back again into sin. Some, no doubt, had never really separated from some of the prevalent sins. Now it is the goodness of God that leads us to repentance, and Paul set about instructing these Corinthians more perfectly in the good things God had done for them. First he names the terrible sins God had saved them from, and then he explains the process of salvation.

"Ye were washed." The washing referred to the washing of regeneration (Tit. 3:5). This is the impartation of new life. From being dead in trespasses and sins these Corinthians had been raised to new life—the life of Christ Himself.

"Ye were sanctified." A thing sanctified is set apart for a holy purpose. That is exactly the case of the Christian. He is set apart for a holy life that will honor and glorify God.

"Ye were justified." This has to do with the legal aspect of salvation. When one is justified he is judicially declared righteous and free from any guilt of sin.

To the Christian has been imparted new life; he has been set apart for a holy work; he has been declared righteous and free from any guilt of sin. What greater incentive could be given to live godly and righteously?

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THE LESSON ILLUSTRATED

A learned professor was asked to determine scientifically whether or not alcohol was injurious to the system. He tried it on a kitten. The instinct of the animal rebelled against the experiment. The professor poured a little of the liquor mixed with milk down the kitten's throat each day. After ten days the kitten stopped playing; it stopped growing; it took no interest in keeping its fur clean like the other kittens; it lost all energy in getting after mice; it showed no dislike for dogs. It would neither work nor play; all energy and enterprise were lost. It was just a little dirty, drunken animal. I wonder why the professor made the experiment; he could have seen the same thing hanging around any saloon. Why degrade a perfectly good kitten?

—1001 *Illustrations*

OBJECT LESSON

OBJECTS: A heart cut from white muslin; a large piece of cardboard or blotting paper to protect the table on which the demonstration is given; a red glass (or a glass covered with red paper) containing a strong bleach. (A good bleach can be made by combining these two solutions: one tablespoon of washing soda dissolved in one-third cup of water; one teaspoon of chloride of lime dissolved in one-third cup of water.) Spot the heart with strong coffee, the spots representing sins. Leave the point of the heart unspotted so that you can hold that part while dipping the heart in the bleach.

EXPLANATION: This lesson is based

on I Corinthians 6:11. Show the class the soiled heart and name some of the sins which are represented by the spots. Try in vain to erase the spots. Make it clear that every heart has been soiled by sin (Rom. 3:23) but that no heart needs to remain unclean. The sin cannot be erased, but the heart can be washed pure and white (Isa. 1:18; I Pet. 1:18-19; Titus 3:5).' Then dip the heart in the glass, which represents the blood of Christ. Let it remain in the glass while the passages given above are being read or quoted. Remove the heart from the bleach, being careful to hold it over the cardboard so that the bleach will not drip on clothing or on a rug. Hold up the clean, white heart and tell the children that Jesus' blood cleanses our hearts like this. Then mention some of the sins which we still commit after we have been cleansed—things which grieve the Lord. His desire is that when He has made us clean inside we should be clean outside also; He wants our lives to count for Him.

●

POINTED QUESTIONS

1. What solemn responsibility regarding their children is enjoined upon parents? (Prov. 22:6; Deut. 6:6-7, 20-25)

2. Likewise, what solemn duty is enjoined upon the children? (Exod. 20:12; Deut. 21:18; Eph. 6:1; Col. 3:20)

3. What is one sin that God especially hates? (I Sam. 15:23; Prov. 17:11; Isa. 30:1)

4. Is the Christian advised to separate himself from those who enjoy sinful practices? (Prov. 23:20; I Cor. 15:33; II Cor. 6:14-17)

5. In what spirit may the Christian seek the association of ungodly people? (I Cor. 9:19-23)

6. What definite minatory promise is made to those who continue to manifest the works of the flesh? (I Cor. 6:9-10; Gal. 5:19-21)

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B. A. M. SOCIETY

Continued from page 199

small beginning of a larger work up in that section. The State says that a road will be through here from the main road in six months. I feel that since this always will be a good agricultural center for the north country, that perhaps this will always be a good place to keep a station—perhaps not a large one. It appears to me that perhaps our greatest work in the future may be up in that district, as there are no missions up there. So as you think of new candidates, remember this large territory.

HUMAN BATTERY CHARGERS

"Three of the fellows are pedaling on my bicycle to charge our radio battery and I am sitting out here in the 'lusu' writing this letter. It is remarkable how much more charge the battery gets if I just sit here than if I go away and leave them to themselves. But, strange as it may seem, they like this job. Yesterday I told them that perhaps some day we would have a little Delco to charge the battery and they would not have to do the work any more. They said, 'But we want this work. We want to know how to pedal a bicycle so we will know how to ride one some day.'

COLD WEATHER IN AFRICA

"It rained almost all of last night and late this morning so it was seven thirty before activities began on the Mission. We put thermometers out to see how cold it really did get, because it was about as cool this morning as it ever gets here. The thermometer read 64°. Not so cold, perhaps, but it seems cold to us out here. We are not having school this morning because of the cold, but I am having the main group of school boys work on their houses."

PRAY ON

We bespeak the continued prayers of our friends and co-laborers on behalf of our missionaries on the field as well as on behalf of Rev. and Mrs. Irving Lindquist and Miss Dorothy Reich. Our missionaries on the field need new recruits badly, and our missionaries in the homeland need their support before they can go to the field. Let us be much in prayer that the Lord shall quickly make it possible for the new recruits to get to the field. He is able.

-:-:-:-:-:-:-:-:-

INSIDE WASHINGTON, D.C.

Continued from page 196

ther information, drop me a card at 511 11th St., N. W., Washington, D. C., and full instructions will be sent.)

It will be recalled that the curbing of the liquor traffic was one of the first measures enforced by President Wilson in the last war. The last war was won in about a year and a half. We have been in this war about a year and a half; but victory is not yet in sight.

Germany was crushed and defeated a year and a half after America entered the first World War. Germany is still strong, and Japan is stronger, although we have now been in this second World War for an equivalent length of time.

Part of the reason for our slower progress certainly lies in the undermining of the health and efficiency of our people and soldiers by the liquor traffic, and the wasting of our resources in the transporting of liquor rather than materials of war.

Liquor is the most vicious fifth column working in America today. In the last war, Lloyd George of England said, "We have three enemies: Germany, Austria, and strong drink; and the greatest of these is strong drink."

Today, America has three enemies: Germany, Japan, and liquor; and the greatest of these is liquor. So far, neither Germany nor Japan has been able to drop bombs on our factories to interfere with war production. But liquor has been a most troublesome factor in causing the rising wave of "absenteeism." Production in many factories goes down sharply on Monday morning—since the effects of week-end alcoholism are then most apparent.

All Americans know that victory lies in winning the peace as well as the war. After Germany and Japan are beaten, liquor will still be a problem among the peoples of the world. To have a worthwhile peace and reign of liberty, liquor — the enslaver of men — must be eliminated.

By enforcing war-time Prohibition, we will be preparing for a reign of sobriety and decency when the war is over.

This is a goal worth working for; and all Christian Americans should take part in this Crusade for righteousness and victory.

-:-:-:-:-:-:-:-:-

WEEKLY MEDITATIONS

Continued from page 198

Ferns of hope, of faith and trust, ferns
of tenderness and love,
Which can only grow and flourish when
sent down from heaven above.
And though flowers need the sunshine,
ferns grow best when in the shade.
So for them the Father's mercy blessed
shadows thus has made,
Since He purposes to save them from the
sun's bright glaring ray,
To these ferns He loves and cherishes,
He sends a cloudy day;
Sometimes 'tis the shade of sorrow, or
of sickness or of pain,
Or the shade of disappointment that
sends down the pattering rain.
Sometimes 'tis the shade of heartache or
of loneliness or grief,
Or perplexity and problems and we long
for sweet relief.
But it is a blessed shadow, this great
Gardener sends our way—
'Tis His shadow—the Almighty that has
made the cloudy day.
And the ferns grow rich and beautiful
and flourish more and more,
And the Gardener finds the garden fairer
far than e'er before.

The garden needs the bright sunshine and yet what would it do without the showers and shade? Suppose the sun's bright rays shone on it continually with no clouds or cooling raindrops to fall upon the plants. What would happen? They would soon droop and die. Too much sunshine would cause their destruction.

Our hearts also need the clouds and showers that our great Gardener may see them blossom forth in greatest beauty. He's looking for that patience, tenderness, gentleness, and love that sometimes only the cloudy, rainy day will produce.

Do not be disturbed by the clouds. As soon as there has been enough shade, God's own bright sunshine will again

burst through the shadows in glorious radiance, to dispel all the gloom. Then how the great Gardener will delight in this garden grown fairer and more beautiful—more lovely than it could ever have been without the cloudy day.

WEEK OF JUNE 27

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

A RESTING PLACE

A resting place!
A resting place in Jesus, oh what rest,
A place of sure retreat in every test;
And though the surges high about me roll,
They have not power to overwhelm my soul;
And so as I press onward in life's race,
I find in Jesus a sweet resting place.

A resting place!
A resting place when tired of toil and work,
When almost tempted life's hard tasks to shirk;
When wondering where to get the strength I need,
And where the winding road my steps may lead;
I still look up into His loving face
And find in Jesus my sure resting place.

A resting place!
A resting place when sorrow's heavy hand
Is placed upon me till I hardly stand,
But bow in lonely weakness, sick and sad,
Until my heart forgets it should be glad,
He still supplies His great abundant grace,
In Jesus is my quiet resting place.

A resting place!
A resting place when loneliness comes near,
And when it seems I've lost all I hold dear;
When I can only turn to Thee and cry,
"Forsake me not, oh Lord, do Thou stay nigh."
Oh then my loneliness He will erase,
In Jesus' arms I find a resting place.

A resting place!
A resting place in all that life can bring,
In sickness, sorrow, joy, in everything;
A resting place where rest is really rest,
Where I am kept from worry and am blest
In each distressing, anxious, trying case,
I find in Jesus a sure resting place.

A resting place, oh how you long for a resting place—a place to pillow your weary, aching head just as a baby lays its wee tired head on its mother's shoulder and goes to sleep.

Listen to those beautiful words of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest." Rest from what? Rest from labor—work that seemingly has no end until you feel you cannot bear the strain. Rest if you are heavy laden—borne down by sin, sickness, sorrow, failure, disappointment, distress, or some other seeming tragedy, until you are crushed by the weight. Rest—if only you could find rest.

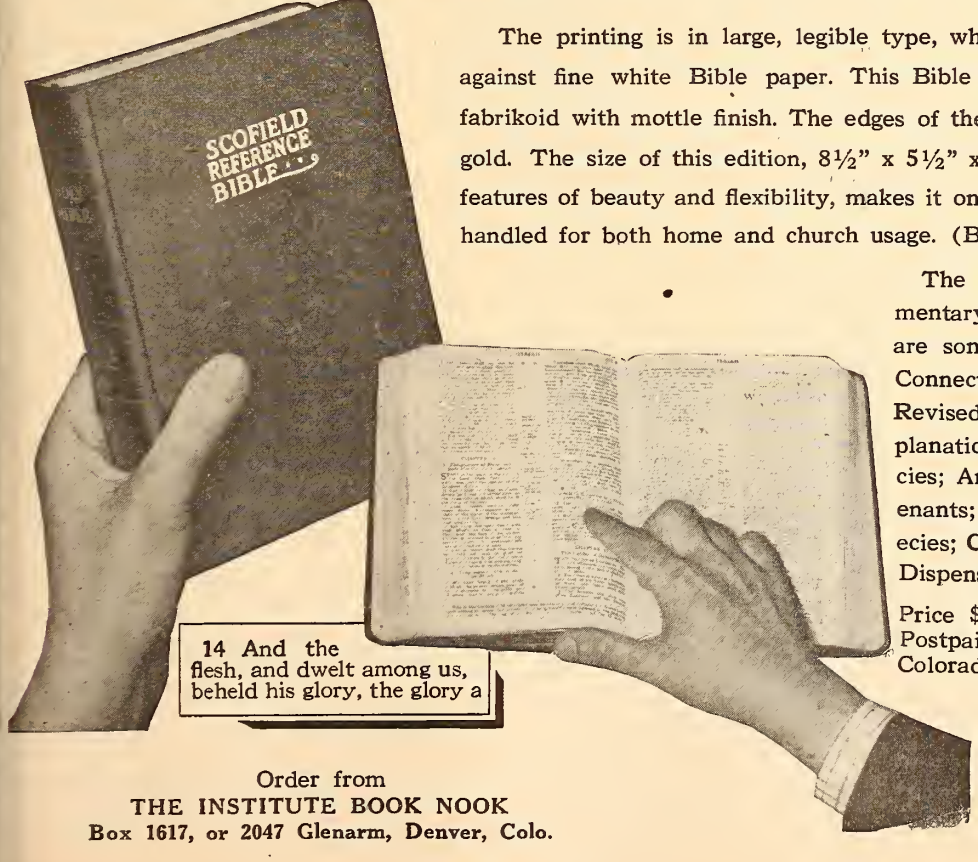
Listen, dear heart, there still remains a resting place. Perhaps you have tried everything and all has ended in failure. But your Lord has said, "Come, and I will give you rest—rest of body, soul, and spirit."

Where can you find this rest? In the everlasting arms so near to our Father's loving heart. We need only to come and rest our full weight on Him, and entrust ourselves to His care. It is only as we find this resting place in Him that we can bless other lives as we touch them.

Then burdened heart just rest and rest,
God will surely send His best.

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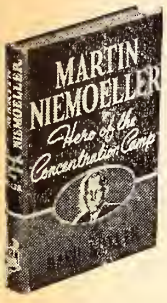
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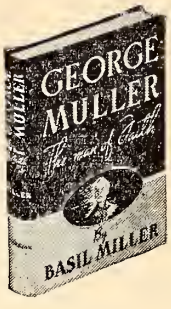


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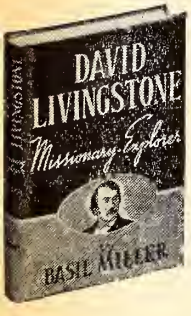


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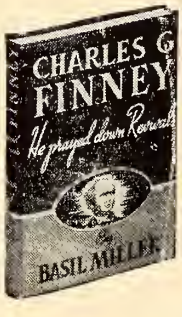


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CHRIST'S MINISTRY

Continued from page 193

heavens; a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man" (vss. 1 and 2).

The prophecy that Christ would be the great High Priest is seen in a passage like Psalms 110:4, "Thou art a priest forever after the order of Melchizedek." (The Aaronic priesthood sufficed for ordinary priests, but not for Christ. God demanded a *perfect priest,* a *superior priesthood* and a *better offering.*) The fulfilment of this prophecy was so grand and important that the book of Hebrews seems to have some reference to it in almost every chapter. Nine chapters, 2 through 10, deal with the subject. It is easy to see that we have not begun to exhaust the teaching on the Priesthood of Christ in these few words.

III. KING OF KINGS

This third office of our Lord is properly future. He offered Himself as King on the day of the Triumphal Entry, remembered by us as Palm Sunday, but He was rejected. After His resurrection, some of the disciples asked Him a question relative to this, "Wilt Thou at this time restore again the Kingdom to Israel?" (Acts 1:6). This was a direct, earnest question, but Jesus would not answer it because no man can know the day or the hour. God knows when it will occur, but it is His will to keep the date secret.

But while we do not know the time of that return, we do know something of its fact and character. It is given great prominence in God's Word. There are 318 references to it in the New Testament alone. We are told that prophecy occupies one-fifth of the Scripture, and the Second Coming one-third of prophecy. There are eight times as many references to this second Advent as there are to the first. Not only do all the New Testament books, save four, deal with this doctrine, but several whole chapters are given to it; Matthew 24 and 25, Luke 21, Mark 13, and the entire books of First and Second Thessalonians and the Revelation.

Now as to the character, we might say, first of all, that we do not purpose to go any further in a discussion of the two phases of the Second Coming than just to state that there is a *Rapture* before the Tribulation, and the *Revelation* after the Tribulation. The first is in the air only and for the purpose of escorting believers of the Body Age to heaven (I Thess. 4:16-17). The second is on Mount Olivet (Zech. 14:4), and for the purpose of setting up the Kingdom on earth that the disciples asked about (Acts 1:6).

His coming is pictured both in Matthew 24:30 and Revelation 19:11-16. A full description of the Kingdom itself is given in Zechariah, chapter 14, verse 9 to the end. Christ's throne will be that of His father David (Luke 1:32; Isa. 9:7). This will be the first and only time that the nations will have that lasting peace they now talk about. The Lord's prayer will be answered, "Thy Kingdom come, Thy will be done on earth as it is in heaven." The song of the angels at Christ's Birth will be realized, "Peace on earth, good will to men." Isaiah's words will be no longer a wish but a glorious fact, "His Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." Lord hasten the day of Universal Peace with Christ as King of Kings and Lord of Lords.

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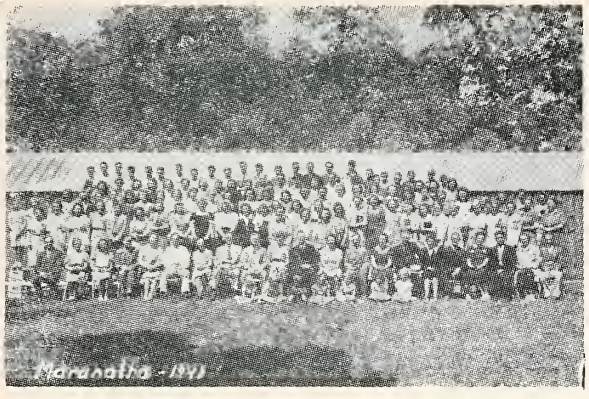
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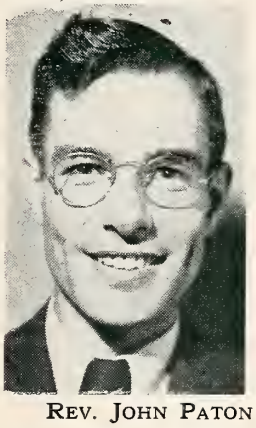
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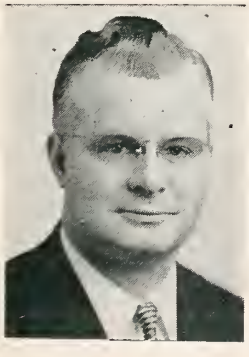
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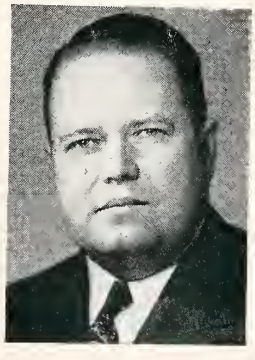
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THE DENVER BIBLE INSTITUTE PRESS
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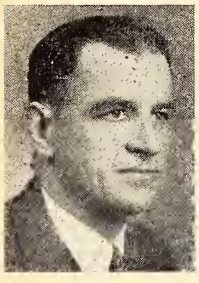
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EDITORIAL COMMENTS

ELECTION OF A NEW DEAN



During the greater part of the past year the Rev. Sam Bradford, pastor of the Beth Eden Baptist Church, Denver, Colorado, has served as Dean of the Denver Bible Institute. Mr. Bradford rendered very able services and endeared himself to the members of the faculty and students alike. But being the pastor of a large and growing church it was not possible that he should be able also to continue as Dean of the Bible Institute, much as his services were appreciated. At the annual meeting of the Board of Directors, therefore, the President recommended the election to this position of Dr. Leo Lapp of Minot, North Dakota, which recommendation was ratified by the Board by a unanimous vote. Mr. Lapp comes to us highly recommended by several outstanding Christian leaders who know him quite well, and also well prepared and qualified for this important and responsible position.

He is a graduate of the Bible Institute of Los Angeles, and of the medical course for Missions at National Bible Institute, New York. He has the degree of Bachelor of Science from Wheaton College, Wheaton, Illinois; also the degree of Master of Theology from Dallas Theological Seminary, and the Doctor of Theology from the Pikes Peak Bible Seminary, Manitou Springs, Colorado. Besides having taken these courses at the above schools, he is a Civil Service graduate and has worked at all of the above schools on a regular salary so that he not only knows what Bible Schools teach but also how they are operated.

Mr. Lapp served for one year as teacher and officer at the Winnipeg Bible Institute before going to China with the China Inland Mission. Because of an injury while in China it was found necessary for him to return from that field before the proper time. He was preparing to return but the recent Sino-Japanese war prevented. He served as pastor of the Sycamore Bible Church for nearly two years while attending Wheaton College (Sycamore, Illinois). Because of attainments in Hebrew, he was asked to become Superintendent of the St. Louis Hebrew Mission, St. Louis, Missouri, and for two years served there, completely re-establishing that work. The nature of the injury on his spine made it advisable that he seek a less active physical work, a work in which it would not be necessary to climb too many stairs, nor walk all day on pavement. This, the work in St. Louis required. This relief was sought and found, and so last year he taught Old Testament Prophecy and Church History at Brookes Bible Institute in St. Louis, and was invited to return. Just lately he also had an invitation to serve as Superintendent of a High School in Nebraska for next year, teaching in Science, since he has a degree in that field. He, however, preferred to be in the Lord's work, and so in the Providence of God he has come to be elected Dean of the Denver Bible Institute. We are looking forward with anticipation to his coming among us with Mrs. Lapp and their three children. We ask our readers to pray that the Lord may greatly use him in this new field of labor.

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ARTHUR H. HOTTEL NEW TEACHER



Rev. Arthur H. Hottel, pastor of the Calvary Baptist Church, Hazel Park, Michigan, and nephew to the President, has been invited to become a regular teacher and full-time worker at the Denver Bible Institute. Besides teaching several courses, Mr. Hottel is expected to head the Evangelistic department of the Institute, which we intend to strengthen and enlarge so as to meet the requirements of our plan for this department. Like Dr. Lapp, Mr. Hottel is well qualified for the work he is to undertake.

Mr. Hottel graduated from Muhlenberg College, Allentown, Penna. in '34, with the degree of Bachelor of Arts conferred, having majored in Education, Greek, German, Latin, English, and Religion. He is a member of the National Educational Fraternity, Kappa Phi Kappa. He also has three years of graduate work at the Eastern Baptist Theological Seminary, Philadelphia, Penna., to his credit. For ten years, from 1925 to 1935, he was associated with the Twelfth Street Baptist Church, Allentown, Penna., in special Sunday-school and Young Peoples' work. In Sept. of 1935, he founded the Allentown Youth Christian Center in that same city, and directed it very successfully for three years. Since then, he has been the assistant pastor and recently pastor of the Calvary Baptist Church of Hazel Park, Michigan.

While in Seminary, he enjoyed the position of instructor in the department of Public Speech, and has enjoyed an active interest in many Bible Conferences throughout the summer months in recent years. He is associate editor of MISSION EVANGEL, the official organ of the Association for European and World Evangelization.

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HONORED BY BOB JONES COLLEGE

During the Commencement exercises at Bob Jones College, in Cleveland, Tennessee, the honorary degree of Doctor of Divinity was conferred upon Rev. W. S. Hottel. In a letter written to our office Dr. Bob Jones Sr. made the following significant comment, "No man ever received the honorary degree, Doctor of Divinity who deserved the degree more than Rev. W. S. Hottel."

We, of the Denver Bible Institute agree with Dr. Jones. During the ten months we have worked under Dr. Hottel's leadership we have come to love and respect him and recognize his rating as a Bible scholar and teacher. While the honor of the degree is primarily his, yet the Institute of which he is president, is also honored and benefited through it.

—E. E. Lott

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NATIONAL ASSOCIATION OF EVANGELICALS

It was the privilege of the Editor to attend, as a delegate from the Denver Bible Institute, the Constitutional Convention of the National Association of Evangelicals, which was held in the La Salle Hotel, Chicago, Ill. May 3—6. Some 700 delegates and visitors from all parts of the United States attended. A large number of denominations were represented. The meetings were characterized by a freedom of spirit, an open-mindedness, and a Christian consideration which was manifestly the result of the presence and working of the Holy Spirit. A Constitution was adopted and an organization effected which for at least another year is to be quite flexible so as to adm

further consultation with denominations, churches, schools, mission boards, and any other groups that may be existing. Already some two million affiliates are in this new organization, and it is anticipated that in another year several millions more will become affiliated. Ultimately it is hoped that some twenty-four million evangelical church members who have no connection with any existing medium through which they can voice their hopes and aims will be brought into this movement in a voluntary cooperation for the common interest and good of all. Dr. Harold Ockenga, pastor of the Park Street Congregational Church, Boston, Massachusetts, was elected president, and Rev. J. Elwin Wright was invited to continue service as field secretary. The offices of the Association are at 120 Tremont Street, Boston, Mass. The Association publishes a monthly eight-page periodical called *United Evangelical Action*, the subscription price for which is $1.00 per year, in advance. We suggest our readers subscribe to this paper and read about the movement for themselves.

A VISIT TO BOB JONES COLLEGE

Another great privilege afforded this Editor the past month was that of a visit to Bob Jones College, Cleveland, Tenn., and to share in the program of the 1942 and 1943 Commencement exercises. What we found and saw on this occasion was far beyond all expectation. We have known Dr. Bob Jones, Sr., the founder of Bob Jones College for a number of years, and, within the past few years have also become quite intimately acquainted with Dr. Bob Jones, Jr., having shared with him on several occasions the program in connection with Bible Conferences. We also know quite a number of graduates from Bob Jones College, among them being quite a few of our own warm personal friends. By means of this knowledge, acquaintances, and fellowship we had come to know Bob Jones College as an Institution of high standing and great spiritual influence, but not until this recent visit there (May 14—19) did we ever give it the evaluation it really deserves. These were days of rich spiritual blessing and great delight. What we heard with our ears and saw with our eyes cannot be set down in writing. Bob Jones College is truly a Christian College. The emphasis is constantly and consistently biblical. It is keyed to the *Old Book* and the *Old Faith*, and still it maintains scholastic standards of the highest order. The atmosphere likewise is truly Christian, with constant thought of training the students not only mentally and intellectually but also morally and spiritually. It is indeed a great College, and deserves the prayers and support of Christian people everywhere. If you want to know where to send your boys and girls for higher education, let me suggest that you consider Bob Jones College. May the Lord continue to bless and prosper this great Institution. To Dr. Bob Jones, Sr. and Dr. Bob Jones, Jr. we say *keep on going on for the Lord is with you. Yours is a great and rich field of labor!*

A MEMORIAL

The Board of Directors of the Denver Bible Institute has recently purchased a large apartment house directly across the street from the 2047 Glenarm Place building in downtown Denver, which is to serve as a women's dormitory. It is well suited for this purpose and was purchased for $10,000, which is considered as being very reasonable for the type of building and the location. We sincerely believe the Lord has definitely led in the securing of this building. The building at 2047 Glenarm Place is also to serve as a dormitory for the men for the immediate future. Both buildings will need some repairs and improvements. We shall, however, not make any more for the present than are absolutely necessary, since labor and material are scarce and we do not care to pile up a lot of debts.

In thinking about the financing of this women's dormitory the thought came to me that possibly some one of our readers and friends would like to pay the greater part, or all of this cost, and have us make it a memorial building. We should be delighted to have this done. This would be a splendid thing. What better way could you find to perpetuate the memory of some friend and loved one who loved the Lord and did noble service for Him? The training of young men and women for the service of the Lord is one of the most worthy causes in which Christian men or women can possibly invest their money. Let those who have the means think this over and pray about it, and let us have your reaction to this proposition. We solicit the prayers of all our readers to the end that all the funds needed to carry on this great work may be supplied by the Lord through His people.

MOVED

The headquarters of the Berean African Missionary Society have been moved from Denver to St. Louis, Missouri.

For several months the Society has republished the material known as the B. A. M. page in this magazine in the form of a four-page bulletin called "Missiongrams." These have proved very popular and helpful. So successful is this method of keeping the work of the Mission before its friends that the Executive Committee of the B. A. M. has decided to discontinue the page in "Grace and Truth" and publish regularly the "Missiongrams." Elsewhere in this issue is a notice of free copies of this bulletin.

We pray God's choicest blessings upon the missionaries and officers of this society as they continue their work from the new headquarters in St. Louis.

SPECIAL NOTICE!

In the February issue an announcement was made about the cancellation of the D. B. I. summer Bible conference this year. It was thought best to also include the Christian Conqueror's Youth Conference in this decision. The former has been held at the Campus and the latter at the mountain park owned by the Institute, situated thirty-five miles from Denver.

As stated in the February issue, it seemed expedient to cancel these conferences. Conditions created by the war and a few other good reasons led to this decision. We know that friends who were planning to attend the conferences this year will be sympathetic and understanding and our hope is that they will find fellowship in attending other good evangelical camps.

WHICH?

Which shall I choose today,
The hard or easy way;
To seek some soul to bless,
Or stay in idleness;
For some cause to sacrifice
Or simply close my eyes;
Work out God's plan for me,
Or set my passions free;
Climb upward on my knees,
Or only seek for ease;
Walk where the martyrs trod,
Or scorn the claims of God?

Lord, in my heart today,
I give Thee right of way,
Work both to will and do
And help me to be true.

EDITORIAL MESSAGES

THE CHRISTIAN AND FAILURE

John 21:15-17

There is no other record in all the Scriptures of the history of any mortal man whose heart was with the Lord, that is more replete with spiritual instruction and encouragement than the history of Peter's life. This is especially true concerning the history of his fall and restoration by the Lord Jesus in fellowship with Himself and to His ministry and service. This history furnishes the answer to the question, what about failure in the Christian life?

We see in the history of Peter's life an illustration of the grace and faithfulness of Jesus Christ. First of all, it was when Peter did his worst, when he utterly failed and fell, that he discovered the grace and faithfulness of the Lord in the fullest possible way. The Lord did not cast him off in his failure, but dealt with him in grace and faithfulness, restoring him in fellowship with Himself and entrusting him with a blessed ministry. Thus he grew in grace and in the knowledge of the Lord Jesus Christ through his humiliating failure. What a happy discovery it must have been when Peter learned to know that the Lord had not cast him off because of his failure! How much more fully he must have learned to know the grace and faithfulness of the Lord!

It is encouraging and refreshing to know that the Lord does not cast away His own even if they fail. The church may disfellowship you and men may cast you out when you fail, but the Lord never will. He Himself made declaration, saying, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in *no wise* cast out" (John 6:37). What a glorious pronouncement! Yea, the Lord is kind and gracious; He is longsuffering and merciful; He is true and faithful. Let us trust Him and rest in what He Himself is. He will not forsake His own, neither will He cast them away. They are in Him—linked with Him by the bond of life and nature; they are one with Him—flesh of His flesh and bone of His bone, and therefore linked with Him by an indissoluble union. Their failure and sin does not separate them from Him, though it does mar their fellowship and rob them of their joy and fruitfulness until it is judged and confessed. They are His, and His forever. He loves them with an unchanging and eternal love. He waits to forgive them and to restore them when they fail and fall.

In the next place, we learn from the history of Peter's life that the honest soul learns through failure to know its own weakness and the strength of the Lord. It was when Peter meant it well, that he failed very badly, and thus found how terribly weak the flesh and human nature really are. He broke down completely, and he utterly failed his Lord. What a revelation of the weakness of the flesh and human nature it must have been to him! He must have discovered and learned that there is no strength in man to stand against the onslaughts of the enemy. This is a very valuable lesson to learn, and one all God's people need to learn, sooner or later, if they ever will succeed in their Christian lives. It is a lesson that is hard to learn, and one that quite frequently must be learned by bitter and painful experience.

It will be observed that the truly honest Christian whose conscience is sincerely exercised before the Lord, will learn through his failure the way out of the condition which tends to failure. To fail in the same way again and again, so that failure becomes habitual and constant, betrays a lack of honesty and sincere exercise of heart, soul, and conscience before the Lord. But he who fails and falls and by honest self-judgment and confession is restored in fellowship with the Lord, learns to know the grace of God more fully in his own experience in life, and hence, also learns to be more gracious with others in their failures and weaknesses. There is hardly a safer test than this, to apply to ourselves to know how much we know the grace of God in reality. But furthermore, he also learns in this way to know more fully the Lord in His unfailing faithfulness, as well as in His matchless, boundless grace.

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SHALL CHRISTIAN WORK BE CURTAILED?

It must be admitted that we are living in difficult times. The Lord's people are meeting with many and great obstructions in carrying on the work entrusted to them by their risen and living Lord. It is increasingly difficult to send missionaries and also difficult to secure and send funds to them. It is likewise difficult to carry on at the home base. There are priorities and shortages in materials and workers, and there are appeals and appeals to invest in defense stamps and bonds, and there are taxes and taxes and more taxes. When one difficulty is overcome, another is present, and frequently in the succession of difficulties they grow more and more perplexing and baffling. Shall we succumb to these difficulties and retreat and curtail the work in which we are engaged for the Lord?

Our reply to this question is, that we should be wise and prudent in our conduct of the work and save in every way possible. Those who are responsible for leadership need to be resourceful, so as to be able to make the most out of a little. But, then, this is not simply the need of the present difficult hour, but should be the case all the time, in more normal times as well as in peculiarly trying times. The Lord never condones and blesses wastefulness and negligence in the business affairs of His work. God's people should always be careful and thrifty, though not selfish and miserly. In no case, however, should they become discouraged and give up the work on account of difficulties. The fact is, the greater the difficulties the greater the need for earnestness and courage. We may be obliged to somewhat shrink the work and to double up in our efforts, but we must not retreat from the task and curtail our object and purpose. Special difficulties, if properly viewed, may serve as a means to deepen and strengthen the work.

From the time the apostles began preaching the Gospel, opposition has stood in the way of the Church. And the Church has been opposed many times when it was purest. The history of the Acts reveals what the apostles endured. Some were stoned, some were imprisoned, and at least one was slain with the sword. These early Christians did not only suffer persecution but also endured privations. The Apostle Paul suffered hunger, and cold, and nakedness. But these early Christians kept right on in the service of the Lord.

When the Reformation began, the advocates of Bible salvation suffered from both church and state. The suffering they were called upon to endure only made them more earnest and firm, because they knew their cause was right. When the Wesleys began their work, they met great opposition. But who ever spread the Gospel farther over the earth than Wesley and his contemporaries? No one, except St. Paul. The pioneers in every mission field met obstacles that seemed almost insurmountable. And yet they succeeded as they held on in eventually gaining an entrance to apparently inaccessible countries. Their faith, valor, and zeal broke

Continued on page 227

WHAT IS A CHRISTIAN?

By the Editor

"And the disciples were called Christians first in Antioch" (Acts 11:26).

It was at Antioch that the disciples were first called "Christians." The Record does not inform us who gave them that name. It is, however, generally held that the heathen about them gave them that name in ridicule. This seems very likely. They would naturally ridicule what they did not understand. This is ever the way of the natural man, and even quite frequently of the carnal believer.

It will be noted that the Record does not say, "And the disciples called themselves Christians first at Antioch." The very formation of the statement clearly indicates that it was others, rather than they themselves, that called them Christians. The heathen community, from what they saw in these believers, gave them the name "Christian" as a nickname. And it was an appropriate name. They believed on Christ and followed Him, and so the name "Christian" was a very suitable name.

The Church was now composed of believing Palestinian and Grecian Jews and of believing Gentiles. The title "sect of the Nazarenes" by which they had hitherto been called, was no longer appropriate. Agrippa, some time later, used the title "Christian," possibly in mockery (Acts 26:28). This new title given them by the heathen bore testimony to the oneness of the Jew and Gentile in Christ. They believed in Christ as the Anointed One, and they themselves were anointed in Him (II Cor. 1:21; I John 2:20, 27). It was therefore fitting that they should be adjudged as being "Christians," since they had become so beautifully blended and united in Christ. What was used at Antioch as a taunt or as a nickname, quite evidently became, at a later time, a name to glory in, since in I Peter 4:16 we read, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

What, we ask, constitutes a Christian? This question being of such vital importance we shall treat it negatively and positively.

I. WE OBSERVE WHAT DOES NOT CONSTITUTE A CHRISTIAN

There are some accepted standards as to what constitutes a Christian which are far from what the Scriptures teach concerning this question. All such standards are fatal in their error because they are deceptive and misleading. The only standard safe to trust and go by is the standard of the Scriptures. The Bible is our only court of appeal in matters of salvation and spiritual import. Therein we find finality.

1. A person is not a Christian because he lives in a so-called Christian land

The term "Christian" applied to a country or nation is a misnomer, though the idea generally prevails that there are certain lands or countries that are "Christian." At any rate, no man living in a so-called "Christian land" can be reckoned as a Christian for the simple reason that he was born there and lives there.

Naturally persons are not citizens of a country by living in a country. Citizenship is determined by birth or by naturalization. A child does not become a son or daughter of a family by merely living with the family.

A child does not become a real member of a nation and people by being born in that nation and living there. Many of the children of the missionaries have been born in the country and among the people where their parents have labored; but that fact does not make them Chinese, Japanese, Hindu, and the like, neither does it make them pagans or idolators, simply because the mass of the people among whom they were born were pagans and idolators. It is not the place of birth nor residence that distinguishes a real Christian from the rest of mankind.

2. A person is not a Christian because he is outwardly moral, is given to good works, is honest and truthful

These things are well and good in their place, and they are commendable in any human being. But even false religions, which decry, despise, and deny Christ and Christianity, very frequently propagate morality and good deeds. These things do not transform men into Christians.

The Christian, who is true to the Lord and His Word, practices morality, does good works, seeks to be honest and truthful in all his dealings and relations with others; but if he is instructed in the doctrine of Christianity he knows, holds, and teaches that these things do not constitute him a Christian. He does all these things because he is a Christian and not to become a Christian.

3. A person is not a Christian simply because he is a member of a church

There is a vast difference between *the* Church and the organization or institution men are wont to call the Church. *The* Church is Divine in its origin, formation, and character; it is the mystical Body of Christ (Eph. 1:22-23). The thing men call a church is at best but a human organization. It may or it may not be a true Church of Christ.

It is right and proper to be affiliated with a local church. A person may be thus affiliated, and the church with which he is affiliated may be the best church in the community but his being a member of a church does not

make him a Christian.

In the visible church there are great numbers of members who do not really know what it is to be saved. Salvation does not consist in being a member of a body of believers. Man's moral and spiritual need is not met by membership with a formal organization but by the possession of spiritual life and a new nature.

4. A person is not a Christian simply because he accepts and believes a certain creed

The right and true creed is the teaching of the Holy Scriptures in all the spiritual revelation they contain. But a person may accept and believe a perfectly Scriptural and orthodox creed and still not be a Christian. The Scriptures clearly teach that men are saved by faith in a Person, the Lord Jesus Christ, and not by believing a creed (Acts 4:12; 16:31; II Tim. 1:12).

5. A person is not a Christian because he is religious

There is a vast difference between religion and Christianity, or salvation. In the ethnically good sense, religion, as Scripture speaks of it, is constituted in outward religious services (James 1:27). Salvation is spiritual and it is the work God does for man, in and through the Lord Jesus Christ, through faith in Christ (Eph. 2:8-10; Titus 3:5).

A person may be exceedingly religious and still not be a Christian. The Pharisees in Christ's day were very religious but at the same time also very wicked (Matt. 23). Nicodemus was a religious man but was told he must be born again (John 3). Saul of Tarsus was exceedingly religious but he hated Christ and sought to exterminate the Christians from the earth (Phil. 3:5-7; Acts 9, etc.).

Man's moral and spiritual need lies deeper than the surface; it has to do with sin and guilt in the sight of a holy God, and with a heart and mind disposition toward Christ and God. Before a person can be a Christian the sin question must be settled to the satisfaction of a holy God and a change must take place in the heart and soul of man.

II. WE NOTE WHAT CONSTITUTES A CHRISTIAN

The teaching of Scripture is very plain and clear in its teaching as to who is a Christian. We may be glad and praise God for this, since it removes the necessity for guessing and supposing and it brings blessed and trustworthy assurance.

1. A Christian is a person who is born again by the Holy Spirit through the instrumentality of the Word of the Lord

The new birth is the one and only way of entrance into the kingdom of God and the relationship of spiritual sonship. Apart from the new birth no one ever can become a subject of this spiritual and inorganic kingdom or a member of the family of God. As Bishop Candler was wont to say, "It is not in *eugenics* but in *regenics* that the hope of mankind lies." To be born into the kingdom and family of God is to be a Christian.

The absolute necessity of the new birth was made known by our Lord to Nicodemus, a Pharisee, a Sanhedrist, and *the teacher* in Israel (John 3:3, 5, 7). Nicodemus, we must remember, was a moral and a deeply religious man, and yet he was told, "Ye must be born again." That word "ye" embraced all his fellow Pharisees and Sanhedrists. All their own goodness and self-righteous works would not do to save them. They could not enter the kingdom of God in that way. It was not moral and religious conduct they needed, but spiritual life. Life does not come by works but by birth. Neither is spiritual life obtained by ceremonialism and by being religious, but by a spiritual birth. What Nicodemus and his fellow Pharisees and Sanhedrists needed, all men need. It is the new birth or else be lost forever. There is no other alternative. The absolute necessity for the new birth arises from the fact that the kingdom of God is a spiritual kingdom and the family of God is a spiritual family. Man is a human, material, and mortal being, and also a sinner by birth and in practice. The kingdom of God and the family of God being what they are, and man being what he is, man must be born again before he can enter the kingdom of God and become a subject of the family of God.

The new birth is not according to nature nor of man (John 1:12-13).

The new birth is not reformation, education, nor religious ceremonialism, but a miraculous spiritual new creation. The new birth is the creative act of the Holy Spirit whereby the sinner who believes in Christ is made a new creation in Christ Jesus (John 3:6; II Cor. 5:17).

The new birth is a new life imparted — spiritual and eternal life (John 3:14-16; I John 5:10-13; Gal. 2:20).

The new birth is also a new man created (Eph. 4:24).

The new birth is likewise a new, a divine nature imparted (II Pet. 1:4; Rom. 7:22).

This new nature is "contrary" to all that is of the old and the flesh which wars against it (Gal. 5:17).

The new birth is the work of the Holy Spirit, Who uses as His instrument the Word of the Lord (I Peter 1:22-23; James 1:18).

The new birth takes place when Christ is received in personal faith by believing in His name (John 1:12; 20:31).

The new and spiritual life received in the new birth and the new and divine nature imparted by the new birth are the present possession of all who believe in Christ. They are realized in the indwelling Holy Spirit and are Christ living in the believer (Rom. 8:3; Gal. 2:20).

This is what it means to be a Christian.

2. A Christian is a person who is justified through faith in the Lord Jesus Christ

The term "justification" calls attention to a court, a judge, a criminal brought into the court before the judge, and the final sentence of the judge. In the Biblical sense of the word, justification is the judicial act of God whereby He declares righteous the sinner who believes in Jesus Christ. The sinner who believes on the Lord Jesus Christ has, the moment of faith in Christ, imputed to him Christ Himself for righteousness. Paul declares that Christ is made unto us righteousness (I Cor. 1:30).

It will be observed that spiritual righteousness is repeatedly designated in Scripture "the righteousness of God" (Rom. 1:17; 3:21; II Cor. 5:21).

The righteousness of God is not an attribute of God, neither the changed character of the believer, but Christ Himself, Who is imputed to the believer. The believer being clothed with Christ for righteousness stands before God in a righteousness which is infinitely perfect, and to which nothing can be added and which no failure or sin can ever mar.

Justification, it must be remembered, is more than pardon, for it means that the believer stands before God in Christ so perfectly free from sin as though he had never sinned. The record of all his sins is gone, and there is no charge against him in the books of the court of heaven. He stands before God in the perfection and completeness of Jesus Christ, Who is the righteousness of God. In John 1:16 it is written, "And of His fulness have we all received, and grace for grace" (A. S. V.). The word "fulness" in this passage from the Greek means "completeness." The

WELL-FED CHRISTIANS

If you want to be strong Christian people, hide the Bible in your heart.
—Alexander Maclaren

Christians cannot hope to attain to joy and victory in prayer without the painstaking study of the Word.
—Henry Ostrom

WELL-PAID CHRISTIANS

You cannot find a Christian on the face of the earth that will not tell you that what he gave up for Christ was nothing to what he got.

—R. A. Torrey

A Christian is all wrong if he thinks that all the life here below must be turmoil and strife, for there is an abiding even here, and a sweet, undisturbed communion even in the midst of tempest.

—J. Wilbur Chapman

fulness or completeness of which John speaks is the fulness or completeness which is in Christ.

In Colossions 2:9 the Apostle declares, "For in Him dwelleth all the fulness of the Godhead bodily." The word translated "fulness" in this passage is the same as that in John 1:16, and means completeness. The completeness referred to in both of these passages is such that nothing can be added thereto. It is absolute perfection, absolute completeness.

In verse 10 of this same second chapter of Colossians, the Apostle goes on to say, "And *ye* are complete in Him." The believer in the Lord Jesus Christ, therefore, stands before God in the perfection and completeness of Jesus Christ, His blessed Son. Positionally, the believer stands before God clothed in the righteousness of God which is Jesus Christ, a righteousness which is infinitely perfect. This is the position in the purposes of God in grace of every believer in the Lord Jesus Christ.

The Christian, therefore, is a person who is justified through faith in the Lord Jesus Christ.

3. A Christian is also a person who is sanctified in Christ Jesus

The apostle addressing the Corinthian church says "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). The Corinthian believers were carnal, and Paul chidingly rebukes them for their carnality, but before he offers these rebukes he addresses them as those who are sanctified in Christ Jesus. They were sanctified because they were in Christ Jesus. The reference is to their position before God in Christ.

According to Hebrew authorities, in the Old Testament the Hebrew word *quodesh* is translated "sanctify," "consecrate," "dedicate," and holy. These words are used of persons and things and have identical meaning, namely, set apart for God. The only exception to this rule is when the reference is to God Himself, or to the holy angels in which case an inward quality is implied.

According to the same authorities, in the New Testament the Greek word *hagios* in its various forms is rendered "holy," "holiness," "sanctify," "sanctified," and "sanctification." Like the Hebrew word *quodesh*, this word signifies set apart for God, and is likewise used of persons and things. The uniform meaning, therefore, of the Hebrew and Greek words rendered by the English words "sanctify," and "holy" in their various grammatical forms is to set apart for God. When Paul says of the Corinthians that they were sanctified in Christ Jesus, he means that they were positionally set apart for God because of their relationship with Christ Jesus.

Positionally, according to the New Testament teaching, believers are "saints" and "holy" from the moment of faith in Christ (Rom. 1:7; I Cor. 1:2; Phil. 1:1; Heb. 3:1).

So far as their *position* is concerned, there can be no possibility of improvement with God's people. It is absolutely perfect. There is, however, also an *experimental* and and *practical* aspect to sanctification as well as a *consummational* and *eternal* aspect. We are not now speaking of these latter, but simply of the former, the *positional* aspect.

We repeat, therefore, that a Christian is a person who is sanctified in Christ Jesus or sanctified because he is in Christ Jesus in the purposes of God by His infinite grace.

4. A Christian is likewise a person who is in prospect of being glorified and conformed to the image of the Son of God

To this blessed and glorious ultimate reality the believer in the Lord Jesus Christ is predestinated of God. As we read in Romans 8:29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." When God predestinates anyone to anything, it means that He effectively exercises His will by which exercises the things before determined by Him are brought to pass. It will be noted that the Scriptures nowhere speak of anyone having been predestinated unto eternal life or unto salvation. When the Scriptures speak of predestination, it always has to do with position and not with relationship. The apostle does not say, "For whom He did foreknow, He also did predestinate to be saved and to obtain eternal life," but "to be conformed to the image of His Son, that He might be the first born among many brethren." Those who are predestinated to be conformed to the image of the Son of God are already born again, justified, and sanctified in Christ Jesus. The conformity to the Son of God is the ultimate and eternal realization of the fulness of the salvation which God bestows upon the sinner who believes in Jesus Christ His Son. This ultimate and final conformity to the image of the Son of God will take place when Jesus Christ, the Son of God, will come for His own to receive them unto Himself in the glory. It is then, as John says, we shall be like Him, for we shall see Him as He is (I John 3:2). We shall then be in possession of a body of glory such as Jesus Christ Himself now possesses in the presence of God in glory. This is the prospect of every believer on the Lord Jesus Christ from the moment of faith in Christ.

A Christian, therefore, is a person who is in prospect of being glorified and conformed to the image of the Son of God.

The grandest, greatest, and most blessed thing in all the world is to be a Christian.

EDITORIAL MESSAGES

Continued from page 224

down strong walls and practically removed mountains. What if they had retreated in the face of difficulties? We dare hardly think about that, because it is too terrible.

Unfortunately the first line of retreat is often the individual Christian's attitude of defeatism. Times are hard, prices are going up, taxes are soaring, demands for money are great, curtailment must be made somewhere, and it is very easy to think we can give less to missions or to the work in the homeland. It is quite easy to hold back money from numerous worthy and important causes and to excuse ourselves for so doing on the ground of circumstances and conditions. But this should not be; it must not be.

War or no war, difficulties or no difficulties, God's work has to be maintained, and if funds fall off, it will mean retrenchment and extra suffering for those upon whose shoulders the work rests. With a little consideration, we believe other means of economy could be found, even though they might call for sacrifice. This is worthwhile, beloved. Nothing else in all the world is as important as the Lord's work. Let us pray, labor, and give as we have never prayed, labored, and given before. Let us give every support to sound churches, missions, and educational institutions, in order that the work of the Lord may be aggressively carried forward.

An All Dominant Motive

By R. S. Beal

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I am going to ask you to open your Bibles to the fifth chapter of Matthew and note verses 10 and 11. In these two verses which form a part of our Lord's sermon on the Mount, there are two phrases which are interesting and suggestive, and which form what I have called an all-dominant motive for the Christian life. These phrases are "for righteousness sake" and "for His name's sake." These are but two of dozens of other such phrases running through the Scriptures, only they are expressed in slightly different ways.

Generally speaking, a motive is a reason behind an action. It is that something which incites to choice or which moves the will. In the realm of psychology there are a multitude of variations and hair-splitting niceities, but the simpler definition will suit our purpose. In great musical compositions there is usually a dominant motive. It may be expressed in various ways, nevertheless, it is there, and in listening to the playing of such a composition it is interesting to observe how all phases of the movements bend around the motive. Running all through God's precious Word is what might be called an all-dominant motive, a vital pulsating motive leading to a definite course of action.

In our praying we are accustomed to using this beautiful motive, expressed in the words "for Jesus' sake." I know it is getting popular these days to omit such expressions from our prayers; in fact, it is getting increasingly popular to blot out the name of the Lord Jesus wherever possible. Such things are like the straws which show the way the wind blows and indicate the sweep of the on-rushing apostasy within the bounds of our churches. To me a prayer is not complete without this little expression. We may feel it in our hearts and not give expression to it, yet I believe God would have us use it. This should be an all-controlling power in the experience of the people of God. It should sway everything about it. It is the answer to the lives of the apostles as to why they were so ready to sacrifice, so willing to deny themselves, so anxious to go the limit in service. All these were borne "for Jesus' sake."

If you will take the time to hunt the variations of this phrase as it occurs in your New Testament, you will discover such expressions as "for the Gospel's sake," "for the Kingdom's sake," "for hope's sake," "for love's sake," "for the Word's sake," "for the work's sake," and "for His body's sake." All these unite to form that one all-dominant motive of the Christian life, the motive that converts every difficulty, every burden, every pain, every trial, every problem, every obstruction into a river of blessing. All of these can be accepted graciously, yes, gloriously if "for Jesus' sake."

May I call your attention to several interesting occurrences of this vital, virtuous, victorious motive as found in our New Testaments. With our Bibles open to Matthew 10:39 we will note the words of our Lord: "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." Notice the words "loseth for My sake." The Lord Jesus is declaring a very essential truth in the Christian experience and perhaps one of the hardest to learn. Twice again in this same Gospel, under different circumstances He calls attention to this. It is repeated in the other Gospels, though in John in slightly different language. Its frequency of mention indicates its importance to the mind of our Saviour.

Jesus is dealing with profit and loss. Most of us regard gain in the terms of what we have saved. Our eyes are glued on bank accounts, stocks, bonds, insurance policies, realty possessions and such material things, and we reason that such gain as all of this means that we are truly living, that we have found life. "Oh no," declares Jesus, Who computes in another way. "If you invest your life in that which the world counts as loss, you will discover that you have really gained, if you do it for My sake." The unregenerate feel that for a bright young Christian to go to the foreign field is a decided loss; however, if dedicated in such a direction for His sake, the real gain is found. We can thank God that for Jesus' sake loss is turned to gain, that the real profits are found in true investments.

Let us skip over the remaining Gospels, the Acts, and the Roman letter and examine Paul's letter to the Corinthians. In the fourth chapter and the tenth verse he declares, "we are fools for Christ's sake." What a strange assertion on Paul's part! He goes on to call attention to his weakness, his hunger, thirst, and nakedness, to the privations, persecutions and prevarications which he has been compelled to suffer. He could have stayed at home and lived a life of ease. He could have settled down to some profession and made his living under comfortable circumstances. Perhaps there were those who were saying that he was a fool to go through all that he did, but he quickly replied that he was such for Christ's sake. I have often heard it remarked that people were foolish for not enjoying the movies, the dance, and other forms of amusement which are found on every side for man's enjoyment and pleasure. Christian people can deny themselves these things with the greatest of ease when they walk this pathway of separation for His sake. They can wear the world's reproach as a badge of honor. They have discovered that the rebuffs of the world can be turned to great blessing for Jesus' sake.

In this same Corinthian epistle, the ninth chapter and twenty-third verse the apostle writes, "and this I do for the Gospel's sake." What was it that he did for the Gospel's sake? The context reveals the answer. He was willing to give up his preferences and his privileges as he lived among men to the end that he might win them to Christ Jesus. Paul knew the Gospel; he knew its glorious power. He knew how men needed it and what would happen when they believed it, hence he was willing to surrender anything except principles so that his message might be heard without prejudice. He was willing to suffer any sort of embarrassment, experience any limitation, go through all manner of mockery, if only he could win men to the Saviour. He claimed no personal rights in the interest of souls. For Jesus' sake humiliation can be turned to a golden harvest. Have you and I found it so?

In Paul's second letter to the Corinthians, fourth chapter and fifth verse, he declares in unmistakable language, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." I wonder how many of us have indulged in such preachment? The former half of the passage is not difficult to preach—"Christ Jesus, the Lord." Shame on any

Christian who cannot preach that and do it daily and hourly. But to preach ourselves servants to others —well, that is a different story. We feel the position is so lowly, the task so menial. We actually sneer at the idea. If we stop at the word "servant," then indeed the task is distasteful and unsatisfactory. But thank God the period is not after the word "servant," that wonderful little phrase is inserted there as a qualifying statement, "For Jesus' sake." That settles it. We can serve one another for His sake. For His sake we can do the most lowly service imaginable. Thank God, with such a motive as this, duty is transformed to pleasure and privilege. Drudgery is transformed to glory, and discord to the most enchanting harmony.

Before leaving this epistle let us look at another interesting passage. This one is found in the twelfth chapter. In the tenth verse we read how Paul said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Stop to think of the things in which this man of God gloried. Who among us has found pleasure in insults, in grievous difficulties, in bodily ailments? Most of us find occasion to complain and fuss over such things. And we cry out in rebellion against God at times. Why, oh, why have such calamities come upon me? This is our plaint. How can suffering be turned to joy? How can we accept these things with a happy heart? I know of no solution apart from this all-dominant motive, namely, "for Christ's sake."

Once again I call your attention to another occurrence of this throbbing motive. Look at Ephesians 4: 32 and here to our delight we shall discover that for Jesus' sake, God turns sinners into saints and hell becomes heaven. We read, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

May I remind you that God does not forgive us because He feels sorry for us, or because He loves us. He does not forgive us because He wants us to live better. His motive is higher than these. The answer is found in Jesus and His redemptive work. All that God does for the human family is for the sake and glory of His Son. In I John 2:12 the apostle wrote, "I write unto you little children, because your sins are forgiven you for His name's sake." There is the glorious motive.

Because forgiven let us learn to forgive. This is brought out in Philemon, ninth verse, "yet for love's sake I rather beseech thee." It was the motive by which he appealed to Philemon to receive the now converted runaway slave, Onesimus. For love's sake we can see through the faults, failures, and follies of others For Jesus' sake we can forgive and allow fellowship to be restored. For His sake, we can pray for one another and help one another.

CHRISTIAN BUSINESS

WANTED! . . . Publishers

By James E. Hanson

Pastor, First Baptist Church
Red Wing, Minnesota

"Go tell!" These words spoken by the Lord Jesus on that great resurrection morn, bear a powerful challenge. Would to God that with all sobriety and godly sincerety, His people everywhere would become effective mouthpieces of the truths so irrevocably demonstrated and set forth in the bodily resurrection of Christ! Certainly in full obedience to this profound utterance whole empires could be shaken for Christ, because in the truth of the resurrection lie the very foundations of victory.

Let us take this "great commission" of the resurrection morn and link it with another verse, spoken under different circumstances, yet of like significance, to form the basis of this meditation:

"Return to thy house and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him" (Luke 8:39).

It is evident that professing Christendom has not arisen to carry out the challenge of these words, and as we contemplate the power and significance of the resurrection of Christ we cannot help but believe that this is largely the reason why darkness covers the world as a shroud today. Darkness covered the earth for the space of three hours during the crucifixion of our Lord. It came as the gloom and agony of sin settled down upon the One, "Who was made sin for us." This is the darkness of a crucified Christ and stands in direct contrast to the brightness and glory of the resurrection morning. The world has relegated Christ to a gallery of noble but dead martyrs. It crucifies the Son of God afresh as it rejects the message of the Gospel. The darkness of the present hour is the result of this crucifying of the Son of God afresh, even as the darkness that enshrouded Calvary was the result of that crucifixion. Certainly the world can expect little better than what the present has to offer until it comes out from under the shroud of a dead Christ, to live in the sunshine and victory of the resurrection.

As darkness gave way to light and as despair was replaced by hope at the resurrection, our Lord envisioned the blessed possibility of the same joyful replacement taking place in the hearts and lives of individuals the world over, for many centuries, and so He said, "Go tell!"

The cause of Christ needs publishers today, and the world needs the results of their activities. Our Lord needs publishers to publish abroad the glad tidings of a Gospel of love which is able to save to the uttermost. Everyone who is a Christian is qualified in a measure to be a publisher in some degree, and to say the least, this business is profitable, spiritually speaking. It is profit-

able to our own souls for edification, and it may be profitable to others unto the salvation of their souls.

(I) Now first of all, may we consider together the encouragements our Lord offers to accept a position with Him as a publisher of the glad tidings of His redeeming love.

Whenever anyone applies for an earthly position there are certain inducements which prompt consideration of the offer, and I am sure that every true servant of God can testify that no earthly position has offered, or ever could offer, the inducements that are found in the humble service of the true and living God. It is reported that a minister of the Gospel once came to Andrew Jackson during his presidency of the United States and asked for a government position. The reply of the godly executive was, "I have no position within my power to grant which can compare to that of being a minister of the Gospel."

Personally, I am in the ministry because I love it. I love to see souls saved, and to see the darkness of a living death give way to radiant light as souls are born out of the kingdom of darkness into the Kingdom of God's dear Son. Truly there is no process so fascinating as that of regeneration.

What are the inducements offered in the publishing of the Gospel? It is a joyful service, it is a service of love, and it is a fruitful service.

(II) Now to consider the *need* for publishers.

The need manifests itself *twofold*: (1) For self; (2) For others.

First to consider the need in regard to the Christian, himself. A pool that has no outlet becomes stagnant. Its waters become a curse instead of a blessing. The sight of it becomes repulsive, and the environment of it unhealthy. The same is true, in a spiritual sense, of the Christian who "gets" but never "gives." I believe it was D. L. Moody who once said that he did not know of any joy which could compare to that which comes as a result of leading one soul to Christ. If life has become dull and drearisome, start working for the Lord. Be an active agent in His great "publishing house."

The world has its publishers. How far would Naziism or any of the other "isms" get if they had no publishers? Propaganda plays almost as important a part in this war as do armaments and military strategy. If the world thinks enough of the diabolical doctrines of Karl Marx and Adolf Hitler to do such a thorough job of publishing them the world over, ought not the Christian to be zealous for the One, Who has brought salvation to him through the shedding of His own precious blood?

WORLD-MINDED CHRISTIANS

A true Christian loves not the world, yet he loves all the world.
—D. L. Moody

Not only is self edified, strengthened and refreshed by publishing the glad tidings of free grace, but for the sake of others, no Christian DARE be idle. "How shall they hear, except someone should tell them?" "There is no salvation in any other." God help us, therefore, to give Him to the world! God help us to give Him to a world which needs Him, a world which is dying without Him! God help those who are His own to publish wherever they go the fact that Christ died for our sins and ROSE AGAIN! For our own sake and for the sake of others, may we be faithful.

(III) Now to consider but briefly the means—the means of publishing abroad His wonderful name. Three methods may be employed. They are: The lip, the life, and the printed page.

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Ps. 107: 2).

There is no such thing as a silent Christian—at least, not in a land of freedom. The glorious truth of the resurrection, when once grasped and personally accepted, cannot be bound with human lips.

Some people are in the habit of coming to their pastor at the close of a service to tell him that they have enjoyed the sermon. That is fine. Anyone is always glad to receive a word of encouragement, but there is something more important. Personally, I would much rather the appreciation be shown in a transformed life. As we hear God's Word proclaimed, may we enjoy it, not only today, but tomorrow and the next day and the next, and let the proof of our enjoyment be a transformed life. We should put what we get in the house of God into living circulation. May God help us to do it! The Holy Spirit yearns to make our testimony a productive factor. When the sermon is ended, all should not be over. There remaineth the great and worthy task of putting what we have received into living practice. Every time we leave the house of God, or arise from the reading of His Word we face a world that is desperately foolish and mad with sin. Have we anything to tell the world? Have we a life to live—a message to publish? Indeed we have. "Return to thine house and show how great things God hath done unto thee. And he went his way and published throughout the whole city, how great things Jesus had done unto him" (Luke 8:39).

Oh, what a potent force Christians would be if what is said in this verse could be said of each and every one who has received the good work of salvation from the Lord Jesus Christ!

(IV) Now, why publish? Will anything come of it? What will the results be? Listen: "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. *Then will I teach transgressors thy ways and sinners shall be converted unto Thee.*"

"Joy" implies "telling." True joy cannot help it. They go together. They cannot help but go together, and the results according to this promise are: (1) restoration of the transgressing Christian, and (2) the conversion of sinners. What more could anyone ask in view of the Word which says, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

And so, for the edification and refreshment of our own souls, for the sake of the salvation of others and because it is God's will for the believer, let us this day and every day, "Return to thy house and show how great things God hath done unto thee. And he went his way and published throughout the whole city how great things Jesus had done unto him" (Luke 8:39).

"I WILL LOVE THEE, O LORD, MY STRENGTH"

Psalm 18:1

O Jesus Christ, Thou Son of God
And Son of Man;
Thy love no angel understands,
Nor mortal can!
Thy strength of Soul, Thy radiant purity,
Thy understanding heart of sympathy;
The vigor of Thy mind, Thy poetry,
Thy Heavenly wisdom, Thy simplicity—
Such sweetness and such power in harmony!
Thy perfect oneness with Thy God above,
The agony endured to show Thy love!
Thou, Who didst rise triumphantly to prove
Thou art the Living God,
Before Whom Death and Hell
Must shake and move!—
Lord Jesus Christ, Thou Son of Man,
Thou Son of God,
Grant me Thy face to see,
Thy voice to hear, Thy glory share,
Never apart from Thee,
Ever Thine own to be
Through all eternity. Amen!

ELIZABETH ALDEN SCOTT
On entering Moody Bible Institute after graduating from College, Sept., 1928

Prophetic and Dispensational Studies

BY THE EDITOR

EVERLASTING THINGS IN ISAIAH

II. THE EVERLASTING COVENANT

Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David (Isa. 55:3).

This chapter opens with a call to individuals among Israel to embrace the Salvation Jehovah God has assured is coming, as announced in the preceding chapter. Israel is yet to be the restored wife of Jehovah, saved and protected by Him. In view of this blessed future the thirsty are invited to come and drink freely. If Israel will come to Jehovah and yield obedience to Him, He will make an everlasting covenant with them, even the sure mercies of David. This is a gracious promise of rich blessings.

What do we understand by "the sure mercies of David?" The reference undoubtedly is to the Covenant God made with David toward the end of His reign and life, which covenant is recorded in Second Samuel 7, verses 8—16. The *mercies* of *David* are the loving-kindnesses which God irrevocably promised to David and his house. The word "sure" answers to "everlasting" in connection with the covenant, and means irrevocable, unfailing, to be relied on. The Psalmist refers to these *sure mercies* in the eighty-ninth Psalm, saying, "I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations. For I have said mercy shall be built up forever: Thy faithfulness shalt Thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations" (vss. 1-4). In verse 28 of this same Psalm, the Psalmist makes Jehovah say, "My mercy will I keep for him" (David) "forevermore." The great promise to which all these references point is that of the Covenant Jehovah God made with David, in Second Samuel 7:8-16.

We note that the comparison of the "everlasting covenant" and the "sure mercies of David" cannot mean simply that the one is as *sure* as the other. It is identity rather that is implied, the thought being that the contents of the *covenant* are the same as the *mercies* promised to David, and that it will be the fulfilment of the hopes centered round the Davidic dynasty. This being understood, the question arises, how will this fulfilment be realized? To find the answer to this question we must read verses 4 and 5 of the fifty-fifth chapter of Isaiah. The prophet continues, saying, "Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God and for the Holy One of Israel; for He hath glorified Thee." The reference to the Person here mentioned as "a witness, a leader and commander to the people," and as the One to Whom nations shall run, is the antitypical David, the Messiah. Both in Jeremiah and Ezekiel the future Messianic king is called David (Jer. 30:9; Ezek. 34:23). It is in the Messiah, David's greater son, therefore, that the fulfilment of the "everlasting covenant" and the "sure mercies of David" is to be realized.

This leads us on in our study to another aspect of teaching respecting this great Messianic hope, namely, *when* and *how* is this fulfilment to be realized? In the covenant God made with David He promised him an *house, posterity,* a *kingdom,* and a *son* to sit in his throne and reign in his kingdom for ever. This promise was *not* fulfilled in Solomon, great as he was, but points to the coming Messiah, Who is to be David's greater son. The weary centuries rolled by and in due time Jesus Christ was born into the world. He was born of a virgin as Isaiah predicted (Isa. 7:14), and in Bethlehem of Judea as Micah foretold (Mic. 5:2). According to the message of the angel Gabriel to Mary, Jesus Christ was the heir to David's throne and kingdom. Said Gabriel to Mary "and behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name *Jesus.* He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end" (Luke 1:31-33). In these words the angel confirmed the Covenant God made with David to Mary's Son, Jesus the Christ. Jesus Christ, therefore, is the Royal Heir to David's throne and kingdom.

The coming of Christ into the world at His first advent was the beginning of the fulfilment of the *Covenant* made with David and the sure *mercies* of David. Had the nation of Israel recived Christ when, upon His entrance upon His public ministry, He was presented to them as their Messiah and King, they would have realized the fulfilment of the Old Testament Messianic hope. But they would not receive Him. They rejected Him in their unbelief and cried out in angry rage, "Away with Him, away with Him, crucify Him;" and when Pilate remonstrated, "Shall I crucify your King?" the chief priests answered, "we have no King but Caesar" (John 19:15). Rejected by His own nation and people, who had Him crucified and put out of the way, God raised the crucified King from the dead and Christ has gone back to heaven, and is seated upon the Father's throne and exalted *far above* all powers, mights, principalities, and dominions and made the Head over all things to the Church, which is His Body (Rev. 3:21; Heb. 1:3; Eph. 1:19-23).

What about the realization of the fulfilment of the Covenant made with David and the sure mercies of David, now that Christ has been rejected by His own nation and people and has taken His place at the right hand of the majesty on High? Is this hope to be realized in some spiritual or figurative sense? We must answer emphatically, *no.* The apostle writing to the Hebrews declares that Christ is "From henceforth expecting till His enemies be made His footstool" (Heb. 10:13). What is this but to say that Christ is waiting for the time when He shall reign in His Kingdom? We shall find light upon the question about the realization of the messianic hope in Paul's address in Antioch of Pisidia, as recorded in the thirteenth chapter of Acts. At the close of his address the Apostle declared, "and we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art My Son, this day have I begotten Thee.' And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David" (Acts 13:32-34). Obviously then, it is through the Messiah risen from the dead the sure

mercies of David are to be realized by Israel.

The same truth was declared by the Apostle Peter in his Pentecostal sermon when he told the representatives of the whole house of Israel gathered together, "For David speaketh concerning Him (the Christ which had been crucified and raised up from the dead), I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither his flesh did see corruption" (Acts 2:25-31). In carefully examining these wonderful Spirit-taught words by Peter we discover several great spiritual truths.

First, we see that the sixteenth Psalm, which Peter quotes, is a Messianic Psalm, and, that it speaks concerning Jesus Christ and His resurrection from the dead.

Second, we note that David in writing the sixteenth Psalm wrote as a prophet of God; he wrote by direction of, and under the influence of, the Holy Spirit. What he wrote, therefore, was not simply the expression of his own personal confidence and hope in resurrection, but a prophecy concerning Jesus Christ and His resurrection from the dead.

Third, we observe that David being a prophet, understood that when God sware unto Him with an oath, that of the fruit of his loins, according to the flesh, one should sit, on His throne, He gave assurance of the resurrection of Christ from the dead.

Fourth, we observe that Peter reveals that, because David, as a prophet, seeing all of this before, when he wrote the sixteenth Psalm, wrote about the resurrection of Jesus Christ.

Fifth, it is obvious from this great Spirit-inspired utterance of Peter that David foretold Messiah's Kingship in resurrection, and that, therefore, in the counsels and purposes of God, the Covenant made with David was to be fulfilled and the sure mercies of David were to be realized in Jesus Christ, risen from the dead. How wonderful God's ways!

But how, we ask, is the covenant made with David to be fulfilled and the sure mercies of David to be realized in the risen Christ? Is the covenant fulfilled and are the sure mercies realized in Christ's exaltation and enthronement in the Glory? Is the Father's throne in Heaven the substitute for David's throne in Jerusalem? Nay, verily not. The throne of David in Jerusalem is just as literally a throne on earth as ever there has been a throne on earth. It can not be spiritualized. To spiritualize the throne of David does violence to the plain and intelligent language of Scripture, and robs the messages of the prophets of old of all true sense and meaning. The covenant promise, in which the sure mercies of David will be realized, will be literally fulfilled some day. And when will that be? It will be in the day when the now rejected Messiah and King, enthroned in Heaven, the Lord Jesus Christ, will come back to this earth again.

Yes, beloved, just as truly as there is a God and the Scriptures are a revelation from God, so truly will Christ return back to this earth again some day. Listen to the words of the Heavenly Messengers at the ascension of Christ who declared, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11). Words could not possibly be any plainer than these. Any one who is honest and desires to understand what is written can, and does, understand these simple words. According to this announcement, Jesus Christ will some day return back to the earth, *personally, bodily,* and *visibly*. When Christ returns in this manner these yet unfulfilled covenants with Israel and David and the scores of still unfulfilled prophecies will be actually and literally fulfilled. Israel will then be regathered, converted, and established in peace and power in her own land under the Davidic Covenant. Two passages in the Book of Acts fully establish this teaching by declaring its reality.

The first passage we refer to is a part of Peter's second sermon recorded in the Book of Acts. Here is what the apostle says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:19-21). The "restitution (lit. restoration) of all things," here spoken of, refers to the restoration of Israel to their own land and their God, the restoration of the theocracy under David's Son, and of the land to more than its original fertility. And this restoration, we note, is associated with the coming back of Jesus Christ, which before was preached to Israel; it means the One Whom they rejected and crucified and Whom God raised from the dead and Who is exalted in Heaven, seated on His Father's throne. His coming back will bring about this restoration.

The second passage in Acts to which we refer is the record of the address of James at the first Council held by the early church at Jerusalem. The record is found in the fifteenth chapter of Acts. Luke quotes James as having said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, Who doeth all these things" (Acts 15:14-17). The quotation James gives is from Amos 9:11-12. This passage, like the former, speaks of the restoration of the dynasty of David and the regathering and conversion of Israel, and, it even looks beyond all this to the conversion and blessing of the Gentiles as well. And note, please, this passage, too, associates all these great doings with the return of Jesus Christ. In that blessed day when Christ returns to earth again the promise made to David in a covenant, and the sure mercies pledged him, will be fulfilled and realized. The Covenant cannot fail; for it is an "everlasting covenant," made by the eternal and faithful God. What a day that will be! In this blessed fact lies the only hope of the Jewish people.

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ANSWERING YOU

Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oftimes the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —*Editor*

Just what does I Corinthians 15:29 mean?

This passage is: "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" That it is a perplexing passage must be freely admitted, and that it has been perplexing to Bible students in all ages is witnessed by the amazing variety of interpretations which have been given.

It is the writer's conviction that in these words, there is a reference, without approval, either expressed or implied, to the practice of a cult known to the Corinthian Christians. You will notice that this reference occurs in the midst of a discussion in which Paul is setting forth the power of resurrection prospects in influencing human conduct. In this same discussion he points out that his own willingness to suffer, and if need be, to die for Christ, would be foolish and futile if the dead rise not. And he concludes this section with the stirring admonition of verse 34, "Awake to righteousness and sin not!" In the words under discussion the inspired apostle is saying, in effect, "Why even a false religion bases its practice upon the hope of the resurrection of the dead. How much more should we!"

This is the position held by that great Scholar and Expositor, Dean Henry Alford. He says, in part, "The only legitimate reference is to a practice, not otherwise known to us, not mentioned here with any approval by the apostle, not generally prevalent, but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Cerinthians and Marcionites, this may or may not have been connected. All we clearly see from the text is that it unquestionably did exist . . . the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be stultified if the dead could never rise to claim its benefits."

It goes without saying that this practice, which is very similar to the current practice of the Mormons in baptizing for the dead, does not have our sanction. It is noteworthy that nowhere in the Scripture are we taught to perform such an action. And it is noteworthy that nowhere in Scripture are we told of this practice among the New Testament Churches, save in this one place. It could not, therefore, have had the approval of the early Church.

What does the Scripture mean when it says, "If any man draw back, My soul shall have no pleasure in him"? (Heb. 10:38). Is this speaking about the Christian who backslides? Does it mean that such a backslider loses his salvation?

In seeking to answer these questions, let us say plainly at the outset that it is not speaking of a Christian at all, but an unbeliever. It is *not* teaching that the Christian who backslides loses his salvation. To teach this would be to contradict many other plain statements of God's Word which teach that the believer can *not* lose his salvation. (See John 6:37; John 10:28-29; John 5:24; Phil. 1:6, et al). On the contrary, what the backslider loses is his reward—not his salvation. (See I Cor. 3:11-15).

But such disclaimers do not answer the question as to what this Scripture does mean.

Two clearly defined principles of Bible Study will help us to a clear understanding of this Scripture. One of these principles, recognized as fundamental by all reputable Bible students is, "Every Scripture must be interpreted in the light of its context." Notice, then, carefully, the words which precede and those which follow the passage under consideration:

> Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.
>
> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul (Heb. 10:28-29).

You will notice that in verse 39, those who "draw back unto perdition" are contrasted with those who "believe to the saving of the soul." To "draw back," as used here, then, must be the opposite of believing. In other words, those who "draw back" are those who have heard the Gospel message, and come right up to the point of actual decision to accept Christ as their Saviour, and then draw back, and fail to make this all important decision.

And right here another Bible Study Principle will help us, though this principle is, perhaps, not so well recognized as the first to which we have referred. This principle is, "The Bible teaches by parallelisms, careful consideration of which often affords a clue to the meaning of any Scripture under consideration." Sometimes this principle has been called, "The law of parallel reference."

These parallelisms in Scripture may take the form, in the order of their occurrence, of an alternation, as, for example, to use the simplest form of such parallelisms:

A A
B B

Or they may take the form of an introversion or pyramid, as:

B B
A A

(In these examples the parallel references are indicated by corresponding letters.)

In the Scripture which we are studying, we have a beautiful example of the second of these arrangements—the introversion or pyramid. The key words of these two verses indicate the arrangement:

B. "Draw Back" B. "Draw Back"
A. "Faith" A. "Believe"

In this it will be seen that the statement of verse 38, "The just shall live by *faith*" has a parallel statement in verse 39, "We are of them that *believe* to the saving of the soul." Likewise in verse 38 the statement, "If any man *draw back* my soul shall have no pleasure in him," has its parallel in verse 39: "We are not of them that *draw back* unto perdition."

Thus the inspired literary structure confirms and reinforces the interpretation which the context requires.

Summing up, in these Scriptures we have a warning against the peril of unbelief. In effect the teaching is the same as that of Hebrews 2:3: "How shall we escape if we neglect so great salvation?" Rightly understood, the Scripture under discussion emphasizes the message of other Scriptures which urge the immediate necessity of trusting the Lord Jesus Christ for salvation: "Behold now is the accepted time; behold now is the day of salvation" (II Cor 6:2); "Believe on the Lord Jesus Christ and thou shalt be saved!" (Acts 16:31).

Class of '43

The Denver Bible Institute



Eleanor Lieb



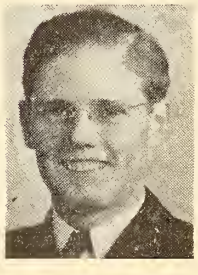
Adelle Cruikshank



Remena Westra



Paul Leasure



Claude Fondaw



LeRoy Selby

Class

I thank God for the way in which He leads. Rather than showing us our entire life plan, He reveals only one step at a time. Although I do not know what the future holds, I know that I am safe in Christ, and need only to follow Him. —Eleanor Lieb

"I will glory in my Saviour's name
Since I have been redeemed."

I am thankful that the Lord has allowed me to have this training for His service.

He has laid a burden on my heart for the neglected children and those who do not know the saving power of my Lord and Saviour, Jesus Christ.

"Let the redeemed of the Lord say so" (Ps. 107:2).
—Adelle Cruikshank

"Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16:11).

The Lord led and guided me in a very real way through D. B. I. As He opens the way of service for me, I am ready to go. —Remena Westra

The knowledge and the experience that I have gained at D. B. I. have been profitable indeed. I have learned to say with the hymn writer, "Thy will, O God, is best for me; my own would lead astray." With that prayer in my heart I go forth to tell the story to those of our own land who need the Gospel. —Paul Leasure

The last four years at D. B. I. have been filled with much blessing, spiritually and materially. I have tested and proved it to be so, that as we seek first the kingdom of God and His righteousness, all these "things" shall be added unto us. I go forth holding high the banner of His cross that those in the out-of-the-way places, black and white, shall come to know, love, and serve our Lord.
—Claude Fondaw

"Lord, I will follow Thee."
"I am Thine, and all that I have" (I Kings 20:4).

The desire of my heart is to follow the Lord.

Studying His Word at the Denver Bible Institute has opened up stores of spiritual treasure.

I plan to continue training in my own denomination, and, the Lord willing, to serve Him in India.
—LeRoy Selby

Class Motto

"Lord, I Will Follow Thee"



Virginia Strouse



Gladys Ewalt



Pauline Osborn



Ronald Stevens



William Moffett



John Wood

Testimonies

God truly guided me with His eye. For when I entered Christian training I was not as appreciative of the opportunity I had of studying God's Word as I am today. Now I see more clearly that the world is stumbling blindly out into eternity, lost and without hope, simply because they know not the way.

Thank God for His graciousness in leading me to study His Word! Thank God for His graciousness in permitting me to carry that Word to lost boys and girls.

—Virginia Strouse

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

"As thou goest, step by step, I will open up the way before thee" (Prov. 4:12) (Syriac Trans.).

One step thou seest, then go forward boldly;
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

—Gladys Ewalt

My vision and burden during my school days has been for the needy souls in our own land, and Lord willing, that vision will be more fully realized as I work among the Navajo Indians. *—Pauline Osborn*

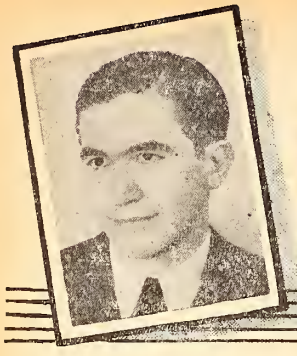
JESUS NEVER FAILS. It is He Who brought me to the Denver Bible Institute to study His Word. It is He Who has made these four years rich with the blessings of many lessons taught by Him. It is He Who will lead me forth to South America, D.V., there to tell others of Jesus my Saviour. *—Ronald Stevens*

"He calleth His own sheep by name and leadeth them out" (John 10:3b).

It is sweet to know that we have One Who leads us on. My Lord has led me to take up a Post Graduate course at D. B. I. After that He has led me to believe that I shall enter the field as a pastor.

—William Moffett

When I came to the Denver Bible Institute I told the Lord that I would do anything for Him but go to the foreign field. While here at D. B. I. the Lord has worked in my heart until He has made me willing to go anywhere He leads. *—John Wood*



Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

Acute observers have recognized from the beginning that America is engaged in a war on two fronts: the foreign front and the domestic front. We are confronted by two enemies: the enemy coming from abroad, from Japan and Germany; and the enemy rising up in our midst at home.

Christianity and Constitutional government in America are under attack by the "enemy within our gates" as well as the Axis-Japanese enemy concentrated abroad.

The attack on Christian Americanism "from within" has been underway for two generations. Every institution of traditional American civilization is under hostile siege. Modernism, with its repudiation of the Scriptures and its rejection of the Supernatural Christ, is boring from within many of our religious denominations.

Bureaucracy and socialism, with their denial of Constitutional liberty, are undermining the whole structure of our democratic, economic, and political order.

Paganism, with its popularization of nudism, indecency, and easy divorce, is sweeping away the very foundations of our moral life.

Bureaucratic dictatorship, immoral paganism, and a Christless modernistic religious system are the instruments out of which the Nazi regime is molded. Bureaucracy, paganism, modernism, and alcoholism are the Axis allies in America—the real fifth column—seeking to destroy here at home the things for which American fighting men are contending abroad.

It is interesting to the Washington reporter to note how Congressional attention shifts its emphasis and concentration from the foreign battlefront to the domestic battleground, and vice versa. When the United Nations appeared to be losing ground abroad, the "home front" was almost forgotten, while all interest centered on the foreign field of operations.

But, after the sweeping Allied victories in Africa, the foreign situation came to be considered less desperate; and the result was a renewed interest in the home situation.

The prophetic analysts believe that Germany will go down first; Japan will be defeated next. But the enemy here at home will offer longer and more stubborn opposition. To defend our American system from foreign attack will be an easier accomplishment than to restore and revive its full strength and vigor here at home.

For one reason or another, it appears that we are fighting the war for American survival with much more efficiency abroad than is being manifested at home. The planning and executing of the African campaign was a masterpiece of military genius. Every detail was carried out according to pre-arranged plan. Hundreds of thousands of men, with all their fighting equipment, were smoothly landed on the foreign battlefield.

As I write, the actual invasion of Europe has not commenced. But when it does, we doubtless shall see the same evidence of skillful planning.

Yet, on the home front, the bungling, the chaos, and the confusion continue. One agency contradicts the work being carried out by another. The farm problem continues to grow more acute. As I write, the coal controversy is still raging, with another strike being threatened. Congress has finally passed one tax bill, but it is so complex that few citizens can understand it. Farmers, workers, and business men wish to step up production and push on to victory, but they are strangled in red tape and bureaucratic regulations.

The farm problem is, perhaps, the worst example of confusion and planlessness. Months ago, the slogan was formulated, "food will win the war." Food is "munitions," as much as planes or tanks. Without food from America, England could not hold out—let alone push the battle to victory. Despite this incontestable fact, scant consideration has been given the struggling farmer. It is true that the drafting of farm workers has to some degree been halted; but it was a good deal like the procedure of "locking the barn door after the horse was stolen."

Man power was taken from the farm. Perhaps this was necessary. Farmers did not quarrel with this deprivation. Instead, they planned to use fewer men—and more machinery—to bring in their harvests. But, then, the production of farm machinery was drastically cut—to about one-quarter of normal production.

There can be no questioning the fact that a serious farm problem is still with us. But, even yet, no farsighted, coordinated plan has been enunciated to deal with it.

Other examples could easily and readily be cited.

Many Americans will ask the question: why is there so much efficiency in organizing the campaigns abroad and so little efficiency in mobilizing production at home? The answer probably lies in the fact that the execution of campaigns abroad is in the hands of trained military experts, while the fumbling here at home has been the handiwork of the old-line politicians who owe their jobs to the fact that they helped to win crucial elections for the party in power in years gone by.

But if there is fumbling at home with problems of production, rationing, and allocation of man-power, there is something indescribably worse in the way the advances of paganism are permitted to go unchecked, even though the life and future of the American race itself are directly threatened.

Juvenile delinquency is sweeping the nation. The police in every city and town in the country are sounding alarms and making appeals. So far, official Washington has scarcely recognized the existence of this rising menace to the life and morals of American youth.

It takes no committee of experts to fix a large share of the blame for the rising rate of juvenile immorality. A primary cause is the liquor traffic, which has increased immensely its volume of business since the outbreak of war. Yet, while coffee and gasoline are strictly rationed, liquor flows freely, to contribute to the rising tide of youthful vice.

Another important cause lies in the influence of corrupting motion

pictures. With pleasure-riding out for the duration, and many other forms of amusement inaccessible, the theaters are strengthening their grip upon the minds and hearts of our people. Next to the liquor industry, the motion picture traffic is the greatest force for youthful immorality.

A third important factor in producing juvenile vagrancy is the enticement of mothers out of their homes and into war jobs. High-pressure propaganda has conveyed the idea that a mother, no matter how many children she may have, is rendering a "patriotic service" if she abandons her home to take a high-paying job in some factory.

The highest rate of juvenile delinquency is not found in the areas where soldiers are concentrated, but in the cities where the main defense industries are located. In those sections where mothers have deserted their children to rush into war factories, juvenile delinquency has increased by as much as 300%.

No war job is as important as the rearing of the children of the nation. Communist-conceived, state-supported nurseries cannot be substitutes for the American home. The children of war-working mothers are the main contributors to the plague of youthful crime and immorality.

Our jails and hospitals are filled with youthful delinquents. Their care and repression costs the nation far more than the contribution that may be made by their war-working mothers. If mothers would properly care for their own children, we would need fewer policemen and prison guards. Some of them could then be released for war work or for the army!

It should have been done much earlier, but it has finally been decreed that farm workers must stay on the farms. But if farmers are "frozen on the farms," and workers are frozen in the defense factories, and soldiers are "frozen" for the duration in the army, *why should not mothers be frozen in the homes of the nation*—where they belong?

Child-rearing is the nation's most important profession—in war, and in peace. No one else can take mother's place.

To win the war and win the peace, we need to reinforce the American home.

Liquor has always been an enemy of the home.

The movies have always been destructive to the home.

The system of taking mothers out of their homes for any purpose can lead only to the undermining of our nation. That is *not* the way to win the war.

We must defeat paganism here at home. We must rebuild the moral foundations of American home life.

HYMN STORIES

Some Old Tunes and Their Composer

By Robert Harkness

The gallery at the back of the church was unusually long. At least it seemed so to our very youthful eyes.. Each Sunday afternoon we assembled under the strict direction of the Sunday-school teacher. She did not have much music in her system, but, such as it was, it evidently satisfied her. The gallery ran back to the great stained-glass window. The afternoon sun came from another direction, hence the light that percolated through the stained glass was quite subdued. And it had a distinctly sleepy effect upon us all.

Our teacher had a liking for just a few old tunes. Her voice was rather harsh and her attack on the wheezy harmonium never did add to our pleasure. "We shall sing, 'Work for the Night Is Coming'"—she would announce as we strained our eyes to read the small print in the dim light. It was usually very well sung. And it generally served the purpose of rousing us up for the later exercises of the Sunday-school session. How often have we sung the old hymn! And yet we never stopped to find out its author or the name of the composer of its music.

Another special favorite in those days was—"A Charge to Keep, I Have." Compared with present-day Sunday-school hymns, this great hymn appears almost out of place. And yet its message has remained with us. Its depth of teaching is indelibly fixed. Notice the following verse:

"A charge to keep I have;
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

Help me to watch and pray,
And on Thyself rely;
And let me ne'er my trust betray
But press to realms on high."

Charles Wesley penned these lines. The music we used was composed by the same musician from whose pen came the music of "Work for the Night Is Coming."

And this old-time composer has bequeathed to the Christian world a great number of beautiful and practical melodies. Take, for instance, his settings to "Safely through Another Week"—and "My Faith Looks Up to Thee." Where can you discover more fitting music? His music resounds with strong melodic appeal. He also wrote the music for "Watchman, Tell Us of the Night." Nor can we forget his useful music for "From Greenland's Icy Mountains."

The composer is none other than Lowell Mason. The music of his soul took him from a business career into a life of music. Born in Massachusetts in 1792 he later entered business in Boston and Savannah. In 1827 his musical nature craved release from other activities and he became choirmaster and organist in Boston. He coached three church choirs. Later he became President of the Handel and Haydn Society. Then he turned his activities in the direction of the Boston public schools. Here he did splendid work in developing the study of music. Always alert in matters pertaining to music, he later found wide scope for his music in founding the Boston Academy of Music. This enterprise prospered under his wise guidance. Along with it he continued his active interest in directing church choirs and in participating in many musical conventions.

He wrote many hymn tunes, anthems and part songs. In 1855 he was honored with the degree of Mus. Doc. by Yale University. He never lost his interest in the simple gospel theme. His love of sacred music was always in evidence. Little did we realize as children, when we sang "Work for the Night Is Coming," that back of its simple music was a great musical mind.

Possibly his best known music is his setting to "My Faith Looks up to Thee." A careful analysis of this melody brings to light an orderly musical form characteristic of the orderly mind of the composer. It can be safely deduced from such a melody as this that its author must have had definite spiritual development. The lofty heights to which this music takes us suggests the spiritual frame of mind in which it was composed.

The actual financial reward for such a musical life is comparatively small. Doubtless the publishers gathered in a good reward for themselves. Lowell Mason earned much but received little. His reward and worth can never be measured in dollars and cents. Time cannot estimate the value of his musical contribution. Eternity alone will reveal it. Great as his other musical work must have been, it remains a fact that his simple hymn tunes have effected far more than all the greater compositions put together..

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF JULY 4

"From this day will I bless you." Hag. 2:19.

TODAY'S BLESSING

From today He hath promised to bless me,
Not tomorrow, but now, He doth say,
Not away in some far distant future,
But oh, He will bless me today.
Perhaps He may send me a blessing
Wrapped up in a rough, dark disguise,
But underneath all the rude wrapping,
A blessing, most surely, there lies.
And though its real meaning and value
Today may be hidden from view,
I know that some day I shall see it,
A blessing most tender and true.
And so I accept every package
As sent by my Father above,
The wrapping itself does not matter,
I know He has sent it in love.
And thus I will trust my dear Father—
Will trust Him in gladness and rest.
For in His great wisdom He'll send me
Just what for my life will be best.

Oh why had the missionary missed that train which was to carry him back to his beloved wife and children? He had been on a six months trip through the northern woods carrying the good news of salvation to those hungry souls in the lumber camps. Now he was to return home for a short time. But they had arrived at the little station only to see the train puffing away. They had missed the only train which would stop there for a period of two weeks. How long it seemed for the missionary to wait. Hadn't he been in the service of His Lord, and hadn't he already made sufficient sacrifice? Well, there was nothing to do but to wait until the next two weeks rolled slowly past.

However, the time finally came when he was so joyously welcomed home by that dear little family. What a happy reunion it was! But after the first glad meeting his little son exclaimed "Oh daddy, we are so glad you didn't come home two weeks ago." This statement was a bit perplexing, but mother soon explained, her eyes brimming with thankful tears, that the train which was to bring home the beloved husband and father had been in a terrible collision with another train and every life had been lost.

The missionary with bowed head asked his heavenly Father to forgive his impatience, and together the little family knelt and thanked God for the choice blessing He had sent in disguise, and for the disappointment which had been His appointment.

Can you thank Him just now for every gift He has sent to you no matter how rude the wrapping may seem? His love has sent it. It contains a blessing. Thank Him for it and do not be disturbed but ask Him daily to give you a heart of thanksgiving and praise.

WEEK OF JULY 11

"Behold, I have graven thee upon the palms of my hands." Isa. 49:16.

ENGRAVED IN HIS HANDS

Engraved in His hands, He holds me secure;
He'll not let me slip, He'll help me endure.
Engraved in His hands, The nails put me there;
I need have no fear, I'm under His care.
Engraved in His hands, When trials oppress;
He holds me so tight In great tenderness.
Engraved in His hands, E'en Satan's great power
Can't pluck me from Him, I'm safe every hour.
Engraved in His hands I ever shall be,
Until by His grace, His face I shall see.
Engraved in His hands, From anxious care free;
Oh keep me, dear Lord, Just resting in Thee.

The dear little old Scotch lady had just spoken to an infidel of the marvelous keeping power of her Lord and Saviour. In order to try her faith he said, "Oh, but suppose your Lord should not keep you to the end—suppose—just suppose He should let you slip through His fingers and you should be lost?"

With a peaceful, sweet, complacent smile of trust the old lady answered, "Oh, but I am a part of those blessed fingers—I could never slip through them. To lose me would be to lose a part of Himself and that would be impossible." What a beautiful answer! Truly we are a part of our Lord—He, the Head, we the body. Securely engraved in His own precious hands. He will keep us safe. And if our grip on Him should fail—He still will hold us fast. Nothing can separate us from His marvelous love.

WEEK OF JULY 18

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

"THIS THING IS FROM ME."

What is it, my child, that has come to your life,
Is it sorrow and trouble, so great,
That are bowing you down in the depths of despair,
As you longingly watch and wait?
Has the path grown so dark, the shadows so deep,
That your blessings you now can not see?
Oh, look up, for the sun still shines over your head;
Remember, "This thing is from ME."

Has some friend, you have trusted, been false or untrue,
One to whom you have poured out your heart—
Are those days of fellowship, now in the past—
Do these memories bid sunshine depart?
Oh dear child, look to Me, you are dear to My heart,
Let Me your great loving Friend be;
For I crave your affections, your love and your trust;
So remember, "This thing is from ME."

Have your hopes, your ambitions and plans been upset,
Is your weary heart bowed down with grief?
Do not doubt Me, dear child, for I know what is best;
In due time, I will bring thee relief.
You planned for yourself—then asked Me to bless;
But I waited to make plans for thee;
For I want thee to lean on my wisdom and love,
So remember, "This thing is from Me."

Are you eagerly longing to do some great work,
For the One whom you worship and love;
And instead have been waiting in suffering and pain,
Which scarce seem to come from above?
Do not worry or fret, for they also serve,
Who are only waiting, you see;
I want you and your will, more than service, dear child,
So remember, "This thing is from Me."

Oh, child of My love, let each circumstance,
Each thing that comes into your life;
Point onward and upward to heaven above
Away from this dark world of strife.
Give Me full control—Let Me reign supreme;
Until face to face you shall see;
For then you shall know and shall understand,
That "All Things were ever from Me."

Who permitted Joseph to be sold into Egypt; Daniel to be cast into the den of those fierce lions; the three Hebrew children to pass through the fiery furnace; John to be exiled on the Isle of Patmos; Bunyan to be cast into prison; Fanny Crosby to go through life without the sight of her earthly eyes, and countless others of His own dear children to pass through the deep waters of afflictions? Was it not God! That One whose marvelous wisdom knows what to send into each life. Ah, yes, He is working in mysterious ways to work out His plan. Then believe with all thy heart

"that all things work together for good" to those who love the Lord and are the called according to His purpose. Joseph said, "Ye meant it unto evil, but God meant it unto good."

And so God means unto good all that He permits to come into the lives of His children. Trust Him then in it all. "They that trust Him wholly, Find Him wholly true."

WEEK OF JULY 25

For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Phil. 3:20.

GOING HOME

I'm going home—
What matter if the road's a little rough?
I'm going home, and isn't that enough
To fill my heart with joyfulness and praise,
To give me strength enough for all my days,
Enough my soul with happiness to fill,
As on I climb each rugged, barren hill?
I'll soon reach home and then no more I'll roam,
I'm going home.

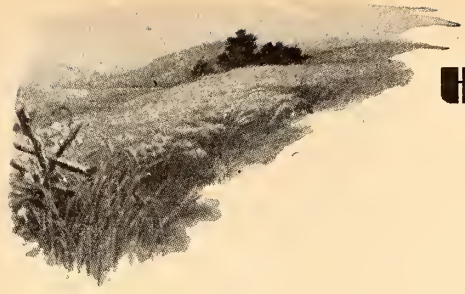
I'm going home—
What sweeter word could reach the pilgrim's ear,
What beter than to know that home is near?
Home, blessed home, life's weary journey o'er,
To find a welcome and an open door,
To hear a Voice say enter in and rest,
For this is home—all past is every test,
Ah yes, when I have crossed the billow's foam,
I'll be at home.

Two girls had been away from home for more than a year. Then came that happy day. They were going home! But alas, no sun shone as they started on their journey; no bright rays came to cheer the way. The sky was leaden and gray and the rain poured down in torrents. What a dark day it was! Dark? Not to those two hearts. They were bubbling over with joy. They were going home. What difference did that dark sky and the splashing rain make to them? There was sunshine within and they were going to home, sweet home.

We too are journeying home. We are only sojourners in this land: Our citizenship is in heaven and our faces should be set like a flint in that direction. We need not be disturbed by circumstances, however distressing they may be. We are going home.

Every sorrow gone at last,
Every storm of life all past,
Soon we'll enter heaven's abode,
Soon we'll drop life's heavy load.

Let us turn our eyes daily to that blessed place—Home, Sweet Home.



In the HARVEST FIELD

Conducted by
B. Grace Crooks

An unprecedented demand for Spanish literature is reported by the Bible House of Los Angeles. Several books have been translated into Spanish and permission has now been granted by the Scripture Press of Chicago to translate and publish Spanish editions of the "All Bible Graded Series" of Sunday-school lessons, edited by Dr. Clarence H. Benson. The Bible House welcomes correspondence with those who are interested in this project.

Dr. Oswald J. Smith, the pastor of the Peoples Church of Toronto, Canada, held four fruitful missionary conventions during the spring months. The offerings for missions totaled $138,000.00. Of this amount $77,000.00 was contributed by the Peoples Church which firmly believes that "The Supreme Task of the Church is the Evangelization of the World."

Having suffered the loss of all but one of their Canton boats, the South China Boat Mission rejoices that they were able recently to cable $1,000 to China for the building of a new Gospel boat. Overwhelming rise in living costs in China have meant great hardships for the missionaries, but these difficulties have only challenged them to redouble their efforts to minister the Word.

The Rural Bible Mission of Kalamazoo, Michigan, engaged in an intensive program of youth evangelism has been enabled through the blessing of God to press into service 13 buses equipped with good tires and sufficient gasoline for another summer of D.V.B.S. work. During the past winter the combined average number of schools visited monthly was 1,007, and the average number of children reached monthly was 30,000.

Rev. and Mrs. Henry Dahl ('35) recently dedicated their trailer house for use in evangelism in the neglected districts of Colorado. They are now ministering the Word in Hot Sulphur Springs.

The British Syrian Mission praises God for countless opportunities to hold forth the Word of life to large numbers of soldiers in Syria. One soldier expressed his intention of returning to Syria as a missionary after the war. Students from the Lebanon Bible Institute are winning souls to Christ as they go from village to village. Syria is a land of villages, and many of them have never been reached with the Gospel. There is a need for teachers and a school for teen age boys, as well as for a young couple to assist the Principal of the Lebanon Bible Institute.

The 4C Clubs, a system of projects for young people's societies as well as boys' and girls' clubs, is being sponsored by Rev. Elmer Seger ('33). Anyone interested in detailed information may write Mr. Seger at 306 E. Union Avenue, Wheaton, Illinois.

The Missionary Gospel Fellowship of Turlock, California, asks prayer for the supply of funds for Gospel distribution among a large group of Spanish laborers, for the twelve weeks of D.V.B.S. work now in progress, and for new workers coming on the field. Among those joining the work in August, D.V., are Miss Neita V. Smith ('30) and Miss Violet Anderson ('39), who bespeak our prayers in behalf of their support.

The annual sacrifices in Mexico to Ostotempan, the rain god, were witnessed by Otto Deming. The sacrifices were "heathen to the nth degree," comments Mr. Deming, who covets our prayers as he continues in his Bible translation work.

SCHOOL NEWS FLASHES

"Light in Darkness" was the theme of the Baccalaureate address given by the Rev. Sam Bradford, Dean of the Institute and pastor of the Beth Eden Baptist Church, where the service was held. The Beth Eden Choir sang "Send Out Thy Light."

The annual Alumni Banquet held in Chapman Hall at the Campus was attended by 115 Alumni, former students, and friends. Responding to the Alumni roll call at the banquet were: Rev. Maurice Dametz, '22; Rev. and Mrs. Stanley Skivington, '25; Rev. P. Von Stillhammer, '26; Rev. and Mrs. A. H. Yetter and Rev. Clarence Harwood, '28; Mrs. Ralph

Obitts, '29; Rev. Ralph Obitts and Mrs. P. Von Stillhammer, '30; Rev. and Mrs. George Palm, '32; Rev. E. E. Lott, Mrs. Mary Agatsuma, and Miss Grace Crooks, '33; Mr. Roderick Morrison, Mrs. E. E. Lott, and Mrs. LeRoy Sargant, '34; Rev. Charles Johnson and Rev. Henry Dahl, '35; Rev. and Mrs. Leonard Parcel, '36; Rev. Hilland Stewart, '37; Mrs. T. W. McKee, Miss Lela Johnson, Misses Faye and Fern Arbuthnot, and Mrs. Hilland Stewart, '39; Rev. Delmar Stevens, Mrs. Charles Johnson, and Mrs. Donald Reader, '41; Mr. Clarance Swihart, Mr. Clarence Clark, Mr. Ernest Myers, Mrs. Mark Kinnaman, and Miss Ruth Burgess, '42. Of the Evening School Alumni there were Mrs. John Woudenberg, '27; Mrs. Dona Mae Hall, '30; Mrs. Paul Thompson, '35; Mr. George Maxwell, '39; Mrs. Gertrude Starbuck, '40. Parents of the graduates of '43 present were: Mrs. J. T. Osborn of Missouri; Mrs. B. Cruikshank and Mrs. E. J. Lieb of Illinois; and Rev. and Mrs. O. O. Wood and Mrs. K. Moffet of Denver.

A delicious banquet meal was prepared under the direction of Mrs. LeRoy Sargant, Mrs. Charles Johnson, Miss Lela Johnson, and Mrs. Hilland Stewart. The Hall was charmingly decorated by Mrs. Don Reader and Mrs. Takeo Agatsuma. Mrs. Ernest Lott, Rev. C. Johnson, and Miss Grace Crooks served on the Reception Committee. The inspiring program was planned by Rev. Ernest Lott, Mr. Clarence Swihart, and Mr. John Wood. Rev. A. H. Yetter, outgoing Alumni President, presided. All were greatly blessed by the following songs: "My Saviour Speaks to Me," sung by the Alumni Trio consisting of Mrs. T. Agatsuma, Mrs. P. Thompson, and Rev. E. Lott; "He Knoweth the Way," by Mr. Roderick Morrison; "In Deepest Understanding," by the student girls' trio consisting of Misses Dolores Teander, Dorothy Kuwata, and Eileen Hendrickson; and several trombone solos by Rev. Ralph Obitts, accompained by Mrs Obitts at the piano, one of the numbers being "Onward Christian Soldiers," played by special request. The program was opened with prayer by Rev. Stanley Skivington. Mrs. Paul Thompson read letters of greeting from Rev. Carl Harwood ('37) of Washington, the newly elected president of the Alumni Association; Mrs. Anna Marie Wilson, representing the Chicago group of Alumni; Hilda Visser ('36) of California; Rose Encinas ('28) of Missouri; Rev. and Mrs. Jesse R. Jones ('23 and '27) of Arizona; Misses Verna and Doris Van Wingerden ('42) of Michigan. Of special blessing were the testimonies of the incoming members: Paul Leasure of Pennsylvania; Eleanor Lieb and Adelle Cruikshank of Illinois; Pauline Osborn and Gladys Ewalt of Missouri; Remena Westra and Burt Phelps of Michigan; Ronald Stevens of Kansas; LeRoy Selby of Nebraska; Virginia Strouse, Claude Fondaw, William Moffet, and John Wood of Colorado. Dr. W. S. Hottel, President of the Institute, gave a challenging and heart-warming message. A joyful spirit of fellowship prevailed throughout the Banquet. After the benediction, which was pronounced by Rev. P. Von Stillhammer, many Alumni lingered to reminisce.

The Commencement Exercises were held in Central Presbyterian Church with Dr. W. S. Hottel, President of the Institute, presiding. The invocation was given by Mr. LeRoy Sargant, Business Manager of the Institute. The Beth Eden Baptist Choir and the Shir Eden Gospel Singers, directed by Rev. and Mrs. Sam Bradford, gave special Gospel song selections. Rev. John Klein, Vice-president of the Institute and pastor of the South Broadway Presbyterian Church led in prayer before the message. The long-to-be-remembered commencement address was given by Rev. Theodore H. Epp, Director of the "Back to the Bible Broadcast" of Lincoln, Nebraska. The diplomas were presented by Rev. Sam Bradford. The service was witnessed by a large group of interested friends.

Mr. and Mrs. LeRoy Sargant and daughter, Shirley, are spending the summer at their home in Canada. Mr. Clarence Swihart, Business Manager of *Grace and Truth,* spent his vacation in June at his home in Michigan. Claude Fondaw is ministering the Word among the negroes in Kansas City, Missouri. Pauline Osborn assisted Emalou Anderson ('38) in her missionary work among the Navajo Indians in New Mexico during June.

Ruth Burgess ('42) is enjoying her work in the Baptist Children's Orphanage in Inglewood, California. Faye and Fern Arbuthnot ('39) were employed as dietitians at the Rocky Mountain Christian Service Camp which was conducted on the Institute Campus, June 14-20. Fern Houston ('42) is busily engaged in D.V.B.S. work in Pueblo, Colorado; Mr. T. W. McKee and his wife (Fay Andrews, '39), in and around Denver; and Virginia Strouse ('43), for two weeks in Colorado Springs.

Mr. U. B. Newton, who for a number of years was the Office Manager and Bookkeeper for the E. C. Spray Coffee Company in Denver, recently joined the Institute staff as Head Bookkeeper.

WITH CHRIST

Joyce Marie Pulis, daughter of Rev. and Mrs. Harley Pulis ('41) of Manderson, Wyoming, born on May 19, 1943, was called back to her Heavenly Home on May 28. Our heartfelt sympathy is extended to the sorrowing parents who bravely wrote: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

PERSONALS

Rev. Clarence Clark ('42) and Miss Florence Russell ('44) were united in marriage on June 14 in the Berean Fundamental Church of Denver. Rev. John Klein, President of the Denver Rescue Mission where Mr. Clark serves, performed the ceremony, assisted by Rev. A. H. Yetter. The attendants were: Miss Orleigh Russell, Miss Betty Magnuson, Mr. Hugh Clark, and Mr. Adolph Tulowitzki. The wedding music was played by Mr. Eugene Clark. Miss Dorothy Kuwata sang, "Overshadowed"; the Board of Directors Chorus of the Mission sang "Near to the Heart of God"; and Rev. Delmar Stevens sang "A Wedding Prayer." A reception was given in the Church Parlor. The Clarks spent their honeymoon at Red Feather Lakes, during which time Adolph Tulowitzki ('44) substituted in Mr. Clark's place at the Mission.

BEREAN AFRICAN MISSIONARY SOCIETY



ANNOUNCES— new Business Address, Box 234, St. Louis, Missouri

OFFERS— free upon request, monthly news from the mission field through our new official organ, "Missiongrams." Simply address, Berean African Missionary So., Box 234, St. Louis, Missouri

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

THE CONFESSION OF A KING AND A QUEEN

It was on June 9, 1939, King George of England and his Queen, Queen Elizabeth, were then visiting the President of the United States. "Chief Whitefeather" was called by the Indian Bureau to go to Washington and sing for the King and Queen. He was asked to sing "Rule, Britannia," and "God Save the King"; after singing these he made his confession of Christ by singing, "I'd Rather Have Jesus than Silver or Gold." "Chief Whitefeather" knew that Queen Elizabeth was a religious woman, but that did not satisfy him. He wanted to make sure that she was not only religious, but that she actually knew the Lord Jesus Christ as a personal Saviour; so he asked, "Your Majesty, I would like to ask you, do *you* know Jesus as your personal Saviour?" Queen Elizabeth looked at him and said, "Some people know *about* God, some know *about* Christ, but the Lord Jesus is the Possessor of my heart! My husband, also, is a believer." Then, smiling, King George, on whose dominions the sun never sets, said, "I'd rather have Jesus, too."

It is unthinkable that God would ever put a king and a queen like that into discard and permit Adolf Hitler, or any other spirit of the Antichrist, to rule the nations. No, the Antichrist cannot have his revelation or come into power until such as King George and Queen Elizabeth are taken away—"caught up to meet the Lord in the air"—as every true believer will be.

—*The Brethren Missionary Herald*

V V

ANTI-SEMITISM

Again and again history repeats itself. Ten years ago no country on earth persecuted the Jew more bitterly than did Poland. The story of Jewish suffering in Poland is a bloody story of "sadism." Today, ten years later, no country on earth has suffered more terribly than has Poland. The blood of Poland's sons and daughters has run the rivulets along with the blood of the sons and daughters of Israel. At the present time probably one million Poles are in abject slavery under the lash of Adolf Hitler. It is the same old story. It is a timely warning that was uttered recently by General J. C. Smuts, one of South Africa's leading statesmen: "I'll warn very seriously against anti-Semitism and its cry against the Jew. I do not know of any country in the world that has attacked the Jews and has not paid heavily for its folly." Verily, the Word of God cannot be mocked with impunity!

—*The Brethren Missionary Herald*

V V

THE DOXOLOGY IN A COAL MINE

A writer tells of a visit to the famous Calumet and Hecla mines in northern Michigan shortly after five o'clock in the afternoon. As they came to the mouth of the mine, a friend of his said to him: "Stand here and listen."

There was silence for a moment, then coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Closer and closer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee."

In a moment the cage reached the top of the shaft and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out and, baring their heads, joined in "Praise God from Whom All Blessings Flow." Then they turned homeward.

Said the friend: "This they do every night when their work is done. It is their expression of praise and thanksgiving for another honest day's work done, for protection of lives and limbs, and for a safe return to their homes and families."

—*Council Fires*

V V

GOD HEARS WHAT WE SAY

The head of a household at the morning meal had asked the blessing as usual, thanking God for a bountiful provision. Immediately afterward he began to grumble about the hard times, the poor quality of food he was forced to eat, and the way it was cooked.

His little daughter interrupted him. "Father," she began, "do you suppose God heard what you said a little while ago?"

"Certainly," he replied confidently.

"And did He hear what you said about the bacon and the coffee?"

"Of course," not quite so confidently.

"Then, Father, which did God believe?"

Even when we as children of God do remember to thank Him for the blessings He pours into our lives, are we not often like this man? Do not our words and our deeds contrast sharply with the thanks we utter?

—From a Church Bulletin

V V

SELF-SUFFICIENCY

A certain alchemist who waited upon Leo X declared that he had discovered how to transmute the baser metals into gold. He expected to receive a sum of money for his discovery, but Leo was not such a simpleton; he merely gave him a large purse in which to keep the gold he would make. There was wisdom as well as sarcasm in the present. That is precisely what God does with proud men; He lets them have the opportunity to do what they boasted of being able to do. I never heard that so much as a solitary gold piece was dropped into Leo's purse, and I am sure you will never be spiritually rich by what you can do in your own strength. Be stripped, brother, and then God may be pleased to clothe you with honor, but not till then.

—C. H. Spurgeon

V V

WORKING WHILE IT IS YET DAY

One of our missionaries in enemy-occupied territory was able to get a letter through to another worker in Free China. In the course of his message he made a most touching appeal to redeem the time: "Pray for us, that we may never give up our witness from the fear of man. Will you permit me to say that you folk on the other side (i. e., in free territory) have opportunity which you can never fully appreciate. I have passed the time mourning over neglected opportunities, but would pass on the word to you all: Do all you can to spread the Gospel message now. Work with might and main, for if the 'visitors' come your way, your liberty will be gone. Make no mistake about this!" What a timely message! We might well take this exhortation to ourselves, for it is not getting easier to maintain a consistent testimony in the home lands, and we know not what a day may bring forth in the way of new restrictions and curtailments growing out of war needs.

—*China's Millions*



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

OUTLINE STUDY OF ROMANS

The Black Background—No. 2

I. The Charge Against the Jews
1. They have no excuse (2:1; Compare 1:20)
The Gentiles had no excuse because of creation. The Jews had more—they had revelation (3:2)
2. God's ground of judgment for Jews—and all men
A. According to truth (2: 2-5)
B. According to deeds (2: 6-10)
C. According to creation—There is no respect of persons (2:11-15)

NOTE: According to these principles the Jew and all men must forever be lost. There is yet another way—a different principle

D. According to the Gospel of God (2:16)

NOTE: This principle of judgment is the heart of Romans. It is developed in 3:21 to 5:21

II. A Good Picture Spoiled (2: 17-24)
1. In verses 17-20 count eleven elements in a good picture
2. Now, note how the picture is spoiled (2:21-24). Make present day application
3. Ordinances apart from a hearty obedience are of no value (2:25-29)
4. Heart-love and loyalty apart from ordinances are respected of God (2:26; Acts 10:1-6)

III. The Jews Ought to Be Better (3:1-8)
1. The Jews had much advantage and ought to be better than Gentiles, but were not (3:1-2, 9)
2. Enumerate the advantages of the Jews (3:1-8; 9:1-5)

IV. The Final Charge Is Made and Proved (3:9-20)
1. The proof of the charge is given (3:9-17)
A. Their character
None seeketh after God (3:10-12)
B. Their language
Whose mouth is full of cursing (3:13-14)
C. Their performance
Destruction and misery are in their ways (3: 15-17)
2. The reason for it all (3:18)
3. The final verdict (3:19-20)

—C. M. Neal

—★—

"THIS MAN"

Why do some say, "We will not have this man to reign over us"? (Luke 19:14)

I. "Never man spake like this man" (John 7:46).
II. "This man receiveth sinners" (Luke 15:2).
III. "This man hath done nothing amiss" (Luke 23:41).
IV. "This man was the Son of God" (Mark 15:39).
V. "Through this man is preached . . . forgiveness of sins" (Acts 13:38).
VI. "This man continueth ever" (Heb. 7:24).
VII. "This man sat down at the right hand of God" (Heb. 10:12).
VIII. "I find no fault in this man" (Luke 23:4).
IX. "To this man will I look" (Isa. 66:2).

—J. A.

—★—

A HELP IN TROUBLE

But "God is our Refuge and Strength, a very present Help in trouble."

Regardless of the nature of the trouble, "God is a very present Help" in it.

The thief at Calvary was in the throes of soul trouble and out of a deep consciousness of his guilt, called upon the Lord, Who at that very time was on the cross for our sins. He answered him immediately and promised him "Paradise"—to which he went that very day (Luke 23:39-43).

Everybody has trouble of some kind—consider the following:

Abraham had land trouble (Genesis 13:1-18).

Jacob had business trouble (Genesis 31:36-42).

Joseph had rationing trouble (Genesis 41:46-57).

Moses had inferiority-complex trouble (Exodus 4:10-16).

Samson had romantic trouble (Judges 16:4-31).

David had "in-law" trouble (I Samuel 18:12-23).

Solomon had marital trouble (Nehemiah 13:26).

Hezekiah had physical trouble (II Kings 20:1-7).

Jehosophat had military trouble (II Chronicles 18:1-31).

Mordecai had anti-semitic trouble (Esther 4:1-17).

Job had Satanic trouble (Job 1:6-22).

Baruch had personal-ambition trouble (Jeremiah 45:1-5).

Jonah had under-sea trouble (Jonah 2:1-10).

Peter had over-confidence trouble (Mark 14:27-72).

Thomas had skeptic trouble (John 20:24-31).

Paul had multiple trouble (II Corinthians 11:23-28).

But the Lord delivered them out of them all (Psalm 34:17).

Has He not said: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me!" (Psalm 50:15).

If this is your "day of trouble," why not call upon Him, and find Him "a very present help in trouble."

"When trouble like a gloomy cloud
Has gathered thick and thundered loud,
He near my soul has ever stood,
His loving-kindness, O how good!"

—*In the magazine "Now"*

—★—

PICKED UP HERE AND THERE

It is good to go to church and receive help, but it is better to go from church and use the help received there.

—v—v—v—v—v—

You and Christ may be together in the church, but the church and you should be together in Christ.

—v—v—v—v—v—

The law presents a man struggling for life by obedience, but never obtaining it: Grace presents a man receiving life as a free gift and obeying because of it.

—v—v—v—v—v—

He that cannot forgive others, breaks the bridge over which he must pass himself.

PROMOTION DEPARTMENT

BY E. E. LOTT

The purpose of the Promotion Department is to promote the work of the Denver Bible Institute through the printed page, literature, and the ministry of godly preachers and Bible teachers who will act as our field representatives. Some of our own officials and faculty will engage in this work, principally Dr. W. S. Hottel, the President of the Institute. Anyone interested in arranging a meeting with either our full-time or part-time promotion representatives should communicate with Ernest E. Lott, Box 1617, Denver, 1, Colorado.

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HOTTEL MEETINGS

July 18—23 Inc.

Camp Findley Bible Conference
Findley Lake, New York

This conference is sponsored by the church of the United Brethren in Christ. Dr. S. Paul Weaver is the superintendent of the Erie Conference which has direct charge of the Findley Camp. This is an opportunity for our New York friends to meet Dr. Hottel and fellowship with these United Brethren friends.

August 2 — 9

Maranatha Young People's Bible Camp
Near North Platte, Nebraska
(16 miles S. E. and close to Bignell)

This is the sixth consecutive year that this camp has been in operation. It was founded by Rev. Ivan E. Olsen, a graduate of the Denver Bible Institute, and is still directed by him. It has had a remarkable growth; there were around 150 young people from several different states who attended last year. Many of the registrants have given their lives to the Lord for service and each year finds a group of them headed for Bible school in the fall. The Institute deems it a privilege to be able to assist in this fine work. Dr. Hottel will be the principal speaker for the 1943 Camp and Rev. Ernest E. Lott will have charge of the music. If anyone reading this announcement would like to come to the camp we would advise that they write at once to Mr. Hugh Clark, 1509 W. 3rd St., North Platte, Nebraska. The rates are very low—the accommodations limited.

CARL C. HARWOOD

Rev. Carl C. Harwood, Extension worker of the Denver Bible Institute, has just closed a successful Bible Conference at the Bethel Baptist Church, Salt Lake City, Utah, Rev. H. Lyons Baynes and Rev. James Baynes, pastors. The Conference was well attended and the interest enthusiastic. Many told of great blessing from the teaching of the Word and some found Christ as their own personal Saviour. Many copies of the GRACE AND TRUTH magazine were distributed and a goodly group of subscriptions were sent in by Mr. Harwood. There were several inquiries about our Bible Courses.

Besides holding Bible Conference and evangelistic meetings, Mr. Harwood is also District Superintendent for Child Evangelism Fellowship for the states of Washington, Oregon, Idaho, and British Columbia. This affords an opportunity for Mr. Harwood to speak to many thousands of boys and girls and young people.

Mr. Harwood at Sturgis, South Dakota
Black Hills Bible Fellowship
August 8 — 15

Here is another *Prayer and News Bulletin* dated June 18, telling of Mr. Harwood's work.

> Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21).

TO OUR FRIENDS AND PRAYER PARTNERS

Since our last report to you, we have traveled over many miles in Washington, Oregon, and Idaho, holding one night meetings and getting acquainted with our new territory. The need is tremendous and the response to the Gospel very satisfying. In all, 339 confessed Christ as their personal Saviour while on these trips. I also spent five days with Bethel Baptist Church, Salt Lake City, Utah, in a Bible Conference, teaching under the auspices of the Denver Bible Institute.

SPECIAL PRAYER NEEDED

Youth delinquency has become a major problem in America. With fathers and mothers either in the armed forces or in war production plants, the home has been terribly neglected. We are winning the war on the battle front and losing it with our youth on the home front. If this condition continues, when this war is ended, the disregard for right and righteousness will be nationwide. Back to the Bible Evangelism, backed by prayer, is the answer to this problem. Pray for the neglected youth of America!

FORESHADOWING OF THINGS TO COME

Read Revelation 13:16-18.

"A business publication, 'Forbes Magazine,' printed an item recently that will be of great interest to Bible students. Hall laboratories, Pittsburgh, announces a fool-proof identification for defense workers. An identification mark is stamped on the employee's forehead, or on the back of his hand, in ink that is invisible until exposed to 'ultra violet' or 'black' light. The ink marks are non-transferable, perspiration proof, resisting washing and ordinary wear. How significant in the light of the passages to refer to the mark of the beast on forehead and hand."

—*Prophetic News*—Copied from *Alliance Weekly.*

CAUSE FOR PRAISE AND THANKSGIVING

Many doors have opened to the preaching of Christ Jesus and Him crucified in this territory and our association with the Child Evangelism Fellowship gives our ministry a wide hearing, and a definite follow-up work of Evangelism.

In close cooperation with the Denver Bible Institute we are giving forth a Bible teaching ministry and helping young people to find their places in Christian service. We call upon all Prayer Warriors to back us daily with prayer.

We want to express our deep appreciation to our friends and supporters for their gifts this past month to carry on this work. Some sent extra gifts because they knew we were under extra expense in moving. This was indeed a blessing and enabled us to close the month with all bills paid.

May the rich blessings of God attend you from day to day.

Your brother in Christ Jesus,
(Signed) Carl C. Harwood

The DAYS of YOUTH



THE FLOATING BIBLE

BY HAZEL N. JOHNSON

From his seat atop the roof of his weather-beaten home, Jerry saw his father coming. Quickly he placed his Bible which he had been reading in the tin box his Mother had so recently given him. This was the box so closely guarded by his Dad in which valuable letters and papers had always been kept. His Mom, however, had just last week bought an oiled silk bag in which she thought the papers would be safer, and Jerry was given the box for his Bible which he loved to read. This reading had to be kept a secret from his father, else he would likely take his precious book away from him and in anger tear it to shreds the way he had the other one his Mom had given him. So hurriedly he snapped the box shut and placed it next to the chimney where it would not blow off and where it could not be seen from the ground. Then swiftly he slid off the low roof, taking care not to loosen any of the rotting shingles.

As Jerry came around the rear corner of their drab little home, his Dad was just swinging in through the sagging gate. He looked worried and his step was faster than usual. Jerry loved his Dad even though he feared him when he came home after drinking, which seemed to be real often lately. His Dad had not always been like that, for Jerry could remember when they were so happy together. His father would even go with them to church and sing in the choir. Lately, however, Jerry and his Mom had wondered if Dad had ever really been saved, for since the last time the Missouri river had flooded the bottom land of southeastern Nebraska and all their crops were taken, Mr. Swan had been a bitter, swearing, drinking man forbidding Jerry and his Mom to even read God's Word. "I'll not have you worshipping a God who could be so cruel as to let the flood take all our crops," he had often told them.

Mrs. Swan and Jerry had prayed much for they knew that God would not have them stop the reading of their Bible because a drunken Father had demanded it. They had read in the Word that they should obey God rather than man. So when Jerry faced his Dad in the front yard, he knew that though his earthly father had been disobeyed, yet he had obeyed his heavenly one. Mom had said to him the day before with tears in her eyes, "Son, your Dad is not walking with the Lord, hence he is telling you to do that which is contrary to God's will. Ephesians 6:1 says 'Obey your parents in the Lord,' but Jerry, we both know Dad's condition before the Lord now, so keep on reading your Bible, son. Hide that Word in your heart, and pray for your father."

Mr. Swan's jaws were set and his fists clinched tightly as he almost ran into the house. Guessing that something must be terribly wrong, Jerry followed him in, hoping to share the blow, whatever it might be, with his Mom. His Dad burst out, "Elsie, the river. It's rising fast. Quick, there is work to do. Many are out there now trying to save the air field. I'm not caring for the old air field. I'm thinking of our home and our crops. Let's hurry and get out there."

Jerry's mother stood for just a moment, looking around, seeing at a glance where the water had left its mark on the walls of her kitchen two years before when it had risen so swiftly. That was the time which had changed Dad so much. Resentment surged in her heart at the cruelty of the flooding river, for they had so little, and another flood would mean losing everything again. For a moment she thought she could not go to help, but would stay and save what she could from their home. This thought lasted but a moment. Then chiding herself for her selfishness, she remembered that verse which time and again had given her courage to go on when all seemed hopeless. To herself she said, "Yes, Lord, I do know that all things work together—", she got no further for she must act. So reaching for her ragged sweater she hurried into the bedroom and quickly tucked the oiled silk bag containing her valuable papers into the bosom of her dress. Coming out, her step was firm, her heart trusting in the Lord, as she said, "I am ready, John."

Mrs. Swan was a thin woman, with toil-worn hands. Her faded blue dress hung loosely around her, but her wavy brown hair, greying a little at the temples, circled the sweetest face in the world, so Jerry thought, as he followed down the path to the river. They hurried the half mile through trees and undergrowth to where the river curved sharply, for here it was that the water always overflowed on those years when the spring thaws came suddenly. Already many others were working, and more men and women were arriving from near-by farms and the town a mile away. The cadets from the flying field were also there and the place hummed with activity. Empty sacks were piled in a long row along the sandy banks. Children held the sacks open while the women and boys filled them with sand. Then the older boys and girls tied the tops of the sacks with twine and the men hurried with them to the water's edge and piled them one on top of the other, hoping to keep the fast rising water in bounds. Frantically they worked under the direction of the town marshall who several hours before had summoned help from Omaha. Soon after the Swan family arrived, this help came in the form of trucks equipped with searchlights and piled high with snow guard fencing. Men were standing this fencing in front of the sand bags and filling in between with straw so the muddy water would deposit its silt and mud in the straw and thus strengthen the barrier.

Jerry and his mother worked together and Mr. Swan carried the bags for a while. It was not long, however, until he was gone and Jerry, shouldering the heavy load, staggered under its weight to the water's edge. When Mr. Swan returned after his first disappearance, Jerry smelled whisky on his breath. He glanced quickly at his mother and in her eyes he saw a look of sympathy for him, for she knew how much he dreaded the times when his father got drunk. How like his mother to think of him when he knew how much she also dreaded these times. Silently she breathed a prayer and again *her verse*, for that is what she called it, came to her. Slowly she started to repeat it to herself to take away the resentment against those men who had brought the drink out from town. "All things work together—", somehow it seemed she never got beyond that word, "together," when she thought of that verse. That was all of it she needed to quiet her heart, and steadily she worked on with a brave smile.

The women of the town who could not come down to work sent sandwiches, cookies, and hot coffee which gave the weary workers new energy and courage for the difficult task ahead. All day long and then all night they toiled by the light of the searchlights. With weary muscles they met the light of a new day. Many men from neighboring towns had joined them in this fight against time, in trying to harness a raging river. With anxious hearts they worked making the wall of bags higher and longer. For three days and nights with only occasional moments out for rest and food, they kept up the fight and it began to look as though they had conquered the muddy rushing waters as they swirled against the new wall. It was holding against the increased pounding to which the flooded river was subjecting it. But there was much yet to do, for the waters were still rising. Jerry was weary and he stopped a moment and looked at his mother who had worked through the three difficult days without a murmur. As he looked, he saw her face turn white, and then he beheld his Dad staggering toward them. In their anxiety concerning the water, they had forgotten he had been away longer than usual. Quickly Mrs. Swan summoned all her strength and hurried to him. Taking her husband's arm, she turned him around, and took him home and to bed. Then this woman who had borne so much came back to do what she could to save her farm, the farms of her neighbors, and the town's air port. Jerry worked all the harder

to sort of make up to the others for his Dad's failure. When his mother returned, he went over to her and taking her hand he said, "Sorry, Mom." She only smiled a weary brave smile at her son and picked up another sack.

Feverishly they worked with strength which comes only to those who know how to lean upon the Lord. Jerry was struggling with a sack on his way to the edge of the water when suddenly a cry went up from those further up the river. The cry spread to others; a cry of alarm, of anguish, of despair, yes, of defeat. In the darkness they had not noticed that the dam further up the river was weakening until suddenly the mad swirling muddy water broke through and seemed to rush at them as an angry lion with all its harnessed strength turned loose. The river had been held in one place, but it broke out in another. Quickly all work was stopped and every one turned and ran for higher ground. But before they could take many steps, the rushing water swirled around their feet. In no time it was up to their knees, and before they could reach dry ground they had to swim. Jerry saw his mother struggling in the muddy swirling water, and worked his way toward her. Reaching out he caught her hand, and her weary worn brave smile rewarded him for his thoughtfulness. Without talking, for it took all their remaining strength to swim, they reached dry ground. Suddenly the same thought came to both of them, and with a look of alarm they faced each other. "Dad," cried Jerry. "He'll drown. Look, Mom," he said, pointing to what remained visible of their home, "it's nearly covered, just the roof—"

"Oh, there he is, Jerry. See, he is just climbing out on the roof. Now he has jumped into the water. He is a good swimmer, son, and will be all right."

"But Mom, he is drun—", Jerry started.

"Yes, son," interrupted his mother, "but the water will quickly bring him out of it." As they stood watching him fight his way in the dirty water, Jerry was thinking of his Bible which was no doubt washed away, and he thought Dad would laugh if he knew. He noticed that their home now was only a grey line, and all that could be seen of the Swan farm was the tops of a few trees. His thoughts were interrupted by his Mother's voice as she said, "Jerry, son, here comes Dad. Let's go to meet him." Her ragged sweater was caked with mud from the water, and the two of them looked tired and worn as they walked to the place where Mr. Swan was climbing the bank.

Panting as he came up to them, he said, "Elsie, can you believe it? As I was swimming, my hand touched this tin box floating in the water. Can you imagine it? How did it happen to be the only thing from our home that was saved?" He stood looking at the box grasped firmly in his hand.

For some reason he seemed more like the old Dad as he talked. Jerry and Mother both noticed it and were glad. However, they both wondered what he would say when he found out what was really in the box which he had found floating in the water. Jerry was glad his Dad had found it. It seemed almost as if the Lord had sent it to him, but he trembled to think what his Dad would say when he opened it, for Mother had not told Dad of the purchase of the oiled silk bag. Jerry's mother, remembering the bag with its contents tucked in her dress, felt to see if it were still safe, and new courage seemed to grip her heart.

Mr. Swan continued as he wrung the water from his trouser legs, "This box contains the most valuable letters and papers in the whole world to me."

"True, Dad," said Jerry, unafraid now because of the different tone in his Dad's voice. "That box does contain the most valuable letters in the whole world to all of us."

Dad seemed not to notice Jerry's remark and continued, "I'm so glad that we put those papers in this box and that I found it in the water. Those letters in there may make us wealthy some day."

"Dad," said Jerry, and waited until his Father looked at him. "Dad, that box does contain the most valuable letters in the whole world. There are riches untold in them." Jerry was a brave boy. His Mother had taught him to depend upon the Lord for his strength, and this made him unafraid now as he faced his Dad. "Open that box, Dad, and take a look at those letters."

"Jerry is right, Dad," said Mother, drawing the silk bag from her dress and holding it out to him. "Here are your letters and papers. I bought this bag last week and transferred them."

Mr. Swan looked stunned as if he did not quite understand. Scratching his head, he said, "Then what's—what's—what's in this box?"

Jerry's mother took the box and unfastening the lid, opened it. There dry and safe was Jerry's Bible.

Father's face turned red as he stared at it, for he realized that he had just said that this box contained the most valuable letters to him in the whole world.

Seeing the flustered look on Dad's face, Jerry looked down, not wanting to meet his Father's eyes. Mother still held the tin box containing the Bible, and Mr. Swan's eyes seemed glued to it. Mother was praying and cried out to God to "Work this together—together." Her eyes were once more upon her husband as she heard him give a little gasp.

But for this gasp they stood in silence for several moments, and when Jerry finally looked up at his Dad, he found he was still gazing at The Book, then glancing at the Bible Jerry saw a tear as it fell with a splash. His heart leaped wildly and with a bound he was at his Father's side with his arm linked through that of his Dad's and they were crying together. Mother took Dad's other hand and together they stood, a family bound in tears, yet joyful tears around the Bible which Mother still held. Finally Dad spoke, and as he did, he put one arm around his wife. How little he had thought of her these last few years, yet how faithful and dear to him she had always been. The other arm went with a big bear hug around Jerry, this boy of his whom he now realized he hardly knew. With a happy smile, Mother leaned her head upon Dad's shoulder. As she did so, she believed it was the first time in several years that she had felt the protecting arms of her husband. Jerry looked up into his Dad's face with a smile and sigh of happiness which his heart had rarely known of late. "Elsie, Jerry, out there in that muddy rushing water as I swam trying to keep hold of this box, thinking it was my valuable letters, I thought that was the only thing on earth that I had left that I cared about. Little did I realize what I was carrying. But I am glad I found this Bible. I have neglected it so long. I—"

"Dad, you have neglected the Word and the Christ of the Word so long," put in his wife.

"Yes, Elsie, I have. Now that I have come back to the Lord, I don't care half so much about those papers in the oiled bag. Now I know that what I said was true, that this box contains the most valuable letters in the whole world." Turning to his wife, he said, "Elsie, can you forgive me for all the bitter things I've said, for all the mean things I've done?"

Putting up her hand she wiped some mud from his hair as she said, "John, I have forgiven you long ago, for I knew it was not you who did those things. It was another John who was walking in the ways of the world. I do freely forgive you, my husband."

Then turning to Jerry, Dad said, "Son, you have had a good-for-nothing Dad. But he is changed now. Do you suppose you can forgive him and love him just a little?

Instantly Jerry had his arms around his father's neck and with joy he was sobbing out his boyish heart. "Dad, just think, the Lord used my Bible to bring you back to us. I am so glad, Dad," said Jerry, giving his Dad a big hug.

Mother was thinking, "All things work together—together—." With a little cry of joy she realized why God had said "together." He did not promise to work events separately for good in our lives, but he worked them all together. God was weaving the pattern and was working all things together for good to those that loved Him. How good of the Lord to let the Bible float in just the right place so Dad would find and save it. How fortunate that Jerry was reading his Bible on the roof and left it there. She saw it all now. All things work together for good to them that love the Lord.

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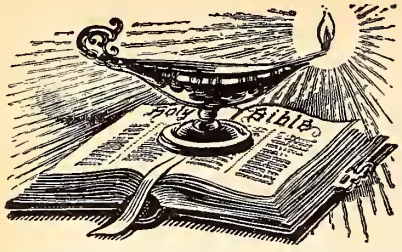
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GOD DELIVERS HIS PEOPLE

THIRD QUARTER, LESSON 5

SUNDAY, AUGUST 1, 1943

Lesson Text: Exodus 5—12

Printed Text: Exodus 5:22-23; 6: 1-7; 12:51

Devotional Reading: Psalm 81:8-16

Golden Text: "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psalm 50:15).

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LESSON EXPOSITION

Our lesson for today resumes the study of Exodus. Two weeks ago we left off with God's dealing with Moses out by Mount Horeb. In this lesson, Moses is back in Egypt and has begun his negotiations for Israel's departure from Egypt.

Our outline is:

I. Moses' Complaint
Exodus 5:22-23

II. God's Affirmations
Exodus 6:1-7

III. God's Deliverance
Exodus 12:51

I. MOSES' COMPLAINT
Exodus 5:22-23

As soon as he returned to Egypt, Moses was met by Aaron. To him he told of his commission from the Lord and showed him the signs God had given him. Next, he with Aaron, gathered together the elders of Israel and likewise to them he told of his word from the Lord and showed them the signs. As Aaron had believed, so also the people believed. "And when they heard that the Lord had visited the children of Israel and that He had looked upon their affliction, they bowed their heads and worshipped." Next Moses and Aaron went to Pharaoh and told him of God's injunction to let His people go. But Pharaoh, following his natural inclination and worldly wisdom said, "Who is the Lord, that I should obey His voice and let Israel go? I know not the Lord, neither will I let Israel go." Nor did Pharaoh content himself with this blunt refusal. He also added afflictions and burdens to the children of Israel. These persecutions immediately changed the aspect of things for Israel. Whereas they had been rejoicing about the promised deliverance, they immediately turned to complaining and grumbling. They accused Moses and Aaron of being the cause of all of their trouble. The changed condition on the part of Israel was the basis for Moses' complaint to God.

"And Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? why is it that Thou has sent me?

"For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all."

Although apparent failure had thus far attended Moses' efforts to deliver the children of Israel from bondage, yet we must say that his complaint to God was really an indication of a lack of faith. True enough, he had believed God when God had told him of His plan for deliverance. Thus he had returned to Egypt and had immediately set about accomplishing the task. But this early germinated faith was not the kind of faith that is necesssary in the life of an individual who would accomplish great things for the Lord. The fact that it was insufficient is evinced from his wavering at the first small failure. Not only did he doubt God, but he literally accused Him of evilly entreating the children of Israel. His bitter accusation, "Neither hast Thou delivered Thy people at all," is tantamount to saying, "Lord, You have not kept Your promise." This glimpse into the character of Moses only confirms that which we have already stated, i. e., Moses was no different from any other man, except that he was willing to be used of God. But he needed to be nurtured and trained and guided until he became usable in the hands of God.

The above incident also gives us an insight into God's dealing with men. Through many trials and errors and failures, men are taught by God to trust only in Him and to remain steadfast, unmoveable when disappointments and failures come; for the person with whom God deals eventually learns that God's promises are true.

II. GOD'S AFFIRMATIONS
Exodus 6:1-7

God's affirmations concerning Himself result in some sixteen references to the personal pronoun "I" in this section. God's discussion of any matter may rightfully abound with this personal pronoun. He alone has the right to glory in anything accomplished, and He alone has the right to firmly aver that which He will do, for He is able to accomplish that which He purposes. In the affirmations concerning Himself God states what He is, what He has done, and what He will do.

In His affirmations concerning Himself, that which He is, God reiterates to Moses His character, "I Am." The significance of this expression, "I Am," we discussed in the lesson for July 18 and 25. Since a problem has arisen concerning the second and third verses of our text, we will discuss the significance of the names a little further. In the lessons for July 18 and 25 we had the contrast between the names *Elohim* and *Jehovah*. In this lesson, we have the contrast between *El Shaddai* and *Jehovah*. *El Shaddai* is translated "God Almighty," and means exactly that. It is the name by which God reveals His great power. *Jehovah,* as our readers will recall, is the redemptive name for God. It is by this name that God reveals Himself in connection with His relationship to man. In the passage before us, God makes it clear that to Abraham, Isaac, and Jacob He appeared as God Almighty, but that by the name *Jehovah* they did not know Him, though they were familiar with that name. By this God meant that they did not fully comprehend the significance of the name. For to these patriarchs God had revealed His plan and purpose of redemption, and they did believe, yet they did not see a manifestation of His great power in His redemptive work, as did those who witnessed the deliverance from Egyptian bondage, a beautiful picture of redemption. So God reminded Moses that He was the Almighty God and that He also was Jehovah-God, for Moses was soon to see a manifestation of God's great power in His redemptive work.

Now that God had revealed to Moses what He is, He turns to what He has done. Three affirmations cover this: (1) "I have established My covenant"; (2) "I have heard the groaning of the children of Isra-

el;" (3) "I have remembered My covenant." God's Word was sure and true when He made His covenant. God was not unmindful of the need of His people as He observed their burdens and heard their groanings, but He was waiting for them to turn to Him. When they did, He heard their cry, and He remembered His covenant and set about to fulfil His Word.

Seven "I will's" summarize that which God purposed to do. (1) "I will bring you out from under the burdens of the Egyptians;" (2) "I will rid you out of their bondage;" (3) "I will redeem you with a stretched out arm;" (4) "I will take you to Me for a people;" (5) "I will be to you a God;" (6) "I will bring you into the land;" (7) "I will give it to you for an inheritance." When God made these promises to Moses, He admonished him to return to the children of Israel and again remind them of the character of God—three times He refers to His name, "I Am the Lord" (Jehovah).

Again we are constrained to encourage our readers to heed carefully the method in which God dealt with His people. God's promises were just as true the moment He uttered them as they were when Israel was finally brought into a realization of them, but since faith is the key that unlocks the storehouses of God's treasures, it was necessary for God to bring them through devious and difficult ways before they would fully rely upon these promises and embrace them. So it is that God deals with men today. He gives forth His great promises. Whenever He finds the faintest response in the hearts of men, He immediately nurtures that faith and tries and tests it, and brings that person to the place where he can really exercise a strong faith in Himself.

III. GOD'S DELIVERANCE

Exodus 12:51

"And it came to pass the selfsame day, that the Lord did bring the the children of Israel out of the land of Egypt by their armies."

A great deal has transpired between the portions of God's affirmations in the sixth chapter of Exodus and the deliverance began here in the twelfth chapter. God permitted Moses to make many trips to Pharaoh, He was compelled to bring many plagues and disasters upon Pharaoh and the Egyptians before permission was finally granted for Israel to leave Egypt, but He was faithful in keeping His Word, and finally the great Exodus was under way.

We first note the time of the deliverance. Our Scripture says, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies." Should anyone have a question about *the selfsame day*, it will be answered in the forty-first verse of the same chapter. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all of the hosts of the Lord went out from the land of Egypt." Years before, God had promised Abraham that at the end of this specified period Israel would depart from Egypt. And we find the record clear concerning the day which they left. Not the day before the period ended, not the day after—the selfsame day. When God purposes to do a thing, He is able to bring about circumstances to accomplish that which He desires at exactly the right time. Sometimes we as Christians fret about certain matters when we ought to rely upon God's sure promises. We deceive ourselves into thinking we would trust God's promises if there were more time, but we feel that the time is too short for God to supply our need. God knows when He makes a promise wherewith He shall find the resources to meet the need. The time is never too short for anyone to turn to God and to claim His promises and to fully rest upon the "Thus saith the Lord."

We trust that the hearts of God's people will be richly blessed as we pursue these studies in the book of Exodus. In next Sunday's lesson we will observe the pathway by which God led and the method of leading. Our God is a wonderful God, and He has not changed since the day that He led Israel out of bondage. He is still the same God that is able to deliver His people, to lead them into a place of blessing, and to keep them safe by His side.

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THE LESSON ILLUSTRATED

Their Prayers Answered

I remember when preaching on one occasion to an immense audience in the Agricultural Hall in London, a father and mother were in great distress about their absent son, who had given up God's ways and had wandered from his father's home to the wild bush of Australia. These poor parents asked the united prayers of that vast congregation for their son, and I suppose fully 20,000 rose to the mercy seat. It was ascertained afterward that at the very hour those prayers ascended from the audience in London, that young man was riding through the Australian bush to a town a day's ride from his camp. Something caused him to think of his home and his parents, and as he sat in the saddle, the Spirit of God descended upon him, and he was convicted of sin. Dismounting, he knelt down by his horse's side, and prayed to God for forgiveness, and in a little while he was assured of conversion. When he reached the town, he wrote the good news to his delighted mother, and asked if they would receive him at home. The answer flashed along the cable beneath the ocean: "Come home at once!"

So afraid were they that he might arrive in the night when they were not awake to receive him, that they fastened a big bell to the door, so that all the family would be awakened as he entered.

—*Moody's Anecdotes*

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OBJECT LESSON

OBJECTS: A magnet, some brads, and a picture representing Canaan.

EXPLANATION: Our purpose in this lesson is to set forth God's power to release the sinner from sin. Tell the story of the Israelites, who were helpless in the hand of Pharaoh. Place the brads in your hand and show how powerless they are to get away. Show the picture of the beautiful land which God had prepared for His people, who were held in Egypt as slaves. But God remembered them, remembered that He had promised this land to them. And so He delivered them from that land of bondage and brought them to Canaan. (Use the magnet to draw the brads and place them beside the

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picture.) Here have someone read the memory verse (Psalm 50:15). Draw the application by picturing everyone as being held by sin but able to be delivered by the Saviour, Who always hears their cry. For the believer there is a deeper truth, that of being delivered from the power of sin in the daily life and being transported to Canaan, the land of yieldedness and blessing. Bring out also the believer's part in praising and glorifying our Deliverer.

GOD SHOWS HIS PEOPLE THE WAY

THIRD QUARTER, LESSON 6

SUNDAY, AUGUST 8, 1943

Lesson Text: Exodus 13—15

Printed Text: Exodus 13:17-22; 15: 17-22a

Devotional Reading: Psalm 77:11-20

Golden Text: "The Lord is my strength and song, and He is become my salvation" (Exodus 15:2).

LESSON EXPOSITION

We begin our lesson today immediately where we left off last Sunday with Israel on the way out of Egypt. We trust that the great spiritual messages contained in the history of this Exodus will be used to bless mightily the hearts of our readers. These messages are vital and fundamental to our Christian living, and can be used to greatly build us up in the faith if we give diligent application to the truths contained therein.

Our outline for today is as follows:

I. God's Pathway
Exodus 13:17-20

II. God's Guidance
Exodus 13:21-22

III. Israel's Praise
Exodus 15:17-22a

I. GOD'S PATHWAY
Exodus 13:17-20

We note the pathway God did not choose for them, and we note the pathway He did choose.

God did not lead them by the shortest route. He might have led them almost directly from Egypt into Canaan by a short route through the land of the Philistines which would have taken only a few days. God did not choose that pathway, for He said, "Lest peradventure the people repent when they see war, and they return to Egypt." There came a day when Israel was ready to take that route, and God did lead them into the land of the Philistines to subdue them. But that was many years later. If God had led Israel in this manner at the time of the Exodus when they had encountered difficulties with the Philistines, who were a warlike people, they doubtless would have returned to Egypt.

The pathway which God chose for them was "through the way of the wilderness." Although this pathway was not beset with the dangers of the Philistian pathway, it was nevertheless, "through the way of the wilderness." Moses had anticipated that his effort to deliver Israel would be attended with immediate success, but found that he had entered upon a laborious and tedious task. Likewise Israel doubtless expected God to lead them out over pleasant pathways, but they found they were led through the wilderness.

God had a purpose in leading Israel through the wilderness. This purpose was to develop their Christian lives until they were able to enter into His place of blessing. Regardless of any danger accompanying the short way, God could have led His people directly into Canaan. But this people was not ready to enter into the place of blessing. Wilderness trials are intended to develop character—Christian character. A tree nurtured up in a nursery may appear beautiful, symmetrical, and perfect. But only the old gnarled, twisted, and warped timber-line tree, rooted down among the rocks, has developed the fortitude necessary to endure the rigors and hardships encountered growing on top of the mountain. God does not want His children to be hot-house plants. He wants timber-line trees, those that can dwell with Him on the mountain top and enjoy there the great blessings of His nearness, and yet endure the onslaughts which Satan brings against those who dare to go all the way with God.

The way of the wilderness is intended to demonstrate the sufficiency of God's grace. Men have a tendency to lean on their own resources. This is entirely possible when everything goes along smoothly on a nice pathway. But when trials and hardships come, only those survive who have learned to really rely upon the sufficiency of God's grace, and that grace *is* sufficient.

II. GOD'S GUIDANCE
Exodus 13:21-22

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." These verses make it very clear that the personal presence of God was used to guide Israel through the wilderness. His presence, of course, was manifested to them by the pillar of a cloud and the pillar of fire. As we think of Israel being guided by these visible elements which indicated and revealed the personal presence of God with them, our hearts are always made to rejoice at the inerrancy of such guidance. We are always inclined to think how wonderful such leadership! Often we are inclined to wish that we might be so accurately guided. But have we not been saying over and over again in these studies that though God dealt differently with these people in that age, that they were the recipients of no greater blessings than ours? Have we not been saying that God's dealing with Israel was a photograph of His dealing with the individual believing souls? Yes, we have, and we still maintain that to be the case. Though guidance by a pillar of a cloud and by a pillar of fire is not in evidence today, yet God will still lead His people as inerrantly as He did Israel. God still leads His people by His personal presence. The Word of God and the Holy Spirit are the agents through which God now guides His people. Anyone who will allow the Word to instruct him and the Spirit to illuminate and lead will find his pathway as divinely marked out as the pathway over which God led the children of Israel. True enough, sometimes we feel that we are groping in darkness, for God does permit us to wait upon Him at times to test our faith; but nevertheless, eventually "the path of the just is as a shining light that shineth more and more unto the perfect day." "The meek will He guide in judgment; and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies. For Thy name's sake, O Lord, pardon mine inquity; for it is great. What man is he that feareth the Lord? Him shall He teach in the way that he shall chose" (Psalm 25:9-12). These verses are found to be positively true to those who will embrace them. Of course, a person must be willing for God's leadership and guidance, for God will compel no one to go with Him.

III. ISRAEL'S PRAISE
Exodus 15:17-22a

This song of redemption follows some very significant events in connection with the Exodus. The pathway through the wilderness finally led Israel up to the edge of the Red Sea. There on the banks of the Red Sea, Pharaoh's great hosts overtook them and hemmed them in so that there was no avenue of escape. In desperation the children of Israel cried unto Moses and complained bitterly. They regretted they had ever made their departure from

Egypt and would have preferred to remain there and serve the Egyptians rather than to die in the wilderness. But Moses had begun to learn that circumstances had no part in thwarting the fulfilment of God's promises. He said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Moses then obeyed the voice of God and stretched forth his hand out over the sea, and the waters divided, and Israel was able to pass through dry shod. Pharaoh's hosts, blinded by passion and sin, were entirely oblivious of the great miracle which God was performing for His people. Foolhardily they assayed to follow over this sacred pathway which God had mapped out for only those redeemed by Himself, but that pathway which was Israel's preservation was Egypt's destruction. Israel passed through dry shod, but Pharaoh's hosts were drowned. It was this remarkable event that was the occasion for the great song of redemption on the opposite shore of the Red Sea.

We call attention to these events leading up to this song of redemption in order that we might see the demonstration of God's grace there exhibited. On the opposite shore of the sea, Israel had been a grumbling, complaining, unbelieving group of people. Now that they have seen a demonstration of God's mighty power and have been the recipients of a great deliverance they are willing to turn to God and to rejoice and praise His name. Now God had dealt with them in this great fashion in order that they might learn to trust Him and praise His name. He is pleased when praise is given unto Him at the time of such a miraculous deliverance; but God is more greatly pleased when His people learn to trust Him in all circumstances, for the very character of God enables men always to praise Him. He never changes. He is the same yesterday, today, and forever. He is always all-sufficient for every need. Israel complained bitterly when they were between their enemies and the sea, even though God's presence, a pillar of a cloud or a pillar of fire, stood tween them and the enemy. But when the sea stood between Israel and the enemy they could rejoice. God wanted them to learn that it was Himself that stood between them and their enemies, which knowledge would always enable them to rejoice because God guaranteed to always be with them. So God would have His people today learn this lesson. As God always leads and guides with unerring accuracy, He always protects and preserves His people. "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." God is able. He is willing. He will always care for His own. Therefore, the praise He desires and deserves should well up in our hearts and find expression in our lips at all times, regardless of which side of the sea we may be standing on.

THE LESSON ILLUSTRATED

The Unerring Guide

I am told by people who have been over the Alps, that the guide fastens them, if they are going in a dangerous place, right to himself, and he goes on before; they are fastened to the guide. And so should the Christian be linked to his unerring Guide, and be safely upheld.

If a man was going through the Mammoth Cave, it would be almost death to him if he strayed away from his guide — if separated from him, he would almost certainly perish. There are pitfalls in that cave, and a bottomless river, and there would be no chance for a man to find his way out of that cave without a guide or a light. So there is no chance for us to get through the dark wilderness of this world alone. It is folly for men and women to think that they can get through this evil world without the light of God's Word and the guidance of the Divine Spirit. God sent Him to guide us through this great journey, and if we seek to work independent of Him, we shall stumble into the deep darkness of eternity's night.

—Moody's Anecdotes

OBJECT LESSON

EXPLANATION: (This lesson should be given in a room in which there is a piano. The person who presents the lesson should understand minor chords and how to modulate into the major, or he should ask for a pianist to help him.)

Here we contrast the sadness of those who do not know about the Saviour with the joy of those who have been redeemed. Tell the class that those people who lived in and near Canaan when the children of Israel arrived there, had no music. Play some minor chords, which are representative of the music of those countries which have never known of Christ. Emphasize the fact that there is no joy in this music. Now play some triumphant major chords as you tell of the songs which Miriam and all the other women sang—the song of joy of those who had been set free. Return to the minor chords and modulate into the major. Tell how the music of some countries changed from the minor into the major when they came to know the Saviour and had the joy of being redeemed. Particularly emphasize the joy of the Christian, who has had a real song placed in his heart.

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GOD PROVIDES FOR HIS PEOPLE

THIRD QUARTER, LESSON 7

SUNDAY, AUGUST 15, 1943

Lesson Text: Exodus 16—17

Printed Text: Exodus 16:11-18; 17: 3-6

Devotional Reading: Psalm 57:6-11

Golden Text: "Give us this day our daily bread" (Matt. 6:11).

LESSON EXPOSITION

In our studies in Exodus we have seen the demonstration of God's goodness as He remembered His covenant with His people; we have seen the demonstration of God's power as He brought plague after plague upon Egypt until they were willing to let Israel go; and then we have seen an exhibition of God's accuracy as He brought His people out of Egypt at the appointed time; and we have seen an exhibition of His love and grace as He by His own personal presence led His people through the wilderness up to the Red Sea; we have seen there a demonstration of His great power as He overthrew the hosts of Pharaoh and safely conducted Israel through the Red Sea. All this Israel was cognizant of as they finally opened up their hearts and eyes and lifted up their voices in praise and thanksgiving to God after their great redemption. Once again out on the wilderness journey the same people whose hearts were always more conscious of God's physical blessings than they were of His personal presence, began to murmur and complain about the need for food. God's exhibitions of power and grace began to pale into insignificance when they became hungry. "Can God furnish a table in the wilderness?" became paramount in their thinking. The two portions of Scripture assigned suggest the following topics for discussion:

I. God's Provision of Flesh and Bread
Exodus 16:11-18

II. God's Provision of Water
Exodus 17:3-6

I. GOD'S PROVISION OF FLESH AND BREAD

Exodus 16:11-18

The amazing thing about this provision of bread and flesh was the fact that it was provided in the face of murmuring and complaining. On the surface this may appear amazing, but when we stop and ponder a moment we will recall that every blessing God brought upon Israel during the exodus was brought about largely after complaining and grumbling on the part of the children of Israel. We are told in the second verse of this chapter which we are considering that "the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." These things remarkably demonstrate the marvelous grace of God. Although faith is required to enter into the blessings of God, yet the most meager response on the part of the individual results in God's great heart of love and kindness pouring out on that individual abundant and amazing grace. Truly it is only God's goodness that leads men to repentance, and that leads them on day by day into an understanding of God and His purposes with man. In order to demonstrate that God's blessings are the result of His own grace and purpose rather than the result of any human merit or worthiness, God said to Moses, "I have heard the murmurings of the children of Israel, speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." Exactly as he had spoken, it came to pass. At evening came the quails and in the morning the manna was on the ground.

Much controversy has ensued regrading the accuracy of the Bible in connection with these two miracles. A notorious law-suit was instigated as a result of different opinions concerning this record of the provision of the quails. A Christian man offered a $1000 award to anyone who could point out a scientific discrepancy in the Bible. A certain man pointed at this incident, which he alleged was an utter impossibility, and sued the Christian for the payment of the $1000. Suffice it to say that both of these men gained much publicity, nothing was proved, and the cause of Christ doubtless suffered, as truth comprehended only by spiritual men was dragged before carnal minds for confirmation or repudiation. Likewise the subject of the manna has been much disputed. Many theories have been advanced as to the real explanation of this miracle. That these records of Scripture are true, we do not question. Whether we may explain God's process in providing meat and bread is another question. The important thing is that God did provide for His people in the wilderness. He chose to send quail for flesh and manna from heaven for bread.

The spiritual significance of these miracles is adequately brought out in the Scofield Reference Bible. "Manna, type of Christ as 'the Bread of Life,' come down from heaven to die 'for the life of the world' (John 6:35, 48-51). A 'small' thing (Exod. 16:14), having but the taste of 'fresh oil' (Num. 11:8), or 'wafers with honey' (Exod. 16:31), it typifies Christ in humiliation as presented in Matthew, Mark, and Luke; 'having no form nor comeliness . . . no beauty that we should desire Him' (Isa. 53: 2). But as such He must be received by faith if we would be saved (John 6:53-58). To meditate upon Christ as He went about among men, doing not His own will but the will of the Father (John 6:38-40), is to feed on the manna. This is, of necessity, the spiritual food of young believers, and answers to 'milk' (I Cor. 3:1-2). But Christ in glory, and the believer's present and eternal association with Him there, answers to 'the old corn of the land' (Josh. 5:11), the 'meat' of Heb. 5: 13-14, or Christ as presented in the Epistles of Paul."

Further illumination concerning the spiritual significance of the miracle is indicated in the manner in which the children of Israel were to gather the manna and eat of it. Every person was to gather it for himself, at least the head of every household for himself and his family. Likewise,



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every person's spiritual appropriation is an individual matter. Of course, the head of the household is especially responsible for the training of the children while they are young. Likewise the amount they were told to gather is also significant. Each one was told to gather an omer for a head according to the number of persons in the family. However, some gathered more and some gathered less. But when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack. Evidently some found greater abundance than others and were able to gather more. Some must have had difficulty and were not able to gather their full amount. But God is no respecter of persons. He will give to every willing soul that which is adequate and necessary. Those who seem to have certain advantages from the natural standpoint find they have no advantages in the sight of God. Those who are able to glean much, find their souls no better fed than the honest, sincere, willing soul who faithfully gleans a little from God's harvest field. The time in which it was to be gathered was also significant. The manna must be gathered every morning. Some disobeyed this injunction and tried to gather enough for the following day, but they found to their dismay that when morning came, it bred worms and stank. Only for the Sabbath day were they able to lay up a supply to carry over for an extra day. Just so God's spiritual blessings must be appropriated day by day. That which we receive one day will be found inadequate to sustain us the following day. Every morning we need to seek the presence of the Lord and be refreshed from Him and His Word.

II. GOD'S PROVISION OF WATER

Exodus 17:3-6

How significant as we begin our study of God's provision of water that we must make the same observations that we did concerning the provision of flesh and bread. "And the people thirsted for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Really it seems that the miraculous provisions that God had made for this nation from the time that He began dealing with them to leave Egypt would have eventually convinced them that God was a providing God. Surely this might have taught them to trust Him and to rely upon His promises. No, doubt and complaint are ever the fruitage of the natural heart. So it is over and over and over again that God must teach His people spiritual lessons in order that they might grow in grace and come into a full knowledge of Himself. God's grace is not exhausted by human impatience, and God again made provision for His people. "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Some very interesting and helpful comments on this incident are pointed out by J. C. Thiessen in the *Bible Expositor and Illuminator*.

"There are a number of spiritual lessons suggested by this incident. The rock is a type of Christ, and the water is a type of the Holy Spirit. Before the water was given, the rock had to be smitten, and before the Holy Spirit was poured out, the Lord Jesus Christ had to suffer and die. The rock prefigures Christ:

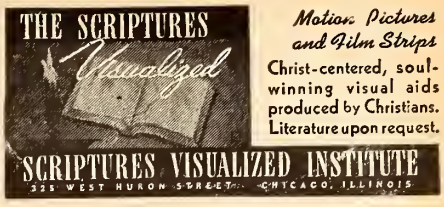
"(1) In His changelessness. The Israelites knew nothing of the beginning nor the end of that rock. So far as their experience went, it was eternal. Christ is eternal, and never changes. God provided Him as our Saviour long before we were born, long before human beings had been created. He is the 'lamb slain from the foundation of the world' (Rev. 13:8), and will still be as a lamb that had been slain in eternity to come (Rev. 5:6).

"(2) In His convenience. The rock was found just where the people needed water, and supplied exactly what they needed. The Lord Jesus is always there where a human soul finds itself in need of Him. He never disappoints by offering us a substitute for that which our heart desires. It does not matter who needs Him, or in what part of the world the needy is found, or what his condition in life, the Lord is right there to help him.

"(3) In His chastening. The Lord said He would stand before the rock, so it was really He Who was smitten. The Lord Jesus met with rejection and opposition throughout His earthly life, and at last was nailed to the cross for our sins. By His death He gives us the water of life.

"(4) In His companionship. 'The spiritual Rock, Christ, followed them' (I Cor. 10:4). Jehovah's presence went with them continually, and He has promised never to leave us nor forsake us (Heb. 13:5). His presence is the source of our strength and comfort."

This lesson on God's provision of bread and water for His people may be most definitely applied to our lives. Just as it typified Christ as the great provision for all men, so He



adequately meets the needs of His own today. Regardless of what our need may be, all has been supplied in Christ, and He is sufficient for every need. The fact that God does supply all of our needs according to His riches in glory by Christ Jesus is as true in the lives of men and women today as it was in the days of the nation of Israel, about which we have been studying. The same God is on the throne and is still leading, guiding, and providing for His own.

●

THE LESSON ILLUSTRATED

"Water! Water!"

After one of the great battles in the war we were coming down the Tennessee River with a company of wounded men. It was in the spring of the year, and the water was not clear. You know that the cry of a wounded man is: "Water! water!" especially in a hot country. I remember taking a glass of the muddy water to one of these men. Although he was very thirsty, he only drank a little of it. He handed the glass back to me, and as he did so, he said:

"Oh, for a draught of water from my father's well!"

Are there any thirsty ones here? Come and drink of the fountain opened in Christ! Your longing will be satisfied, and you will never thirst again.

—*Moody's Anecdotes*

●

OBJECT LESSON

OBJECT: A stone (or a picture of a large rock).

EXPLANATION: In this lesson Christ is set forth as the Rock. Use the stone as a reminder of the rock from which the water came forth at Horeb. Tell the story of thirsty Israel and the loving God's provision. Especially bring out the fact that the rock represents Christ (I Cor. 10:4), Who was smitten that we might have eternal life. Discuss other phases of Christ's work as pictured by the Rock—providing strength, refuge, salvation (Psalm 18:2; 62:6; 94:22; Isa. 32:2). Call attention to His changelessness and to His eternal abiding—to the fact that He is there to protect, to help, to save at all times. Show that just as water is essential to the physical life, so is Christ necessary to the spiritual life. Be sure every child knows how to have the life which comes from believing in the Saviour (John 3:16).

GOD GIVES LAWS FOR HIS PEOPLE

THIRD QUARTER, LESSON 8
SUNDAY, AUGUST 22, 1943

Lesson Text: Exodus 19—24; Deut. 11:18-21; Gal. 3:23-28; 5:13-14

Printed Text: Exodus 23:1-9; Gal. 3:23-28; 5:13-14

Devotional Reading: Ps. 19:7-14

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27).

LESSON EXPOSITION

We are always happy when we have an opportunity to study a lesson about the law. We are happy because, while we believe there is much confusion about the real purpose of the law, we also believe the law of Moses holds a significant place in understanding God's purposes, and we believe a proper understanding of the law can bring real blessing to the soul.

Our outline follows topics suggested by the three portions of Scripture assigned.

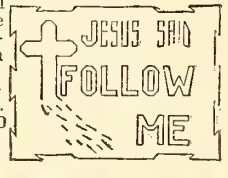
I. The Giving of the Law
Exodus 23:1-9

II. The Interpretation of the Law
Galatians 3:23-28

III. The Application of the Law
Gal. 5:13-14

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I. THE GIVING OF THE LAW
Exodus 23:1-9

This section of Exodus comprises only a very small part of the law. The giving of the law begins in the twentieth chapter of Exodus and continues through the book. The whole law falls into three divisions, and we follow the Scofield Bible in setting this forth: "(1) The Commandments, expressing the righteous will of God (Exod. 20:1-26); (2) The 'judgments,' governing the social life of Israel (Exod. 21:1—24:11); (3) The 'ordinances,' governing the religious life of Israel (Exod. 24:12—31:18."

Hence, our lesson for today takes a portion from the judgments of God. However, this is of no significance, for we will consider the law as a whole and not any particular division.

We pause here, in connection with the giving of the law, long enough to state that Israel willingly accepted the law. God had covenanted with Abraham to make of him a great nation. He had promised to bless this people and to bless those that blessed Israel, and to curse the nations that cursed Israel. He had promised to give Israel the land and to graciously provide for their every need. Of course, this included, first and foremost, their spiritual needs, which were the greatest needs that they or any other people might have. We are made to wonder, then, why any people so favored and blessed of God, whose blessings were to be poured out upon them through simple faith in these promises, rather than through anything they might do, why such a people would want to be put under a covenant of works. But nevertheless that is what Israel desired, for they gladly accepted the law of Moses, which law made their blessings conditional upon their own works. But, both before the giving of the law and after the law was given, the people faithfully promised to accept the law and to keep all of the commandments. (See Exodus 19:8 and 24:3.)

II. THE INTERPRETATION OF THE LAW
Galatians 3:23-28

We shall now try to ascertain why the law was given. We have already raised the question as to why Israel should have accepted the law when they had already been promised all spiritual blessings in the Abramic covenant. The only answer to that seems to be that they were unwise and deceived by sin. But the question comes, why did God give Israel the law when He had already covenanted with them in Abraham to bless them apart from human work or merit? The answer to this is that God had a special purpose in giving the law, and this purpose is brought out in this portion of Scripture we are now to investigate. Paul raises the question in the third chapter of Galatians, verse 19: "Wherefore then serveth the law?" First of all, Paul assures us that the law was not against the promises of God, that is, that though God did put Israel under a covenant of works, this did not nullify the unconditional promises that God had given under the Abramic covenant, for Paul argued that the law could not give life. Had life by the law been possible, surely there would have been a law that could have conferred righteousness upon an individual. Therefore, the righteousness which satisfies God must be the same righteousness that Abraham obtained by faith and the same righteousness which was freely promised to all those who like Abraham would place their faith in Christ. Then Paul sets forth a threefold purpose in the giving of the law. (1) The law was added because of transgressions; (2) The law was given to shut all up to faith; (3) The law was our schoolmaster to bring us to Christ.

We look now at the first reason—the law was added because of transgressions. God found it necessary to give the law because of man's blindness concerning his own sin. Israel, like the rest of the human race, has ever been oblivious to their real sinful condition. An example of this blindness on the part of Israel is indicated by their conversation with Christ, recorded in the eighth chapter of John. Our Lord was speaking to them about liberty from sin and freedom from bondage, and He said, "And ye shall know the truth, and the truth shall make you free." In righteous indignation those Jews raised up and contested this statement. "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" They might have forgotten the Egyptian bondage and the various oppressions during the Judges Period; they might have overlooked the Assyrian and Babylonian captivities; but how could they have forgotten that at that very time they were under bondage to Rome? However, our Lord was not speaking primarily of physical bondage, but of spiritual bondage, for He went on to say, "Whosoever committeth sin in the servant of sin." But the incident proved that a person so easily deceived about physical bondage could be more easily deceived about spiritual bondage. So God gave them the law that they

might look into God's perfect standard of justice and righteousness and see how far short they would fall of coming up to its righteous demands. Paul concludes his discussion of the sinfulness of the whole race in the first part of Romans with these words: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may be become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom. 3:19-20).

The second reason which Paul enumerates for the giving of the law was to shut up all unto faith. After concluding this section in the third chapter of Romans with the statement that by the law was the knowledge of sin, Paul went on to show that righteousness could come only by faith. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." Thus the law was intended to teach Israel that they could never merit righteousness through the works of the law. After they had seen themselves helplessly tied down by the bondage of sin (which bondage our Lord was speaking of to the Pharisees in the eighth chapter of John) and had realized their utter helpless condition to obtain any righteousness through keeping God's holy and righteous law, it was intended that they should turn back to God's faithful promise given to Abraham to bless them that they might through faith obtain the righteousness which God had intended that they should thus obtain.

The third reason, which Paul here enumerates, for the giving of the law overlaps the one we have just been considering. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." The thought here is that the law, when given, would cause Israel to see her helpless, undone condition and cause her to turn to Christ as her only means of justification. God would have been better pleased when the law was given had Israel looked up and in desperation cried out, "Lord, we cannot keep these things. You must provide some other way as a means of our justification." Then the Spirit of God would have illumined their hearts and they would have realized that God's promises, whereby He had promised to send a substitute for their sins, were the means whereby they might become righteous—justified through faith. Instead, however, the children of Israel looked up at God's commands and said confidently, "All of these things will we do." However, God was in no wise deceived, for we find at the close of the giving of the commandments in the twentieth chapter of Exodus that God commanded them to make an altar unto Himself. "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: and all places where I record My name I will come unto thee, and I will bless thee. And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon." This altar, where these various offerings were to be made prefigured the work of Christ on the cross of Calvary, and it was through this means that God planned to meet with men. Accordingly He said concerning this, "I will come unto thee, and I will bless thee."

III. THE APPLICATION OF THE LAW

Galatians 5:13-14

Thus far in our discussion it might appear that the law had no practical value, but rather that it was a detriment to man. True enough, it was a detriment to man in that it did provoke sin, it was a ministration of death unto man, and it did show forth the sinful condition in the heart of man. Hence, it did have no practical value as far as man's obtaining righteousness was concerned. But the law was holy and just and good. It was a perfect revelation of God's standard of righteousness. The fact that man was sinful did not imply that anything was wrong with the law. Since the law was the standard of righteousness, it became an expression of God's just demands for man's righteousness. Accordingly it was necessary that these demands be met in order that a man be declared righteous. But since it was utterly impossible that any man meet these demands himself — none could be justified by the works of the law— it became necessary, should a man be justified, that he be justified in Christ, that is, that Christ meet the demands of the law for him. And that is exactly what Christ did. He not only answered for all the sins of mankind, but He also met all of the demands of the law for sinful man. Those to whom His righteousness has been imputed are declared, in the sight of God, righteous and free from any guilt of sin and fully coming up to the requirements of the law. Therefore, if anyone is in Christ, he has been made free from the penalty which the law would have exacted of him had he remained outside of Christ.

With this in mind Paul admonishes the Galatians not to return again to the law. but to stand fast in the liberty wherewith Christ has made them free (Gal. 5:1). But Paul hastens to add, in the verses for today's lesson, that liberty is not license for sin. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself." Though the believer in Christ has been delivered from the penalty of the law, nevertheless since the law is the expression of God's perfect standard of righteousness, he should expect in some measure to live up to the standards of the law. Thus his liberty in Christ should not be used as an occasion to the flesh, but should be used as a means of glorifying God through living righteously and godly, rather than sinfully, as he once lived when under the dominion of sin. However, he may observe the righteous standards of the law, not by a faithful adherence to its requirements; for though he is a new creature in Christ, the law still would provoke sin because of the carnal nature; but he may fulfil the righteous demands of the law in respect to practical holiness, by loving his fellow men—"by love serve one another." This is possible as he allows the Spirit of God to work in his life and to bring forth the fruits of righteousness in him. Thus the demands of the law may be met by those who follow the Spirit rather than by those who try to keep the demands of the law. Paul clearly brings this out in Romans 8:4: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

Christ fully kept the law. He observed every requirement of the law. He offended in not one point. Consequently, those who will live Christ-like, that is, those who will follow the leading of the Spirit, will likewise expect that the righteous demands of the law may be, in some measure, met in their lives.

—●—

THE LESSON ILLUSTRATED

A Penalty Necessary

A person once said to me: "I hate your God; your God demands blood. I don't believe in such a God. My God is merciful to all. I do not know your God."

If you will turn to Leviticus 17:11, you will find why God demands blood: "For the life of the flesh is in the blood; and I have given it to

you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Suppose there was a law that man should not steal, but no penalty was attached to stealing; some man would have my pocketbook before dinner. If I threatened to have him arrested, he would snap his fingers in my face. He would not fear the law, if there was no penalty. It is not the law that people are afraid of; it is the penalty attached.

Do you suppose God has made a law without a penalty? What an absurd thing it would be! Now, the penalty for sin is death: "the soul that sinneth, it shall die." I must die, or get somebody to die for me. If the Bible doesn't teach that, it doesn't teach anything. And that is where the atonement of Jesus Christ comes in. —*Moody's Anecdotes*

OBJECT LESSON

OBJECTS: A mirror; a basin of water; a little coal dust, or anything black which water will remove.

EXPLANATION: In this lesson we explain the purpose of the law. As a mirror is useful only to show the dirty face and not to cleanse it, so the law only reveals sin but will not cleanse from sin. In other words, no one could ever hope to be cleansed from his sins by keeping the law, but rather by washing them away in the blood of Christ.

Put a little black on the face of one of the boys. Let him see himself in the mirror. Tell him to use the mirror to take off the dirt. Of course he will see the foolishness of such efforts. Then give him the basin of water and let him wash himself. Explain to the class that the law was our schoolmaster to bring us to Christ. Some people look at the law and see that they are unclean—i. e., that they are sinners. Then they try to be clean by keeping the law. But the blood of Christ is the only thing that will wash away sins. So they should turn from the law to the blood of Christ, as the boy turned from the mirror to the basin of water when he wanted to be clean.

ISRAEL'S SIN AND RESTORATION

THIRD QUARTER, LESSON 9
SUNDAY, AUGUST 29, 1943

Lesson Text: Exodus 32—34

Printed Text: Exodus 32:7-10; 34: 4-9, 27-28

Devotional Reading: Jer. 31:31-34

Golden Text: "The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression" (Num. 14:18).

LESSON EXPOSITION

(By E. E. Lott)

Introduction

Before dealing with the material in the thirty-second and thirty-fourth chapters we should know something of the background. Israel had now been out of Egypt about three months. She had arrived at the foot of Mount Sinai, which lies in a southeasterly direction from the Red Sea. Moses first received oral instructions from Jehovah on the mount (Exod. 19:3, 20) while the people waited in wonder below. The mountain was an awesome sight as it belched forth great clouds of smoke and flames and as it shook with thunder and the sound of trumpets. Moses came back after a short time and delivered these oral commands in the form of the law or ten commandments (Exod. 20:1-17) along with several other important instructions to the elders and people. Twice, they said, "All these things will we do" (Exod. 19:8; 24:3). After this Moses returned to the top of the mount to receive the engraved tables of stone and this time he stayed 40 days and 40 nights (Exod. 24:18). But let us not miss a certain consideration. Israel knew about the restrictions of the First Commandment *before* the calf was worshipped. She had this information orally before Moses broke those tablets of stone. After Moses broke the tablets and had administered God's chastisement to the rebellious people he went back with Him for another period of 40 days and 40 nights.

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We shall divide our material into two sections—the first dealing with Israel's Sin and the second with Israel's Restoration.

I. ISRAEL'S SIN

Exodus 32:7-10

As Moses listened to God he had no idea what was occurring down on the plain. However, God, before Whom all things are naked and open, knew that the people had gotten into serious trouble and needed their human leader. God's order to Moses to go down and deal with the people shows that He considered it more important to stop the people from further sin than it was for the heavenly conference to continue. God is always jealous over His weak human creatures. "He is not willing that any should perish."

A significant thing about God's order is the analysis He made of their sin. He said, "thy people have corrupted themselves." This is always true. The sinner is the loser, not God. The sinner reaps what he sows (Gal. 6:7).

In verse 8 Jehovah mentions the speed with which the people turned aside. We explained clearly at the beginning of the lesson how fair God had been in instructing the people. That the people understood God's orders is proved by their response "all these things will we do." Now, in a few hours after Moses went to be with God, they set up a graven image and worshipped it. May we say that God was shocked over the quickness with which the people became disobedient and idolatrous. Some commentators feel that the people, including Aaron, tried like the Roman Catholics to marry their idol or image to the orthodox worship. Let it be remembered that Aaron said to the people after the calf was made, "tomorrow is a feast to the Lord." But God would not stand for graven images, which includes crucifixes, holy bones, Buddhas, and calves. Both the first and second commandments forbade such practices, both in Moses' day and in ours. God would not be worshipped through a calf and He properly labeled it as worship of the image. They that come to God must worship Him in Spirit and in Truth.

A word should be said here about Aaron's part in this sin. One wonders why he was not punished like the people. Certainly he could not shed the guilt as easily as he appeared to do (Ex. 32:24). It has been suggested that God graciously withheld severe chastisement because, as with Peter, he had a greater work ahead. God has a way of using such a fall to sober a proud man to the extent that he will not be likely again to exalt or rely on self. The very memory of Peter's denial made him pliable and humble so God could use him at Pentecost. Aaron was to be the head of the priesthood bearing his name. He needed to be humble as he offered sacrifices *first* for his own sin, then those of others. It is of holy record that he filled the job well after this humiliating experience. Certainly we would not recommend this as a general practice for that would be license (Rom. 6:1-2) but if it occurs, Romans 8:28 is still operative.

God's holiness and justice will not let Him stand idly by and permit sinners to go unpunished. These two attributes demand judgment. In verse ten we have God's expressed determination to deal severely with the idolaters. The evidence that it was to be a strong judgment is found in the word "consume" and in the promise to perpetuate Moses' seed as a fulfilment of the Abramic Covenant (Gen. 12:1-2). God intended to exterminate all but Moses' family. This may sound like too sweeping a penalty, but Jehovah is just and righteous, a God of truth and without iniquity (Deut. 32:4).

Would we not be wise to be like Paul the Apostle and keep our bodies under self discipline lest we too incur the displeasure of God and suffer a loss of rewards. In the study of this phase of Israel's history we must not overlook a Holy Spirit inspired allegory. Look at First Corinthians ten, verses one to fifteen. There God recounts a number of Israel's experiences and especially refers to the golden calf idolatry in verse seven. In verse eleven we are told that we should profit by these sins and mistakes. In verse twelve, a warning is given to the man who thinks he is above such things and in verse thirteen we have a precious promise and hope for every Christian.

> There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (I Cor. 10:13).

Paul's closing words on this thought are directed to all of us, "I speak as to wise men, judge ye what I say."

II. ISRAEL'S RESTORATION
Exodus 34:4-9, 27-28

Moses heard God's verdict and promise to perpetuate his seed after all the other Israelites were destroyed. He hated to see this occur so he immediately began to intercede even as Christ is doing for us now (Exodus 32:11-14; Hebrews 9:24). He stood in the gap to turn away the wrath of God, Psalm 106:23. Matthew Henry points out that he wisely took the hint God gave him when He said, "Let me alone"; which, though it seemed to forbid his interceding, really encouraged it, by showing what power the prayer of faith has with God. Moses got the answer he wanted—God's repentance of so drastic a judgment (Ex. 32:14) but not an entire abrogation of punishment. It was an abatement of the rigor of the sentence.

As soon as Moses arrived at the camp he became angered over the idolatry and threw down the tablets, breaking them. He carried out God's order to line up all faithful Israelites on his side and then destroy all who persisted in the idol worship. About three thousand men perished. After this Moses made an atonement to God for the sin (Ex. 32:30). God accepted this and after giving some instructions about the journey to Canaan directed Moses to come up to the mount again with two more tables of stone. This is where our text in chapter thirty-four takes up the story.

In verse five we have the description of how the Lord made Himself known to Moses. He descended in a cloud and stood with Moses and proclaimed His name. One need not wonder what that name was for it is given in verses six and seven. The attributes given represent His name and deal with His moral perfections. We quote from Scott, "Here especially are made known the moral perfections of this eternal God in a variety of expressions or names which He gave Himself. 'The Lord God is *merciful,*' that is, condescending and compassionate, ready to relieve the indigent, and to rescue the miserable: *gracious,* kind to such as deserve His

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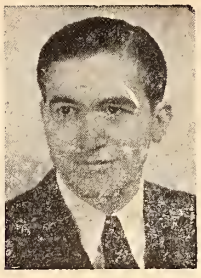
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hot displeasure: and *longsuffering*, or slow to anger, patiently bearing the multiplied provocations of his rebellious creatures, affording them space for repentance, and not delighting in their misery; but only punishing when the honor of His name and law, and welfare of the universe requires it. He is also *abundant in goodness and truth;* that is, the riches of His liberality and bounty are infinite; the whole creation is replete with His benefits; all creatures, even sinners, abundantly receive them, though they abuse them and are ungrateful for them. *'Keeping mercy for thousands';* that is, continually showing mercy in all its various exercises; doing all good to those who trust in His mercy at present, and reserving good for them in future, even to eternity: and not for them only but for their 'children's children'; 'for His mercy endureth forever.'"

We believe that the words, "He will by no means clear the guilty," mean that He will by no means connive at the guilty, as if He took no notice of their sin. He will not clear the guilty without some satisfaction to His justice.

It would seem that the words in the latter part of verse seven were intended to show God's extreme hate for sin. He has the right to judge for sin down through all generations but because His mercy endureth forever He will not visit the punishment beyond the fourth generation. This is a reference especially to punishment for the sin of idolatry.

Now it was Moses' turn to speak. He humbly admitted the guilt of his people and then asked for pardon and restoration. In an earlier passage, but one that deals with the same thing Moses reminded God that the boastful Egyptians would use this annihilation of Israel as an occasion for laughing at God (Ex. 32:12). Moses pled for his people as he had done before and God answered his prayer. We note that God allowed no one but Moses to approach Him. In this Moses becomes a type of Christ.

God heard and answered Moses and granted the pardon and restoration. In verses twenty-seven and ten through seventeen we are given a renewal of the pledge or covenant between God and the people. A warning is given in verse twelve against a covenant with any of the inhabitants of the land. God is jealous for His people and great would have been their blessing had they obeyed Him. Now they are scattered but as they were restored here to God's favor they will yet be restored to the land in the future. Witness such promises as those found in Romans 11:25-26; Isaiah 45:17; Jeremiah 31:34; Ezekiel 37:23; 39:25; Mic. 7:19; Ps. 14:7; Heb. 10:16.

OBJECT LESSON

OBJECT: A picture of a calf, colored gold (or a coin bank in the shape of a calf).

EXPLANATION: The purpose of this lesson is to show the importance of giving God His rightful place in our lives (Matt. 23:37). Exhibit the calf as you refer to Israel's sin in making and worshipping the golden calf. Tell how the Egyptians worshipped animals; they did not know the true God. But Israel not only knew the true God, but they also knew that He was a gracious God, Who had been kind to them, had led them out of bondage, had protected them, and had provided for their every physical need—meat, bread, water. More than that, they had promised to obey His law, but the first thing, they broke the first two commandments. Read these two commandments and discuss God's worthiness to be worshipped and honored above all else. Show how we disobey these commandments if we love anything else more than we love God—even though we do not worship idols of gold or silver. If the bank is used for this lesson, emphasize the sinfulness of placing money ahead of the Lord in our affections. Other idols such as pleasure, books, persons—good things in themselves, but wrong if placed before the Lord—can be used to bring out the practical truth of the lesson. Then show that when we fail to give God first place, everything else goes wrong, and we go deeper into sin just as Israel did after making the calf (Exodus 32:19-25). Just so, if we love money more than God, we will later become willing to steal or lie to get it. But when we love Him with all our heart and mind, then other things will take their rightful places.

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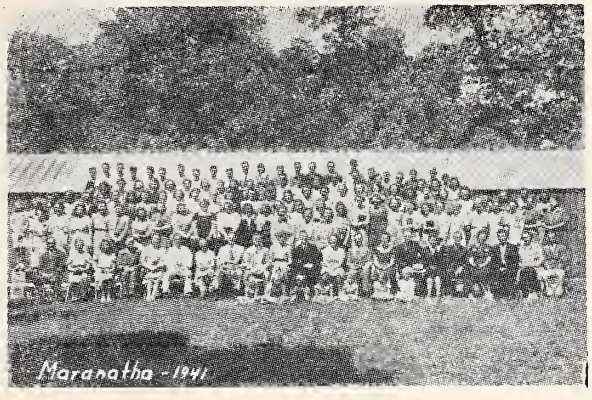
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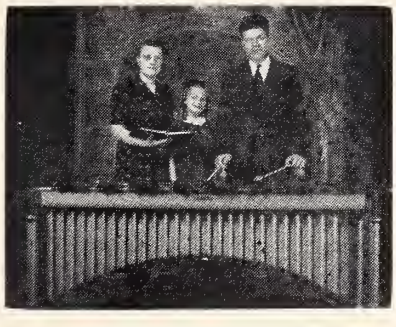
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VOL. XXI AUGUST, 1943 No. 8

DOCTRINAL STATEMENT

of the Denver Bible Institute
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

Subscription price: $1.50 a year; 2 years—$2.50
In clubs of five: $1.00 per year
15 cents per copy
Foreign (except Canada) $1.75 per year; $1.25 in clubs

Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
P. O. Box 1617 Denver, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE
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EDITORIAL COMMENTS

OTHER FACULTY MEMBERS

In the July issue of *Grace and Truth* we passed on information about two brethren who are coming to the Denver Bible Institute as members of the Faculty, namely, Dr. Leo Lapp, who has been elected as Dean, and Rev. Arthur H. Hottel, who is expected to fill an important place in the life of the Institute. Our readers will not only hear about these brethren from time to time, but also from them in articles they will contribute.

In this issue we pass on information about several local members of next year's faculty. Two of these will be teaching in the Biblical Department, and two in the Musical Department.

Biblical Department

We present, first of all, the Rev. Maurice Dametz of Littleton, Colorado. Rev. Dametz is a former graduate of the Denver Bible Institute, and besides has attended Westminister University, Hastings College, and the Presbyterian Theological Seminary of Omaha. He has his Graduate in Theology (Th. G.) from the Presbyterian Seminary, Bachelor of Theology (Th. B.) from the National Bible College, and will soon receive his Doctor of Theology (Th. D.) from the National Bible College. He has been an instructor in the Denver Bible Institute and the Omaha Bible Institute. He has also pastored Presbyterian churches in Paola, Colorado; Valley, Nebraska; and Omaha, Nebraska. He is at present pastor of the Presbyterian Church at Littleton, Colorado.

Rev. Dametz is a member of the Board of Directors of the Denver Bible Institute, and also Chairman of the Board. He has previously served on the editorial staffs of *Grace and Truth, Living Word,* and *Christian Readers Digest.* He was also Vice-President of the Omaha Bible Institute. He did some special teaching for us at the Denver Bible Institute last year, but will teach regular courses this next year. He is well qualified to fill the place he is expected to occupy, and we are very glad for his able assistance.

In the second place, we present the Rev. Thomas Murray of Denver, Colorado. Rev. Murray received his B. A. from Henry Kendall College, Oklahoma; is a graduate of the Princeton Theological Seminary; and received his D. D. from the University of Tulsa. He is the pastor of the First Avenue Presbyterian Church of Denver. He will teach regular courses at the Institute and is also listed for some special lessons on the Person of Christ. We are happy to have the services of Dr. Murray and know that his teaching will be a great asset to the Institute.

Musical Department

In this department we present, first of all, Mr. Forrest Fischel of Denver, Colorado. Mr. Fischel studied music for thirteen years in Denver, New York City, Paris, Munich, and Vienna; taught eight years as head of the Voice Department and Director of Chorus at the Denver University, and has been a soloist with Symphony orchestras, nation-wide radio net-works, and prominent churches. He now directs the Messiah Lutheran Choir and the Denver Lutheran A Cappella Choir. His students now hold foremost solo positions in almost every large church in Denver. He will teach *Voice Culture* as one course and *Sacred Choral Literature and Choir Direction* for a second course. Both are extra charge courses. The first course provides individual instruction in voice in a class. The second class is the study of Sacred Choral literature with the view of correct interpretation of the text, the understanding and projection of the spiritual import of the words, and the necessity of good tonality and intonation. This course of study will include practical experience in choral direction. Each student will be expected to demonstrate his or her ability to drill a choir, interpret a choral number, and present it in a finished and polished manner. Good taste in selection and presentation of material will be taught. This study should be comprehensive enough to enable a student to undertake direction of a volunteer choir upon completion of the course.

And finally, we present Miss Mabel E. Burke of Denver, Colo. Miss Burke (Mus. B.) is an outstanding music teacher, having taught for a score or more years. Classes in Piano and Accordion will be taught at 2047 Glenarm Place. Instruction in playing the Marimba will be given in her home. With Miss Burke as teacher, the students will have a grand opportunity to develop their musical talents.

OPENING OF SCHOOL NEXT FALL

The date set for the opening of school next fall is September 16. On the night of this date, the Fellowship Supper is to take place when the new students are welcomed and introduced. This is always a joyous and delightful time. The Supper over, plans proceed with precision toward the opening of classes. The prospect bids fair for quite a number of new students. We are looking forward to a real school next term. All of us shall be kept very busy, but it is in a worthy cause.

The opening of school always means considerable added expense, and with the enlarged and strengthened Faculty, there will be added expense all along. We ask our readers to join us in prayer that the Lord may be pleased to send in the needed funds to meet all our financial obligations. It would be a great encouragement if each and every reader would at once send us a gift to help along with the work. We shall be waiting to hear from you.

A VISIT TO THE DEEP SOUTH

It was the happy privilege of the Editor during June 27th through July 4th to take a trip to Mobile, Alabama, for an eight-day Conference and a radio program. The invitation for these meetings came to us from Dr. J. W. Stabler. Dr. Stabler is an optometrist, and along with his work conducts a Christian bookstore, a daily half-hour radio program from Sunday through Friday, and also special meetings at certain intervals. All this work is carried on in the same building, the Doctor having his office in one part of the building, and the rest of the building being devoted to the bookstore and the auditorium. The auditorium is in the rear of the bookstore, so that all who attend the meetings pass through the bookstore into the auditorium.

A nephew of mine, Timothy Hottel, and his good wife and their eight-year-old son, David, have charge of a good deal of this work. Timothy is quite a business man, and a capable and trained singer and song leader. His wife, Grace, is a competent and trained musician, playing several different kinds of instruments. Dr. Stabler just recently installed an electrical pipe organ, and I was

thrilled when I heard her play it. She fairly makes it sing. David is a great singer and also plays several instruments. They are all consecrated to the Lord and are being graciously used of Him. Beside their work with Dr. Stabler, they also conduct campaigns and many single meetings in different churches over the city.

It was my privilege to conduct the first Bible Conference Dr. Stabler ever arranged for. Bible Conferences are practically a new thing in Mobile, so that this was a new venture of faith. The Lord richly blessed this ministry. The radio messages were received with an enthusiastic response and the attendance in the auditorium increased right along until on the closing Sunday afternoon extra chairs had to be provided to accommodate all who attended. Many were the expressions of appreciation for the teaching received and the spiritual light obtained. It was indeed a blessed Bible Conference. Dr. Stabler early during the Conference asked me to arrange to give him another Conference at my own dates.

While in Mobile conducting this Conference, it was my privilege as well to teach and speak in several churches. At 10:00 a.m., Sunday June 27th, I taught the combined adult classes at the Oakdale Baptist Church and also preached at night in this same church. Following this Sunday-school hour, I preached for the Salvation Army in their downtown hall. Sunday, 10:00 a.m. July 4th, I taught two combined adult classes at the Dauphin Way Methodist Church and at 11:00 a.m. I preached at the Shadow Lawn Baptist Church. In the evening we held a service in the public square in the heart of the city at which it was my privilege to preach to an estimated audience of about 1,000 people. Seven or eight people responded to the invitation and were dealt with. Possibly a dozen or more souls accepted Christ throughout the Conference.

These were eight days filled with ministry and rich blessing. Dr. Stabler is a delightful Christian brother and it was a joy to meet and work with him. All through we enjoyed a great deal of southern hospitality. It was a time of spiritual blessing and refreshing.

EDITORIAL MESSAGES

PERFECTION

"But when that which is perfect is come, then that which is in part shall be done away" (I Cor. 13:10).

The words "perfect" and "perfection" are used in different aspects in Scripture. Sometimes these words are used of God and sometimes they are used in reference to believers in the Lord Jesus Christ. It is interesting and profitable to note some of their occurrences in the Word.

The word *teleios*, rendered "perfect," is used of God as the Father in Heaven in speaking of His love (Matt. 5:48). The word here used means "complete."

Elsewhere the word is connected with the *will* of God (Rom. 12:2).

This word is also used in connection with the *work* of God (Deut. 32:4).

This word is likewise used in reference to the *Word* of God (Ps. 19:7).

The Lord Jesus Christ was the perfect One in His Person (Heb. 2:10).

The Lord Jesus Christ was also perfect as to His path of conduct. He is the "leader and perfecter" of our faith (Heb. 12:2, R.V.).

The Lord Jesus Christ was likewise perfect as to His work (Heb. 10:11-14). This perfection, which is complete and absolute, belongs to Deity alone.

In Revelation 3:2 the Greek word *pleroo* is rendered "perfect." This word is also rendered "complete" in Colossians 2:10. This word means "filled full."

This word is applied to all believers "in Christ Jesus," as to their position and standing before God, in virtue of the redeeming work of Christ and His own glorious character, in Whom they are accepted of God and stand before God. They are "perfected for ever" in perpetuity (Heb. 10:14, R.V.), sacrificially and positionally. They are also "complete," or "filled full" in Christ, in Whom dwelleth all the fulness of the Godhead bodily (Col. 2:9-10). All believers stand before God in the merit and character of Christ. Their position and standing is perfect and complete; it cannot be improved or added to.

But believers may grow in spiritual stature, and from being babes to become "full grown" (Heb. 5:14, R.V.). As to their state and condition, there are none perfect (Phil. 3:12). The ultimate glorification perfection is in view here. This is a state and condition toward which the saints "press on"; it is connected with the *goal* and *prize* of the calling on high of God in Christ Jesus (Phil. 3:14, R.V.).

In love believers are exhorted to be perfect as their Father in Heaven (Matt. 5:48).

Believers are also admonished to "be perfect" or "perfected," as it is more literally (II Cor. 13:11). In this passage the word has the sense of being *well adjusted,* and refers to relations among the saints.

Elsewhere the admonition is to be "perfectly joined together" (I Cor. 1:10). This admonition is given in view of the sectarian factions and divisions among the Corinthians, and as a means to effective testimony and service for Christ. One of the most harmful influences to Christian testimony and service is that God's people are rent or divided by schism and sectarianism. When God's people are one in spirit and purpose, their testimony for Christ as well as their service for Him is effective in the world.

Finally, when Christ comes for His own and the saints are fully redeemed, being glorified, then all God's people will be eternally perfect, being conformed to the very image of the Son of God Himself (Rom. 8:29). We shall then be like Christ, sinless, glorious, and perfect (I John 3:1-2; Phil. 3:20, R.V.; Eph. 5:25-27; Jude 24-25).

In that blessed day we shall be sinlessly perfect, and in possession of a body of glory like unto the body of our glorious Lord. We shall then enjoy eternal life in all its blessed reality, and be free from all aches and pains and weaknesses and weariness. Eternal youth shall then be our everlasting heritage, and glorious perfection our lasting possession.

In that wonderful day all that now is in part only shall be done away, and we shall know, even as we are known (I Cor. 13:10-12).

O Lord, haste that glad day!

IN DEFENSE OF DOGMA

By the late Dr. F. W. Farr

The late Dr. F. W. Farr was a personal friend of this Editor, and years ago we were together in meetings on frequent occasions, always enjoying times of joyous fellowship and rich spiritual blessing. Dr. Farr was a great and mighty Bible preacher. His utterances were always clear and strong. Since I greatly appreciated his ministry, I made it a habit to clip and preserve his printed and published articles. Looking through one of my files lately my eyes fell upon the article captioned, *"In Defense of Dogma,"* which, because of its peculiar message for these times is here presented in place of a personal editorial message.

"Speak thou the things which become sound doctrine" (Tit. 2:1).

People are impatient with doctrine these days. They prefer ethics. Doctrinal preaching is disparaged and decried.

Doctrine is simply teaching, and people are perishing for the lack of knowledge. Ethics is simply the logical result in human conduct of profound beliefs in certain doctrines. There is a direct and vital relationship between faith and conduct. They greatly err who ignore either one.

We have those who suppose that if a man believes certain doctrines, he will surely be saved, no matter what kind of life he lives; and there are those who suppose that if a man's conduct conforms to certain standards, he cannot be lost, no matter what he believes or disbelieves. Both of these views are false in fact and pernicious in tendency.

RECOGNIZING TWO EXTREMES

A chief cause of the impatience with which doctrine is received at the present time is the unwisdom of theology in the past, in teaching doctrine as an end instead of a means. Nevertheless, it would seem to us that in the early church, doctrine was made almost wholly the test of fellowship. John writes in his second Epistle: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (1:9).

The other extreme prevails at the present time. If any man is possessed of genial address and lives a life that is outwardly respectable—if, on the whole, he is a fairly good fellow—he is received into Christian fellowship in many instances without any attention being given to his articles of faith.

The truth is found, not in some golden means between these two extremes, as is often supposed, but in the full union of them. There must be sound doctrine on the one hand, and such behaviour as becomes godliness on the other. The Scriptural method is to have pure doctrine first, and then a life in full accord therewith.

ESSENTIAL "DOGMA"

Why is so much said and written against "dogma" in the church? Dogma is that which seems to an individual to be true. It is personal opinion. In theological usage, however, the word is never applied to personal or private convictions. It refers to a doctrine or a decree set forth by somebody claiming authority. Among Protestants, dogma is a statement of doctrine found in the confessions of faith and creeds of the churches.

It is true that dogma is only human apprehension of truth, and for that reason, it must be ready to change with every new view of truth. Clear thinking must express itself in dogma, and confused statements or misapprehensions of Bible truth need to be ironed out of many church creeds; but dogma there must be, if there is to be strength of conviction and a consequent high standard of living.

Why is the cry raised today: "Away with dogma and back to Jesus?" The expression is misleading and deceptive. If we go back to the beginning of the Church which Christ founded, and examine the preaching of the Apostles, we find that that teaching consisted almost wholly of dogma.

On the day of Pentecost, Peter preached the death and resurrection of Christ, and he proclaimed impending retribution. Paul began his ministry by confounding the Jews in dogmatic discussion. He kept up this practice for twenty-five years, and at our last view of him in Rome, he is doing the same thing.

It is impossible to preach the Gospel at all without preaching dogma, since every phase of the Gospel has been formulated into doctrine (II Tim. 3:16).

Furthermore, it is impossible to cherish any opinion in the mind without its influence being reflected in the life. Our word "miscreant" comes from "miscredo." A little error in the creed may produce immense mischief in the life. Thought precedes action and rules the world. A man's life is made or marred by his creed. No man is better than his creed.

TODAY'S NEED

Paul, in writing to Timothy, says that "the time will come when they will not endure sound doctrine" (II Tim. 4:3-4). Indications are not wanting that we have fallen upon these evil days. They are foretokens of the great apostasy.

Brother, it is better to preach the truth in an empty church, or to feed a few hungry saints, than to preach error to an applauding multitude.

"Orthodoxy" comes from two Greek words which mean "a straight thought." The straightedge of the carpenter is his most important tool. Without it he does not know that his work is right. The Bible is our straightedge. It must determine our creed as well as shape our life. The thoughts of God are high and straight and true, as far above the thoughts of man as the heavens are above the earth. The Bible discovers and judges what is faulty in our lives and what is erroneous in our creeds (Heb. 4:12). Dogma, squared by the Book, is absolutely essential.

THE CHRIST OF CALVARY

CHRIST does not save men by His life,
Though that was holy, sinless, pure;
Nor even by His tender love,
Though that forever shall endure;

He does not save them by His words,
Though they shall never pass away;
Nor by His vast creative power
That holds the elements in sway;

He does not save them by His works,
Though He was ever doing good;
The awful need was greater still,
It took His death, His cross, His blood.

* * * * *

Men preach today a crossless Christ,
A strengthless Saviour, vague and dim;
They will not see their sinful state,
They will not own their need of Him.

They will accept the man made God,
Since for themselves this right they claim,
But not the God sent forth as man
To suffer agony and shame;

They will not know the Lamb of God,
Despised, rejected, crucified,
That were to humble into dust
Their boasted intellect, their pride.

Yet no man cometh unto God
Save by the Son alone, He saith;
The deathless life for which we long
Can only — ever — come through death.

Not Bethlehem or Nazareth
Stern Justice's lifted hand could stay;
To Calvary the soul must go
And follow Jesus all the way.

—Annie Johnson Flint

The Doctrine of Redemption

By the Editor

Redemption is the one great theme of the Bible. The Bible is not simply a history of the race of mankind, but the history and story of God's redemption processes and operations, from eternity to eternity. The Bible contains history about the race of mankind, and all the history it contains is true and accurate history, but history is not the Divine purport of the Bible. It is rather the story of redemption.

In the Old Testament the doctrine of redemption is the divine preparation for the redemption accomplished through Jesus Christ as revealed in the New Testament. The foundation of all spiritual teaching is laid in the Old Testament. Beginning, progress, and final consummation mark the unfolding of the scheme of redemption and of divine revelation. Redemption was not accomplished and consummated in heaven and sent down to earth in that form. It originated in heaven in the mind and purposes of God, and was unfolded in the earth in certain stages and processes and finally accomplished by Jesus Christ through His death and resurrection, and is now again being wrought out in certain processes, and will finally be consummated at the return of the Lord Jesus Christ at His Second Coming. Divine revelation was not given all at once, but came to the human race over the period of numerous centuries. It is, however, found in complete form in the sacred Scriptures.

In our study of the doctrine of redemption, we need to think of the *Redeemer,* the *act* of redemption, and the *person* or *thing* redeemed. These three things are inseparable, and form the chain of biblical teaching about redemption.

I. THE OLD TESTAMENT TEACHING ABOUT REDEMPTION

The idea of redemption in the Old Testament takes its start from the thought of forfeited property or an Israelite sold into slavery being bought back (Lev. 25:25-34, 47-48; Ruth 4:4).

In redemption in the Old Testament money was paid according to law to buy back something which must be delivered or rescued (Num. 3:51; Neh. 5:8). From this start, the word "redemption" throughout the Old Testament is used in the general sense of deliverance. It is, therefore, revealed that God is the Redeemer of Israel in the sense that He is the Deliverer of Israel (Deut. 9:26; II Sam. 7:23; I Chron. 17:21; Isa. 52:3; 63:9).

The idea of Israel's deliverance includes deliverance from all forms of evil, from national misfortune (Isa. 52:9; 63:9 comp. Luke 2:28), or from plague (Ps. 78:35, 52), or from calamity of any sort (Gen. 48:16; Num. 25:4-9).

God's deliverance of Israel brings to attention the relation of God to Israel, the general thought of which is, that God had both a claim upon Israel (Deut. 15:15), and obligation toward Israel (I Chron. 17:21; Ps. 25:22).

Israel belonged to God, and it was by His own right that He could move into the life of Israel so as to redeem them. On the other hand, obligation was upon Him to redeem Israel, because they were the people of His choice and redemption.

In the further consideration of the subject of redemption, it is important that we should clearly understand that the subject of redemption might be either the *person* or the state of an Israelite (Lev. 25:25, 47-48).

In the Old Testament, the words "redeem," "redeemed," and "redeemer," are translated from different Hebrew words. The Hebrew words translated into these English words disclose the meaning of these words.

1. *These English words are the translation of the Hebrew word "gaal."*

This word signifies to "set free," and that "by avenging or repaying."

(1) The word is used to designate the one who redeems, or the redeemer (Lev. 25:25, 47-48).

It is here indicated that the redeemer must be a kinsman (vss. 47-48).

It is also shown elsewhere that the redeemer must be able to redeem (Ruth 2:20; 3:12-13; 4:1-10).

Job uses this word *gaal* in his great confession about the Redeemer (Job 19:25).

This Hebrew word *gaal* is rendered "kinsman" in a number of Old Testament passages (Num. 5:8; Ruth 2:20; 3:9, 12-13; 4:1, 3, 6, 8, 14).

The *gaal* was, because of his kinsmanship, a beautiful type of the Lord Jesus Christ, our Kinsman-Redeemer, Who was Kinsman to the whole human race. He was Kinsman to Israel in that He was the Son of David and the Son of Abraham (Matt. 1:1), and also the descendant from Adam in His lineage through Mary, His mother (Luke 3:23-38).

(2) The word *gaal* is also used to describe the act of redemption (Gen. 48:16; Exod. 6:6; 15:13; Lev. 25:25-26, 47-48).

2. *These English words are also the translation of the Hebrew word "padah."*

This word means "to be redeemed" (Lev. 19:20; 27:29; Isa. 1:27; Exod.

21:8; Num. 3:46, 48-49, 51; 18:16; Isa. 51:11; Ps. 49:8; 111:9; 130:7; Deut. 7:8; 13:5; I Kings 1:29; Micah 6:4).

3. *These English words are further translated from the Hebrew word "qanah."*

This word signifies "to acquire" (Neh. 5:8; Ps. 136:24).

4. *These English words are likewise translated from the Hebrew word "guellah."*

This word signifies "freedom," or "the price of freedom" (Lev. 25:26, 29, 32; Ruth 4:7; Jer. 32:7-8).

II. THE OLD TESTAMENT TYPES OF REDEMPTION

There are several Old Testament types of redemption, the chief of which is the deliverance of Israel out of Egypt (Exod. 1 through 14). The book of Exodus is, expressly, the Book of Redemption. Exodus means "going out," and the book gives the history of the going out of Egypt of the seed of Abraham, the children of Israel.

1. *The book of Exodus shows that redemption is wholly of God; that God takes the initiative and performs the deliverance* (Exod 3:1-8, 15).

2. *The book of Exodus further shows that redemption is through a person.*

Moses was raised up of God to become the human instrument to accomplish the redemption (Exod. 2:2; 3:9-10).

3. *The book of Exodus likewise shows that redemption is by blood and by power* (Exod. 12 and 14).

The blood of the lamb having been shed and applied, God could righteously pass over Israel's sins when judgment fell (Exod. 12:13).

Having been sheltered by the blood, God's power needed to deliver Israel out of Egypt (Exod. 6:6; 13:14; 14; Deut. 7:8; Neh. 1:10; Ps. 78:15).

In the Epistle to the Romans, these two aspects of redemption are revealed in relation with sins and sin. In chapters 1 through 5 the question is that of sins and the efficacy of the blood of Christ received by faith. The result is justification and reconciliation and the certainty of ultimate and final salvation through the risen life of Christ. In chapters 6, 7, and 8 the question is that of the reigning power of sin and the indwelling Holy Spirit by His power giving present deliverance. Deliverance from the reigning power of sin is through Jesus Christ the Lord by the power of the Holy Spirit. The law of the Spirit of life in Christ Jesus gives freedom from the law of sin and death. The final full redemption, "the redemption of the body," is also referred to as the hope of the believer, and it will be accomplished by the power of God as the coming of Christ for His own (Rom. 8:23, 29 comp. Phil. 3:20-21).

III. THE NEW TESTAMENT TEACHING ABOUT REDEMPTION

The full teaching in the New Testament about redemption is disclosed in the translation of three Greek words.

1. *The Greek word "agorazo" is rendered "redemption."*

This word signifies "to purchase in the market." The idea is that of a slave market, so abundant in New Testament times. There human slaves were exposed to sale.

First, then, it is evident that the subjects of divine redemption are slaves (John 8:34; Rom. 7:14; 6:17; Tit. 3:4).

Second, these slaves of sin and Satan are under the sentence of death (Ezek. 18:4; John 3:18-19; Rom. 3:19; Gal. 3:10).

In redemption, the Lord Jesus Christ came down into the slave market and purchased with His own blood the slaves of sin and Satan, bearing in Himself their judgment for sin (Matt. 20:28; Mark 10:45; I Tim. 2:6; I Pet. 1:18-20; I Cor. 6:19; Gal. 3:13).

2. *The Greek word "exagorazo" is rendered "redemption."*

This word signifies "to purchase out of the market." It means spiritual freedom and deliverance from the power of the enemy. We are to learn here that those whom Christ redeems with His blood are never again to be put up for sale. Our blessed Kinsman-Redeemer is no slave trader. This transaction of redemption involves the separation or sanctification of the believer (Heb. 13:11-13; John 17:14, 16; Phil. 3:20).

3. *The Greek word "lutroo" is rendered "redemption."*

This word signifies "to loose," "to set free, by paying a price." As our Kinsman-Redeemer is no slave trader, so also, is He not even a slave owner. He sets the slaves of sin free (John 8:36; Gal. 4:31; Rom. 6:17; Gal. 5:13). The redeemed one is freed from the curse of the law (Gal. 4:5;Rom. 6:14). The redeemed one is likewise freed from slavery and brought into blessed relationship of sonship (Gal. 4:5; Rom. 8:15).

Redemption in its fullest sense takes the slave condemned to die from the slave pen, and brings him as a free son, and an heir, into the Father's family and home.

There was in Israel a privilege of affection for the freed slave, which may find its counterpart in the life of the believer (Exod. 21:5-6). There is a reference to this in Ps. 40:6 as related to the Lord Jesus Christ. The word rendered "opened" is from the Hebrew *karah*, everywhere else rendered "pierced." Christ had the *pierced ear*, the hearkening ear, and was the devoted and affectionate Servant-Son of the Father. It is in this sense Paul calls himself "the bondslave of Christ" (Rom. 1:1; Phil. 1:1).

Paul is, however, always careful to intimate that he is not a bondslave by legal constraint but by an affectionate devotion (I Cor. 9:19; II Cor. 5:14).

Such a bondslave to Christ the believer may, and should be, having been redeemed by Christ at so great a cost. If we should give our all, even our lives for Christ in devotion to Him, we should have given but little in comparison with what He gave for us and did for us.

I KNOW HE'S MINE

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the manger Child
Has brought God's life to me.

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our Immortality.

ANSWERING YOU

(*Continued from page* 279)

show also that it is not salvation which is lost, but reward. "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved: yet so as by fire!"

Surely, in the light of the solemn warning of the Scripture, which we have been studying, we do well to heed the admonition of II John 8, "Look to yourselves that we lose not the things which we have wrought, but that we receive a full reward."

The BLOOD of REDEMPTION

By Maurice G. Dametz

> And almost all things are by the law purged with blood; and without shedding of blood is no remission (Heb. 9:22).

The Epistle to the Hebrews has been called "The Epistle of the Blood," and should be studied with the Book of Leviticus. It was written to Hebrew Christians, who were in a state of religious uncertainty. By spiritual sloth and neglect their power of spiritual discernment had become blunted, until they were all in a muddle on the subject of the relation of Christianity to Judaism. If they had lived in our time, they would have been at the mercy of any religious quackery that comes along, if only it calls itself Christian, and mutters the name of Jesus. The writer of the Epistle declared them to be babes, and said that they were "dull of hearing." He declares that there is only one standard of redemption, that is by the blood of Christ. He declares that under the old covenant the high priest went into the holy of holies once a year but "not without blood" (Heb. 9:7). The blood is God's exclusive demand for admission. The blood is the exclusive price to the presence of God. Abel came but "not without blood." There was deliverance for the children of Israel from Egypt, but "not without blood." Christ has gone into the heavenly holy of holies, but "not without blood." There is salvation for the sinner, but "not without blood."

Someone came to me and said, "I don't like your preaching; it is all blood, blood. I like a more pleasant gospel." We must admit that our preaching has to do with blood. It recognizes a sanguinary scene, the death of Christ. It points to His bleeding hands, bleeding feet, bleeding back and brow, bleeding side, bleeding and broken heart. We are quite content that it should have to do with blood for "without shedding of blood is no remission." The Bible is a blood Book. It is dripping with blood. The scarlet stream arises early and flows through the entire Book. It is a bloody track from the Garden of Eden to the Hill of Golgotha. The blood shed on Calvary will be the theme of eternal praise (Rev. 5:12). From Genesis to Revelation it runs like a scarlet thread through the whole, and every page tells out the grand, sublime, and soul-saving truth, that "without shedding of blood is no remission." Christ crucified is the burden of Scripture. During the time prior to Calvary's cross the Lord pointed forward to Jesus Christ in type, shadow, prophecy, and promise; and since that day every line of revealed truth, and every word of inspiration points back to Him as the Alpha and Omega, the sum and substance of all. The central truth and groundwork of Christianity is Christ crucified. All outside of this is a mere blank—a confused mass of darkness and speculation. Those who deny, ignore, or omit this, have nothing to lay hold of—no foundation for their feet. They have no anchor. Upon Christ crucified and His shed blood God has built His glory as the Saviour of men. If one wants an easy-going religion, or a more pleasant gospel, one must take a human religion, for all human religions cut out the blood and magnify attainment instead of atonement.

It is comforting and assuring to learn all we can about the virtue of our Saviour's blood.

REDEEMING BLOOD

"In whom we have redemption through His blood" (Eph. 1:7; see also I Pet. 1:18). Sin enslaves the soul and begets through repetition, habits that bind. The sinner is sold under sin. Redemption is buying back. God in grace has devised a way of buying back lost man, and that way is by the blood of the Lamb. The blood of Christ is redemption money. In a slave-market many years ago was a girl who was in deep distress. She was about to be sold. She feared that she would be sold to a cruel master. A kind-hearted gentleman, seeing her distress, purchased her and set her free. So, Christ is the soul's Redeemer. Christ has handed up to God the crimson coin of His own precious blood as the purchase price and this crimson coin is the delivering power. The redeemed slave girl had the signed parchment of liberty in her hand. She fell down at the feet of her purchaser in gratitude, and offered her life in service. The blood of Christ emancipates. The blood speaks liberty and proclaims freedom. The blood constrains us to serve Him, Who has set us at liberty.

RECONCILING BLOOD

Sin is a separating factor. The sinner is like a child who again and again breaks his father's will and finally begins to hate the law of his father and whatever restraint is placed upon him. Finally he becomes a prodigal. Sin alienates. Sin brings rebellion and anarchy. Sin has made men the enemies of God. And God is a holy God, and His holiness will not allow sin to come into His presence. He cannot look upon sin with any degree of allowance. How then can this alienation and enmity be broken down and God's holiness and moral government still be upheld? Only through the death of His Son. There is no other way. The wages of sin is death. This death-penalty must be paid either by the sinner or by another who takes the sinner's place. This Christ has done, and God has accepted Christ's work on the cross as a complete satisfaction for sin. We read, therefore, "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood" (Rom. 3:24-25). "When we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10). "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). The gulf of separation between God and sinful man has been bridged, and it was achieved at infinite cost.

PACIFYING BLOOD

Closely linked up with reconciliation is Christ's work of pacification. We read, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace" (Eph. 2:13-14a). Our former state is set forth in this chapter. We were "strangers," "aliens," "foreigners," "dead in trespasses and sins." Now we are "quickened," "saved by grace," "created in Christ Jesus unto good works," "made nigh." We have peace, access to God, and are of His household. The blood of Christ introduces us to God, gives us admission into His presence, removes every restriction. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. 1:20). A lady of rank was dangerously ill. Her nurse said unto her, "My lady, do you know that very soon you will be ushered into the presence of God?" Whereupon, the lady replied, "Meet God? How can I when I have never been introduced?" It is the shed blood of Christ that introduces us to God and gains for us admission

into His presence. The blood pacifies and rectifies everything. Let us honor the magnificent, solitary blood, which must stand absolutely alone in the work of redemption.

FORGIVING BLOOD

"In Whom we have redemption through His blood, the forgiveness of sins" (Eph. 1:7). Redemption is a many-sided truth; it is a great chain, and it cannot be broken. In the plan of salvation God has overlooked nothing. The blood of Christ redeems, reconciles, pacifies, forgives. When God forgives us He remits our sin; He actually forgets our sin. Our responsibility for it ceases. The guilt is no longer ours. That He should be able to give us this release is infinitely more wonderful than that He should be able to kindle the fires of the sun and to control through age after age the courses of the stars. A teacher once asked a little boy if there was anything that God could not do, and the little fellow said: "Yes, He cannot see my sins through the blood of Jesus Christ."

Five bleeding wounds He bears
Received on Calvary.
They pour effectual prayers
And strongly plead for me.
"Forgive him, O forgive," they cry,
"Nor let the ransomed sinner die."

But the sinner needs more than forgiveness and pardon, and the Gospel fully covers his need in justification.

JUSTIFYING BLOOD

The sinner needs the work of a Judge to clear him. Justification means "to declare righteous." To all who thus come to God by way of the cross, God's verdict is, "No charge, owing to the blood having been shed for them." "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9). This verdict gives us a new standing before God, and we stand clear in God's sight. Let us keep in mind that we are justified and that there is no condemnation. No matter what our experienece has been, if we plead the blood, it speaks eternal arguments in our favor.

CLEANSING BLOOD

"The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). How many aching hearts and dying heads have been softly pillowed on that verse! It caught the eye of Hedley Vicars when he was a daring leader in sin, sent him to toss all night on a sleepless bed, and enabled him to rise calmly in the morning, believing that it was true for him. It was spoken by John Wesley to a highwayman who had robbed him of his purse. Many years later that man met him and told him that verse was the means of a total change in his heart and life. Luther disposed of a long catalogue of his sins which Satan showed him, by demanding that his enemy write those magic words at the bottom of the page. The most indelible of all colors—the color which modern science finds next to impossible to change, God takes as an illustration of the power of His grace in the cleansing blood of Jesus Christ in the words "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

SUBSTITUTIONARY BLOOD

All the various truths concerning redemption and various phases of the truth, are summed up in the truth of substitution. Christ not only died for sin; He died in the sinner's stead. He was treated as sin. He had no sin of His own but He had all of ours. "For He hath made Him Who knew no sin to be sin for us that we might be made the righteousness of God in Him" (II Cor. 5:21). Here is the great truth taught, that the great transaction of the cross was the transaction of transference—our sin and sins were transferred to Him and His righteousness to us. His was vicarious, substitutionary blood. "He was wounded for our transgressions; He was bruised for our iniquities" (Isa. 53:5). We may take ourselves back to the scene of the cross. There He hangs in solitude and darkness. His head is bowed. His heart is breaking. We listen and hear the drop, drop, drop of the blood. He is treading the winepress alone. We may look up and say, "It is for me"; "He is there in my place." God is satisfied with that sacrifice, and He hath set forth His Son to be a propitiation for our sins through faith in His blood (Rom. 3:25). All that justice demanded, God has provided. Are we satisfied?

The whole Bible from cover to cover is stained with the blood of redemption. From the altar of Abel to the song of the redeemed in the Apocalypse the blood is always present. If you were to take a brush and dip it in red ink, and then paint those passages referring to the blood, and all the promises which associate themselves with, and rest upon blood, you would be surprised to find how red your Bible would be. And then if you should carefully erase all the passages before marked, you would still be more surprised how meaningless your Bible would be. There would be no intelligibility left in it. The history would be meaningless; the ethical teaching would be powerless, no redemption, no reconciliation, no peace, no forgiveness, no justification, no cleansing, no substitute, no resurrection, no heaven, no hope—nothing but the blackness of darkness forever. Blessed be God for these two sayings, "When I see the blood I will pass over you," and "Unto Him that loved us, and washed us from our sins in His own blood" (Exodus 12:13; Rev. 1:5).

My Life

By Pvt. Richard Elliott

Editor's note: A personal testimony of a soldier using the language of Scripture with the exception of connecting words to form complete sentences.

I have sinned and come short of the glory of God and the wages of sin is death. When I confessed my sins He was faithful and just to forgive me my sins and to cleanse me from all unrighteousness. By grace am I saved through faith. Not by works of righteousness which I have done but according to His mercy He saved me.

I love Him because He first loved me, for the love of God is shed abroad in my heart by the Holy Ghost which is given unto me. Therefore, His Word have I hid in mine heart that I might not sin against Him. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me. Beloved, now am I the son of God. It doth not yet appear what I shall be, but I know that when He shall appear I shall be like Him, for I shall see Him as He is. I have sought first the kingdom of God and His righteousness, and I have put on the whole armour of God that I may be able to stand against the wiles of the Devil. Therefore, my beloved brethren, I am stedfast, immoveable, always abounding in the work of the Lord, forasmuch as I know that my labor is not in vain in the Lord.

Such trust have I through Christ to Godward, that I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus, my Lord.

Jesus said, "I go to prepare a place for you and I will come again and receive you unto Myself." Then I shall be caught up together with them in the clouds to meet the Lord in the air, and so shall I ever be with the Lord. Even so, come, Lord Jesus!! Rom. 3:23; Rom. 6:23; I John 1:9; Eph. 2:8; Titus 3:5; I John 4:19; Rom. 5:5; Psalm 119:11; Gal. 2:20; I John 3:2; Matt. 6:33; Eph. 6:11; I Cor. 15:58; II Cor. 3:4; Rom. 8:38-39; John 14:3; I Thess. 4:17; Rev. 22:20.

The Chemistry of LIGHT

By M. R. De Haan

Radio Preacher of the Detroit Bible Class of Grand Rapids, Mich.

I John 1:5 "GOD IS LIGHT."

There was a time when there was no time. Before time began, God was complete and all-sufficient in His eternal pre-existence. He was perfect in Himself. Perfect in all His attributes, virtues and graces. When He created the universe by the word of His power, He added nothing to His being or to His glory, or to His majesty. God's glory is no greater since the creation than before. His great creation only serves as an exhibition of His infinite majesty, power, glory, wisdom, and providence. God created all things for His own glory. In order that He may be appreciated in His infinite personality, He has revealed His majesty and glory to His creatures in various ways. Let it therefore be understood at the beginning of this article that creation added nothing to the glory of God. To glorify God does not mean to add anything to His glory, but rather to reflect, showforth, and disseminate the glory which He always had.

Three Avenues of Revelation

1. Through nature. From creation man is able to learn a great deal about God. David tells us in Psalm 19:1-3,

> The heavens declare the glory of God; and the firmament sheweth His handiwork.
>
> Day unto day uttereth speech, and night unto night sheweth knowledge.
>
> There is no speech nor language, where their voice is not heard.

From this passage it will be seen that we can learn something about the glory and wisdom of God from nature. In Romans 1:18 to 20, Paul tells us:

> For the wrath of God is revealed from heaven against all unrighteousness of men, who hold the truth in unrighteousness.
>
> Because that which may be known of God is manifest in them; for God hath shewed it unto them.
>
> For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.

This is the simplest revelation of God.

2. Through the printed WORD OF GOD. In the Bible we have a progression in revelation. In addition to the revelation of nature, we learn to know God from the Word as a God of love, a God of grace, a God of mercy, just and true. In it we have the plan of salvation. In this Book we not only have the revelation of our lost condition and the fact of sin and distress in the world, but the great truth of redemption through blood and the sacrifice of another.

3. In the PERSON OF CHRIST. The highest revelation we have is in the person of the Lord Jesus Christ, one of the Persons of the Trinity. In Colossians 1:15-17 we read:

> Who is the image of the invisible God, the firstborn of every creature:
>
> For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him;
>
> And He is before all things, and by Him all things consist.

Again in Colossians 1:19 we have:

> For it pleased the Father that in Him should all fulness dwell:

In Colossians 2:9 we read:

> For in Him dwelleth all the fulness of the Godhead bodily.

Jesus Himself said: "He that hath seen Me, hath seen the Father." In Hebrews 1:1-3 we read:

> God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
>
> Hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds;
>
> Who being the brightness of His glory, and the EXPRESS IMAGE OF HIS PERSON, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

God is invisible as a Spirit. He cannot be seen. Only in Christ do we see God.

Revealed by Attributes

God has pleased to make Himself known to us through His attributes revealed in the person of Christ. We can classify these attributes in various ways, but for our present purpose we shall divide them into two groups.

1. Those attributes which tell us something about God and His characteristics such as His Mercy, His Justice, His Long-suffering, His Holiness, etc.

2. Those attributes which describe His being. The very essence of His character. WHAT HE IS. These are, among others, as follows:

A. God is **LIFE.**
B. God is **LOVE.**
C. God is **LIGHT.**

My present message has to do with the last one of these three.

What is Light?

The Bible says that God is light. Light is invisible. No one has ever seen pure light. No one has ever seen sunlight. The things which we really see are the objects which the light reveals. As I speak these words, I see a desk, books, telephone, hat, bookcase, chairs, and other objects which are revealed by the light. I do not see the light. If these objects were not here, I would see nothing. Those who have gone up in stratosphere flights many miles above the earth, tell us there is complete darkness where there are no objects to be seen. "God is light, and in Him is no darkness at all." We cannot see God. Only as we see the light reflected in the person of Jesus Christ, do we see Him.

Properties of the Sun

We have just stated that pure light is invisible. The source of our light upon this earth comes, with the exception of a certain amount of cosmic radiation and the bit of starlight that reaches the earth, from the sun as the center of our Solar System. It is just in recent years that we have begun to appreciate the wonders of sunlight. We shall quote one or two paragraphs appearing recently in the "Therapeutic Notes."

"To arrive at an intelligent attitude toward the effects of sunlight, one must start with certain fundamental physical data. The sun is approximately 93 million miles from the earth. Its diameter is 110 times that of the earth, and its volume 1300 thousand times that of the earth. Because of difference in density, however, the sun's mass is only about 330 thousand times that of the earth.

The sun's brightness is so great it is difficult to express intelligibly in terms of earthly object. The intense calcium light or an electric arc light interposed between the eye and the sun will look like a black spot on the disc. The sun is nearly four times brighter than the "crater" or brightest part of an electric arc.

The heat of the sun is prodigious. The temperature at the surface is probably not less than 16,000 degrees F. One square meter of the sun's surface radiates enough heat to generate 100,000 horse power continuously. Even at our vast distance the sun's heat received by the earth is powerful enough to melt annually a layer of ice more than 100 feet in thickness. That portion of the sun's radiation which is received by the earth represents only 1/2200 millionth part of the total light and heat radiated."

"God is light, and in Him is no darkness." The highest development of man's scientific attainment in the calcium arc light, still is a black spot in comparison with the brightness of the sun. "God is light, and in Him is no darkness at all." The highest attainments of man; his best works; his best efforts, great as they may be from a human standpoint, are yet, in the light of God's perfect standards of holiness and His demands of perfection, merely black spots. Or, as Scripture puts it, "filthy rags." How futile, how fruitless and foolish are all of man's efforts to seek to attain unto righteousness by his own works, by his own efforts, and by his own endeavors. The highest attainment and effort of man must ever remain a black spot in comparison with the holy demands of a living God. "God is light, and in Him is no darkness at all."

Three Kinds of Rays

A scientific analysis of sunlight reveals that it consists of three kinds of rays.

1. Chemical rays or Actinic. These rays are invisible and can neither be felt or seen.

2. Light rays. These rays can be seen but are never felt.

3. Heat rays. These rays are felt but never seen.

"God is light, and in Him is no darkness at all." We know that the Godhead consists of three persons: the FATHER, the SON, and the HOLY SPIRIT. The Father corresponds to the Chemical rays of sunlight. "No man hath seen God at any time." The Son, Who is the light of the world, corresponds to the Light rays, the One Whom we can see but not feel. The Holy Spirit corresponds to the Heat rays, since He is felt in the lives of believers, but is never seen. Thus we have John teaching us in the text that God is a TRINITY.

The Solar Spectrum

When we analyze sunlight, we find that it consists of seven visible colors which compose the solar spectrum seen in the rainbow, in the flashing colors of the well-cut diamond or beveled glass. If we pass a shaft of sunlight through a prism of glass, we find that the different colors have different angles of refraction and when thrown upon a surface, the prism will appear in seven colors. At the upper end will be the violet and at the lower end will be the red. Above the violet we have ultra-violet rays, invisible to the human eye, being chemical rays. Below the red we have infra-red rays also invisible to the human eye. The fact that light can be divided into the seven basic colors from violet to red, speaks of the perfection of the Godhead, for the number seven stands for perfection and God is perfect.

The spectrum speaks to us of the seven basic spheres of activity of the Godhead. The red speaks of His sacrifice; blue of His heavenly character; purple of His royal personality, and so on throughout all the colors of the spectrum. God is perfect in all His attributes, graces, and activities.

These seven colors of the spectrum are only found in sunlight. They are not found in artificial light, no matter how highly developed man's efforts may have brought modern light.

Other Classifications

We may again classify the rays which radiate forth from the sun in two groups.

1. Rays which are DEADLY to all living organisms.

2. Rays which are INDISPENSABLE and ESSENTIAL to living organisms.

Science teaches us that sunlight consists of Alpha, Beta, Delta, and Gamma rays. If some of these rays would strike any organism which God has made, the result would be immediate death. But in this same sunlight are rays which are indispensable to the life of these organisms. These two kinds of rays are mixed in sunlight. If man is to continue to live on this earth, there must be a provision made by which the deadly rays can be diverted and the life-giving rays provided.

In creation, God made a provision for this very emergency. Encircling the earth is an envelope of gas which we call air, extending upward many, many miles in varying and decreasing density. This air has great refracting powers so that when certain rays of light strike it, they are refracted and deflected. Death-dealing rays in sunlight have very high refracting properties so that when they strike this envelope of air they are sharply refracted so that most of them miss the earth and travel off, leaving a cone-shaped area of immunity. The life-giving rays, on the other hand, are not so easily refracted and pass through directly to the earth. "God is light, and in Him is no darkness at all."

Two Basic Attributes of God

Speaking figuratively, we may say that God as light, consists of two kinds of rays.

1. His "JUSTICE RAYS" which demand full payment for sin, infinite punishment for those who have transgressed His holy law. These rays spell death, destruction, and damnation for every creature in His sight because of sin.

2. His "LOVE RAYS" which yearn after the salvation, joy and redemption of His creation.

Now God is both these things. He is justice and He is love. If His justice were to strike it would mean our eternal destruction. A way must therefore be found by which His justice may be satisfied and filtered out and yet His love allowed to flow freely into the lives of His creatures.

The Shield of Christ

In the Lord Jesus Christ we have this provision fully made. Christ came into this world and partook of our human nature and on Calvary satisfied the just demands of God's law, fulfilled God's requirements and permitted the wrath of God in His judgment to be spent upon Himself. In other words, He refracted the "justice rays" of the God of light from the lives of those for whom He died. Christ becomes in redemption what the envelope of air around the earth is in nature. He is the mediator interposed between God and man to avert God's wrath and bring us in touch with His perfect love. The sunlight, which without the interposition of the air would be our greatest enemy, becomes by its passage through the air, our life-giver and benefactor. God too has become the justifier of those who believe. In Christ, God becomes our life-giver and benefactor, the Saviour. "God is light, and in Him is no darkness at all."

Radium

One of the most concentrated forms of light with which man is familiar, is in the radiation of the recently discovered element of radium, the most powerful light known to mankind. Radium light is composed almost entirely of actinic rays. It is not visible and cannot be felt and yet it is so powerful that an almost invisible particle of radium will emit enough chemical rays to cause immediate death to anyone who comes in contact with it. Again we find that radium sends forth two kinds of rays—rays that are DEADLY to living organisms and rays that are very BENEFICIAL to living organisms. If a group of men would gather within the confines of an ordinary room and place in their midst a particle of radium as big as the end of a lead pencil, there would not be time enough for any of these men to leave the room before the sentence of death would be written upon each one. So powerful are these rays that exposure to them spells certain death. For several years, therefore, a search was made for an adequate shield that would filter out the deadly rays and yet leave the rays which were beneficial in the treatment of disease to pass through. Finally an element was found and strikingly enough it was one of the most common elements found in the world. It was nothing else but LEAD. Lead is at the disposal of everyone—both rich and poor.

Now we may take this radium which is so deadly in its effect and put it in capsules of metallic lead and we find that most of the death-dealing rays cannot pass freely through. I may take the radium now, which otherwise meant death, and apply it to a cancer, or disease of the skin or other part of the body, and I find that the elements which before would have killed the host, now does just the opposite. It kills the disease which was killing the host, and gives life where death before was only possible. "God is light, and in Him is no darkness at all."

The Lord also consists of these two rays—His JUSTICE and His eternal LOVE. In the Lord Jesus Christ we have the capsule. God shining upon us through Him is changed from a consuming fire to a loving Father. Christ bore the shock, suffered God's wrath, satisfied His justice, and now He, Who would only condemn us because of our sin, through Christ, becomes the death of our sin and the author of our life. Instead of death being demanded, He now diverts that which was causing our death and becomes the author of eternal life. "God is light, and in Him is no darkness at all."

It is worthy of note that the element that was found was lead. Both rich and poor may avail themselves of this element which is at everyone's disposal. Not gold nor platinum which would be within the reach of only a few, but LEAD. So, too, Christ, through His sacrifice, made salvation available to all; rich and poor, great and small.

Illustration

In closing we wish to leave with you an illustration that we believe will clinch this entire message. In a former message we spoke about Moses presenting his atonement of typical blood to the Lord on Mount Sinai. Encouraged by the fact that his intercession had prevailed with the Lord and that He had accepted the solution of gold, Moses made a very bold and peculiar request. In Exodus 33:18-23, we read:

> And he said, I beseech thee, shew me Thy glory.
>
> And He said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious and will shew mercy on whom I will shew mercy.
>
> And He said, THOU CANST NOT SEE MY FACE: FOR THERE SHALL NO MAN SEE ME, AND LIVE.
>
> And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock:
>
> And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by:
>
> And I will take away My hand, and thou shalt see My back parts: but My face shall not be seen.

In this passage Moses desires to see God's face. The Lord tells him that this is impossible, but teaches Moses that only in Christ can we see God. The Lord places him upon a rock and the rock is cleft. Moses is hidden in the cloven rock and as God passes by he sees the Lord through the rock and lives. In the 23rd verse we have a rather awkward translation of a Hebrew word. We read that Moses saw "The Lord's back parts." The back part of an individual is that which follows after or comes behind, and has the significance here of the light which followed after or the AFTERGLOW. It should be read: "And I will take away My hand and thou shalt see My AFTERGLOW: but My face shall not be seen."

This Rock is Christ

We know from I Corinthians 10 that this Rock is Christ. Moses could not see God, but hidden in the "rock of ages" which is Christ, he saw God, and the rock filtered out the wrath of God and allowed only the "mercy rays" and the "love rays" of the Eternal to pass through. Today we know the truth of this in the light of the New Testament. We, too, cannot stand without a mediator before God for "God is light, and in Him is no darkness at all." We need a shield between us. Of this the Psalmist spoke when he said: "The Lord is my sun and shield." God could never be our sun unless He was also our shield as He is in the person of the Lord Jesus Christ.

May I ask you who read this passage—Are you hidden in the Rock, the "Rock of Ages" that was cleft for you? If not, may God grant that you may realize that you can never stand in the presence of God without the Shield, the Rock, the Lord Jesus Christ.



Prophetic and Dispensational Studies

BY THE EDITOR

EVERLASTING THINGS IN ISAIAH

III. THE EVERLASTING KINDNESS

In a little wrath I hid My face from thee for a moment, but with *everlasting kindness* will I have mercy on thee, saith the Lord thy Redeemer.

For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee (Isa. 54:8-10).

These are Jehovah's words of assurance to Israel. He tells them that His anger was but a momentary interruption of His kindness to them; His mercy is everlasting. In His wrath, because of their sins, He hid His face from them for a time; that is, He withheld from them the sense of His presence and favor; but with everlasting kindness will He show mercy upon them.

Jehovah also informs Israel of the abiding permanence of His covenant with them. The covenant is illustrated first by the promise made to Noah, of which the rainbow in the clouds is the perpetual token, and then by the steadfastness of the unchanging mountains and hills. As He had sworn to Noah that the flood should not return, and kept His promise, so has He sworn concerning Israel that there shall be no return of the deluge of His wrath upon them, and will keep His promise. Though the mountains and hills, unchanging and abiding as they are, should be removed, yet His kindness shall not depart from Israel. The kindness of God is eternal. What comfort for Israel, and for all of us, for that matter! In this wonderful fact the suffering people of Israel may see a ray of hope. Beyond the suffering, caused by their unbelief and sin there is God's everlasting kindness.

We need to remember, however, that the everlasting kindness of God in all its greatness and tenderness will be made manifest to Israel at the second coming of Jesus Christ, when they shall repent and be converted to God. Then they shall own Christ as their Messiah and King, be forgiven and cleansed from all their sins and restored to the gracious and beneficent favor of God.

IV. THE EVERLASTING SALVATION

But Israel shall be saved in the Lord with an *everlasting salvation:* she shall not be ashamed nor confounded world without end (Isa. 45:17).

In the context the collapse of the heathen religions is dramatically represented under the image of a procession of conquered nations, who pass before Israel, as tributaries and slaves, acknowledging that Israel's God is the only true Deity, verses 14, 15, and 16 read thus: "Thus saith the Lord, the labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols." This is confessedly a very remarkable pictorial image, representing a glorious triumph of Jehovah God, the God of Israel.

The language, we observe, literally and primarily alludes to Egypt, Ethiopia, and Seba having given to Cyrus as a ransom in lieu of Israel, whom he restored. This much of the prophecy is history. But the prophecy also looks down into the future and fully describes the gathering of the Gentiles to Israel, at the time of Israel's future restoration. The prophecies which could be quoted in confirmation of this statement are numerous. We quote but a few of the many.

First, we quote Isaiah 2:2 and 3. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations shall flow unto it.* And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

We also quote Isaiah 14:1 and 2, where we read: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be *joined with them,* and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel *shall possess* them in the land of the Lord for servants and handmaids: and they shall *take them captives,* whose captives they were; and they shall *rule over their oppressors.*" These two passages must suffice for the present purpose. Any wishing to study the question still further may turn to Isaiah 19:18-22; Isa. 49:23; Isa. 60:3-14; Ps. 68:31; Psalm 72:10-11. It will be carefully noted that the things foretold in these Scriptures have never yet been realized by Israel, and yet they are spoken by God *in* His holy Prophets. They constitute the Word of the faithful and unfailing God, and will therefore be fulfilled in His own good time. In that day and at that time, the Gentiles shall be disappointed in their expectation of help from their idols and realizing the power and glory of the God of Israel, in the midst of His people, they shall forsake their idols and worship Jehovah, as the only true God.

In that day and at that time Israel shall be saved in the Lord (lit. "by Jehovah") with an everlasting salvation, a salvation, which shall never be turned into confusion. The day and time this shall be realized by Israel, will be at the second coming of Jesus Christ, the time of their restoration and blessing.

V. THE EVERLASTING EXCELLENCY

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal excellency,* a joy of many generations" (Isa. 60:15). The prophecy of this chapter concerns Zion, Jerusalem, and the people of Israel. It is a description of great glory and blessedness. The language is too glorious to apply to anything that has as yet happened. It points forward to restoration at the Lord's second advent.

(*Continued on page* 276)

ANSWERING YOU

Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oft-times the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —*Editor*

Does John refer to the Sabbath Day when he says, "I was in the Spirit on the Lord's Day" (Rev. 1:10)?

This writer believes not.

The commonly accepted interpretation of these words is that John was speaking of Sunday. Dean Alford expounds this interpretation at some length, as do Jameison, Fausset, and Brown; and both quote copiously from the early Church fathers to show that this was the position held by the early church.

There is an alternative interpretation, however, to which the writer leans. This is that the expression, "the Lord's Day," is equivalent to the Old Testament expression, "The Day of the Lord." There are two reasons why the writer favors this interpretation.

First: Bible teachers generally are agreed that the Bible is its own best interpreter. If we are to be consistent in letting the Bible interpret itself, this would seem to be the position demanded, for only in the Old Testament reference to "The Day of the Lord" do we find anything which seems to shed light on the meaning of the expression under consideration.

The second reason why we favor this position is that the visions and prophecies which constitute the bulk of the Book of Revelation certainly deal with the events of "The Day of the Lord," as prophesied in the Old Testament (e. g. see Joel 2). It seems to us therefore that the most normal and consistent interpretation of John's expression, "I was in the Spirit on the Lord's Day," is that it means that by the Spirit of God he was actually present at that time called in the Old Testament, "The Day of the Lord," and in this prophetic experience and the visions which marked it, he was actually an eye-witness of the events of that coming day of our Lord's appearing. Some interpreters, who favor this position, attempting to make plain the meaning they see in these words, suggest that they mean "I was transported by the Spirit to the Day of the Lord." In so saying, they do not claim this to be a translation of the Greek text, but rather it is an interpretation of the thought expressed in them.

●

"Where in Scripture are we told that one must ACCEPT CHRIST AS A PERSONAL SAVIOUR in order to be saved?"

Our questioner goes on to say, "We find scores of verses that plainly teach that the BELIEVER is saved . . . but absolutely nothing that would give foundation to this very common teaching that one must ACCEPT CHRIST AS A PERSONAL SAVIOUR."

It is true that the Scriptures repeatedly teach that to believe on the Lord Jesus Christ is to receive eternal life. "Believe on the Lord Jesus Christ, and thou shalt be saved" is the testimony of Acts 16:31. And John 3:36 says, "He that believeth on the Son hath everlasting life." With this many other Scriptures agree.

It must not be forgotten, however, that Bible Words have Bible Meanings, and the Bible is its own best interpreter. If one wishes to find the meaning of any word, used in any given Scripture, he must thoughtfully and prayerfully consider the use of that word in other Scriptures. To this end, permit us to call attention to John 1:12: "As many as RECEIVED HIM, to them gave He the power to become the sons of God, *even to them that believe on His Name.*" It seems clear from this Scripture that to "believe" is to "receive." If this be true, then every Scripture which teaches that in order to be saved, one must believe in Jesus Christ, in so teaching also teaches that to be saved one must "receive" Him or "accept" Him as his Saviour.

Thus it is evident that when used in the Scripture, "believe" means much more than it frequently means in current usage. Today this word is used, at times, to mean little more than "guess" or "think likely," as when one says, "I believe it is going to rain." At other times it is used to mean merely to give mental assent. This one can do, and still *do nothing about it!*

To illustrate, receiving an invitation to dinner, one may "believe" in the sincere desire of his friend to entertain him. He may "believe" that his friend is an excellent cook. He may "believe" that if he would accept the invitation, a sumptuous repast would be prepared for him, or, perchance that such a feast is already prepared. But believing all this, he may yet refuse the invitation and go hungry.

Just so, we fear, many "believe" in Christ, in the sense of recognizing Him as an historical character, as a man of amazing perfection of life, as a charming personality, and as a peerless teacher, who yet fail to trust Him as the Saviour of their souls. This comes far short of "believing" in the Scriptural sense of the word, for in the Scripture to "believe" is to "receive."

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In Hebrews 6:4-6, do the words, "it is impossible . . . if they shall fall away, to renew them again unto repentance," mean that the believer who backslides loses his salvation?

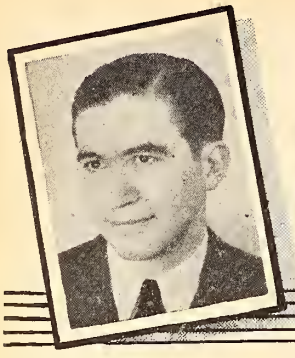
By no means!

First, however, let us record our settled conviction that this Scripture *is* speaking of *believers.* This conclusion is forced upon us by the accompanying description of those to whom it refers: "those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and the powers of the age to come."

The key words in this passage, the interpretation of which has been the subject of much debate, are "impossible to renew . . . again unto repentance." Here we do well to let the Word of God be its own interpreter. And we do well also to observe carefully another fundamental law of Bible Interpretation: "Never interpret one Scripture to contradict another."

In the light of other Scriptures we must conclude at the outset that there are certain things which the Scripture does *not* mean. It does not mean that the man who "falls away" cannot be sorry for his sin, cannot confess it, cannot turn from it, or cannot have restored the fellowship with God which his sin has broken. I John 1:9 says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And the gracious invitation of Isaiah 55:7 is, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him,

(*Continued on page* 279)



Inside WASHINGTON D.C.

By

• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

Congress has recessed for the summer months.

When it convened in January, this Congress—elected by the people in November, 1942—was widely heralded as "the Victory Congress." Has it lived up to that name? What have been its accomplishments during the first half of 1943?

I think it will be universally recognized that this Congress has steered the nation steadily down the road to total victory: on the foreign front and on the home front.

Almost without dissenting vote, Congress passed the President's $70,000,000,000 army appropriation bill. Every Administration recommendation that touched on foreign policy, and the prosecution of the war abroad, was speedily passed by Congress.

But this is no "rubber-stamp" Congress. There are 435 members of the House of Representatives and 96 members of the Senate; and these 531 gentlemen have made it abundantly clear that they intend to do some thinking on their own account, to express the conviction that Congress has a job to do under the Constitution.

It cannot be fairly said that this present Congress is "anti-Administration." It is independent, but not antagonistic. When it thinks the President is right, it goes along with him. When it thinks the Administration is wrong, it exercises its own independent judgment.

When Congress passed the anti-strike bill over the President's veto, there were some commentators who described its mood as "angry." But if Congress was angry, its wrath was directed against the strike promoters, not against the President. For, when the President vetoed another bill a few days later, Congress weighed the matter very carefully, and finally decided that Mr. Roosevelt was right and that his decision on the matter should be supported.

Congress has been content to rubber-stamp Mr. Roosevelt's handling of the foreign situation. But here on the home front, Congress scored some resounding victories of its own for the cause of Constitutional government. Many of the members of Congress have come to the conclusion that democracy must be made to work here at home *now*—or it can never be made to function on a world-wide basis when the war is over.

Throughout history, bureaucracy has been the deadly and paralyzing enemy of Constitutional government. Bureaucracy is the handmaiden of centralized, one-man rule.

It is easy to trace the rise of dictatorship abroad. None of them came into existence over night. They all grew in power, as the processes of Constitutional government were undermined.

Constitutional democracy functions through a legislature elected by the people. In America, we call this legislature the Congress. In England, they call it the Parliament. In Germany, it was called the Reichstag. In Russia, it was called the Duma. Dictatorship develops as the legislative branch of the government is enfeebled.

Hitler's first act, upon becoming Chancellor of Germany, was to strip the Reichstag of its powers. He forced the Reichstag to give him blank checks to use as he saw fit. He forced the Reichstag to transfer most of its important functions to bureaucrats of his own appointment. The same process was carried out by the Bolshevic dictatorship in Russia and the facist dictatorship in Spain.

Of course, Hitler used the catchword "emergency." He claimed that the destruction of the Reichstag was required by the "emergency." That was his excuse. But when the artificial "emergency" was over, he continued to hold and exercise the powers seized under extraordinary maneuvers.

Every student of English history knows that Parliament has always been the protector of the people's liberties. Tyranny was the result when the king succeeded in stripping Parliament of its rightful functions. Time and time again, that occurred in British history. And in every case, it was a painful process whereby Parliament gained back the powers which belong to it, and without which free government would be impossible.

For nearly a generation, prior to January, 1943, our American Congress had been losing in power and prestige. "Poking fun at Congress" was a favorite device of story tellers, commentators, and movie producers.

The critics of Congress made much of the charge that congressional procedure was too slow. In the depression, it was claimed, "Congress argues, while the people starve." The advocates of dictatorship denounced the democratic process as being "slow and inefficient."

At the very time that Congress was losing prestige in the eyes of the people, its functions and rights were being stolen away by the bureaucrats, and their co-workers, the brain trusters. The brain trusters specialized in so-called "must" legislation. These professors would write a bill, without even consulting the members of Congress; they would then pass it to a "yes-man" among the Congressmen, and he would—sometimes without even reading it carefully—get up on the floor of Congress and insist that it be passed without deliberation or debate.

Most of the legislation drafted by the brain trust had as an ulterior purpose the transferring of powers from the Congress to the bureaucrats. While Congress is elected by the people, many of the bureaucrats acted as the special agents for highly-financed lobbies. Thus, democratic government gave way to favoritism and government by special interests.

Two committees of Congress took it upon themselves to look into the operations of the brain trusters and the bureaucrats. The Dies Committee of the House of Representatives looked into the background of the brain trusters and revealed their radical leanings and affiliations.

The Truman Committee of the United States Senate looked into the machinations of the bureaucrats. It revealed much evidence to demonstrate that "government by bureaucracy" is not outstanding for efficiency; that the war effort was impeded by the tie-up between bureaucrats and special interests, who were seek-

ing their own benefit more than the national good.

For at least two decades, Congress lost steadily in power and prestige. Then came the election of 1942. Many of the "ins" were turned "out." Most of the rubber-stamps were consigned to political oblivion. Almost the only congressmen to be re-elected were those who had shown independence in their voting. The Administration "yes-men" were uniformly retired from office.

The 1942 election was widely interpreted as a popular demand for more independence on the part of Congress, less bureaucracy in government, and a restoration of Constitutional government in America.

Encouraged by this public support, Congress has systematically proceeded to put the popular mandate into effect.

Newspaper headlines that spoke of a "revolt of Congress" were not strictly accurate. It was more of a revival of old-fashioned principles of Constitutional government than a revolution against bureaucracy and brain-trust domination.

Congress is winning back the esteem and respect of the American people. It is showing that democracy can work in war-time as well as peace-time. It has been said that two heads are better than one. Assuredly, the heads of the 531 members of Congress, plus the head of the President, will achieve victory more rapidly than the head of the Chief Executive working alone, with the 531 members of Congress reduced to the status of "yes-men."

Congress has shown moderation and restraint, as well as firmness in its stand for a restoration of the democratic process. It has shown a flexibility which the critics of representative government have always denied it was capable of exercising.

The critics maintained that Congress will always dilly-dally and debate; whereas, one man can make up his mind in a hurry and carry through his decisions with utmost dispatch.

But this Congress demonstrated that it knew when to act, as well as when to debate and deliberate. The President took ten days—the maximum allowed under the Constitution—to make up his mind to veto the anti-strike bill. But Congress, realizing the gravity of strikes in war-time, took only a few hours to make the bill a law, over his veto.

This Congress, of course, is not infallible. But, on the whole, it has made a praiseworthy contribution to the strengthening of the foundations of democratic government. It has earned the respect and admiration of all thinking patriots, who realize that there is a war to win for democracy at home as well as abroad.

HYMN STORIES

SACRED SONG IN A FLOATING CHURCH

By Robert Harkness

The Bay of Naples presented its usual busy sight. Craft of all kinds and colors moved hither and thither. The ships of many nations rode at anchor as the twilight dusk gradually darkened into night. The last hues of a glorious sunset were still in evidence as the man's voice was heard. He was in a small boat near the gangway. We were anchored out in the bay and communication with the shore was limited to such row-boats as the Italian boatmen could supply. Most of the passengers had gone ashore for the evening. Sunday night on the mail steamer could not provide much entertainment for the majority of the voyagers, hence they had sought the diversions of the great Italian city. It was while we pondered over the problem of the evening's occupation that we heard the voice. Then we heard our name called. The voice was pleasant and seemed to suggest a friendly tone.

Meeting a Friend

Over to the left Mt. Vesuvius loomed large against the night sky. As the darkening shadows deepened, the streak of red lava showed up more clearly. As we viewed the great eruptive volcano imagination ran riot. How often during past decades had the great mountain of fire caused untold havoc as it belched forth its fiery rain of death? How many times had the nearby villages and towns been submerged beneath the avalanche of molten lava, fire, and cinders? Was it not due to one great explosion that Pompeii was buried? Had not Naples suffered time and time again from the ravages of this weird, uncanny mountain? Such were our reflections as we quietly surveyed the magnificent scene. The voice was insistent. Soon hurrying steps were heard as the man came along the deck. "We read in one of the London papers that you were a passenger," he remarked as we met. "And we would like you to take a service for the sailors in our floating church." "Does your church float?" we inquired, much to his amusement.

The Floating Church

"Oh, yes," came the cheery reply, "it certainly floats. Come along and see for yourself." We descended the gangway to the small boat. A picturesque Italian boatman of real Neapolitan quality bowed as we stepped into the craft. He was lustily singing a local sea chant. It has a haunting refrain and he had a tenor voice of unusual quality. His little beret, with its faded crimson touch, sat jauntily on his head. Deftly he handled the oars as we were rowed toward a strange-looking raft with remarkable superstructure. "Here it is," said the man who proved to be a missionary to seamen. He represented a Seamen's Mission with headquarters in London, England. "Step up and come right in," he continued as the old boatman helped us on to the raft. Sure enough it was the floating church. It bore a resemblance to a small country church with its long, narrow windows. The doorway was simple but adequate. Inside we found benches for the worshippers. A book stand served the purpose of a pulpit. Several seamen were already seated for the evening service. As we talked over arrangements for the service a bell began to toll. The bellringer was in no hurry, for his tones came at respectable intervals. One by one the seamen entered. Their boats were tied to the raft.

Some Real Singing

Soon we had a good audience numbering possibly one hundred. The men wore varied clothes. Some were coatless—some had rough old sweaters. But one and all seemed to be much interested in the service. A small cabinet organ provided the necessary accompaniment. The old English Sankey song books were distributed and the hymn was announced. It was real singing. The voices were loud and clear as they sang—

"Hold the fort for I am coming,
Jesus signals still" . . .

The old hymn sounded out with an evident relish. Every man seemed to be doing his part. Over and over again they sang the refrain. "Now what would you like to sing?" The missionary put the question as the lamplight shed its inadequate ray over the audience. "Pull for the Shore," came the immediate response. And how they sang! The dim light was certainly insufficient for reading the small print of the word edition. The seamen had evidently memorized the hymn. The little floating church was a veritable sanctuary of sacred melody. Several hymns were sung in the same hearty manner. The

(*Continued next page*)

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF AUGUST 1

"But He saith unto them, 'It is I; be not afraid'" (John 6:20).

"IT IS I; BE NOT AFRAID"

Hear that blessed voice of Jesus,
"'It is I; be not afraid,'
Though your ship be tossed and shaken,
Though your courage seems to fade."
Jesus walked upon the waters,
On that wondrous night of old,
And His voice brought cheer and comfort,
Though the billows surged and rolled.
Even now His voice will comfort,
For He says, "Be of good cheer,"
And when waves may roll the highest,
He can banish doubt and fear.
'Tis His voice still calleth to you,
"It is I; be not afraid."
For His life was given for you—
Full provision has been made.
He will guide your bark, oh Christian,
He your Pilot longs to be,
Doubt Him not—trust Him completely—
Now—unto eternity.

Jesus is not only your fair weather Friend, but oh, He is your tender compassionate, loving Friend in time of storm, when waves roll highest, when clouds are blackest, and when the tempest is so great that it almost overwhelms you, a Form appears in the darkness of that midnight storm.

You cry out in anguish, "What is it? Is it a spirit—a phantom come to make the darkness blacker?"

Ah no, dear one, calm thyself. Listen to that loving voice! It is the voice of Jesus, blessed Jesus, saying, "It is I; be not afraid." Jesus! That One Whose feet walked on those waters of Galilee, Who spoke peace to His disciples, and Who caused the waves to cease.

He has come to you out of the storm to calm the tempest, to relieve your distress and to bring peace. Just entrust your bark to Him. He will guide it safely into Heaven's harbor through all the troubled waters of life.

Then leave with Him that sorrow of yesterday, which you could not understand, trust Him for that perplexing problem of today. Commit all your unknown tomorrows to His keeping. How peaceful is that life which is piloted by the Master of Galilee. How safe your little bark will be, with Christ to pilot it for thee.

WEEK OF AUGUST 8

"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job 23:10).

HE KNOWETH THE WAY

He knoweth the way; the way that I take,
He knoweth each step of the way;
His all-seeing eye e'er keeps watch over me,
He watches by night and by day.
He knoweth the way, the way that I take,
He knows when the shadows should fall;
He knows when to send the sun's golden rays,
I trust Him—He knoweth it all.
He knoweth the way, the way that I take,
And when He hath tried me, I know
I shall come forth as gold—His bright image reflect,
As on in life's pathway I go.
And since He doth know all the way that I take,
I rest in His infinite love,
For some day I'll know as my Father doth know,
In Heavenly Mansions above.

Does God know the way and does He keep watch over His children? If we are not led by One, Who does know the road, we can never reach home safely. Just as we need a guide or a guidebook to travel here on earth, so we need a divine Guide, Who will direct our steps in every detail of our lives—to Heaven's shore.

We do have such a Guide—One Who not only directs our steps but Who shapes every circumstance of our lives. We can never be thankful enough for Him Who knoweth the way for we could never care for ourselves.

Sometimes His guiding is a bit frightening to us just as it was to the boy who was traveling along a dark road one night seeking to arrive at the next village. As he came to a cross-road he saw what appeared in the shadows to be a giant monster with outstretched arms ready to grasp him in its clutches. After stopping for some moments to gain courage he tremblingly crept toward the monster. As he drew near he found it to be only a friendly guide-post directing him as to which way to go to the village.

Soon regaining his composure he decided that no matter what it was that frightened him again, he would walk bravely up to it.

God knows all about each monster on your way. As you reach it you will find it only a guide-post. He knows all about the road you are traveling. And what is better, He is there at your side traveling along with you as your Friend, your Guide, and Keeper. He knoweth the way that you take. When He hath tried you—you shall come forth as gold.

WEEK OF AUGUST 15

"For we walk by faith, not by sight" (II Cor. 5:7).

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known" (I Cor. 13:12).

THE WEAVER

He weaves the pattern of my life—
Whate'er betide,
And though its colors dark may be,
It is because I only see
The underside.
He weaves the pattern of my life—
Some day I'll know
About each twisted crooked thread
That tried to fill my heart with dread,
That wounded so.
He weaves the pattern of my life—
I will not fear,
Though all unlovely it may be,
And though no beauty I can see,
He still is near.
He weaves the pattern of my life—
I'll trust His love,
He sees the right side—not the wrong,
And I may see it, e'er so long,
From up above.
He weaves the pattern of my life
So I may rest,
He knows where brightest threads should go
Where darkest threads that trouble so
He weaves the best.
He weaves the pattern of my life
And some glad day
I'll see it too from over there
Made in His image bright and fair
In His own way.

(*Continued from previous page*)
old organ responded nobly. Despite the damp location, the reeds gave no sign of depreciation.

A Simple Message

The song service continued for some time. One after another the men called for their favorites. Then came a message from the visitor. Standing in front of the small pulpit we could see the outline of old Vesuvious with its red stream of lava. It was awesome. It seemed to announce a warning of impending doom. Possibly this ominous outlook was responsible for the Gospel message which followed. It was a simple message. But it pronounced in no uncertain way the doom of the unrepentant sinner. Then followed a Gospel message in song. Seldom have we had greater attention than that given by these rough seamen.

The service over, we found the old Neapolitan boatman ready to take us back to the mail steamer. Lights twinkled along the distant shore. Across the expanse of water vari-colored lights added an attractive touch to the scene. An unusual service in an unusual setting had left its indelible mark on our minds. As we were rowed from the floating church the voices of the seamen floated across the water as they sang—

"God be with you till we meet again" . . .

We have never met again on earth, but we know we shall one day greet many of those stout-hearted seafaring men, who gave clear evidence of a firm faith in the ONE, Who died on the cross.

There sat the weaver in the dimly lighted room—weaving—weaving—weaving. The only bit of light came from a tiny window high above him as he sat there day after day.

The particular piece of tapestry on which he was working was to be especially lovely—exquisitely delicate in color, and rare in beauty of design. It was eventually to adorn a beautiful mansion and extreme care must be taken that it might not in any way be marred.

As you step into the room from the bright sunshine you rub your eyes until they grow accustomed to the semi-darkness. Then you gaze expectantly upon the piece of rare tapestry and finally gasped in disappointment. Seemingly your eyes behold no beauty at all. You see only ragged ends, colors so entangled that there seems to be no design at all, along with numberless knots, bits of thread and rough edges. You exclaim—Where is the beauty? I see nothing but confusion and discord.

The weaver calmly arises, takes your hand and without a word leads you to the other side of the loom and there you gaze in amazement upon—not the wrong side but the right side of the lovely tapestry. Such beauty, such color, and design—fit indeed to adorn the palace of a king.

Never again will you doubt the absolute ability and judgment of the weaver who sits there patiently weaving day after day.

Does your life seem to you like a mass of entanglements, bits of odds and ends—no beauty of form or color, just one great failure? It is only because you see it from the under side. When the great Weaver of your life shall let you see the upper side then shall you see its beauty and shall understand His wisdom of color and design. Then do not fret but let Him weave as He sees best.

WEEK OF AUGUST 22

"And other sheep I have, which are not of this fold: them also I must bring" (John 10:16).

OTHER SHEEP

Other sheep do I have which are not of this fold,
And them I must also bring in,
That they may have rest, and this peace which I give,
And be freed from the bondage of sin.
Oh, yes, it is true that I have other sheep,
Who know nothing of My love supreme,
Who harbor no hope beyond the dark grave,
And know not that My blood can redeem.
And how can they know who never have heard
Of redemption's sweet story so dear,
Of Christ Who left heaven, Who came to this earth
To remove every shadow and fear?
How can they accept if no ray of light
Shines down on these pathways so dark,
If no finger points upward to heaven above,
The way unto Jesus to mark?
There is but one answer we ever can give,
For when Jesus arose from the dead,
And went back to Heaven, His message He left
That it might by His children be spread;
That it might be repeated again and again,
That it might unto every land go,
Until the glad tidings of Christ and His love,
Every country and nation should know.
He left not the story with angels to come
And wing to the earth their swift flight,
To bring the glad news of salvation and Christ
To those who were groping for light,
Because the bright angels know nothing about
The joys which salvation can bring;
They know not what it means to experience this peace,
Which makes sorrow and sighing take wing.
And so Christ in His wisdom this mission has left
To those His redeemed by His grace,
To those whom He raised from the pit of despair,
That they might see the Lord face to face;
And He's counting on us to be loyal and true,
For no other plan has He made,
He's expecting His children to tell the lost world
Of Him, Who the ransom has paid.
So let's tell the story—let's tell it again,
Till every dark corner shall hear,
Till that blood-sprinkled banner shall wave o'er the earth,
Bringing blessing and gladness and cheer;
Until shall be gathered the last precious gem
Of the bride of our Saviour and King,
Till with those gone before, we shall meet Him up there,
Forever His praises to sing.

William Carey cobbled shoes to earn a living but his real business in life was preaching Christ to those about him. Later he became one of God's faithful messengers to proclaim the good news of salvation to those groping for light in that heathen land of India. He recognized that there were many "other sheep" who knew not Christ and he realized his responsibility as a redeemed child of God.

What is your business in life? Oh, yes, you may be a doctor, a lawyer, a farmer, a carpenter, or you may work in the office, in the schoolroom, or at any other occupation to earn your bread and butter, but what is your real business in life? Are you reflecting each day the beauty of the Lord Jesus Christ? Do you earnestly seek to bring others to Him? Are you making Him attractive to your unsaved friends? Do you realize your responsibility? God has given you the great privilege of leading others to Him. Are you being faithful to this great trust? Are you praying each day:

"Lord lay some soul upon my heart
And love that soul through me
And may I humbly do my part
To win that soul for Thee?"

Time is swiftly passing. Do not let one golden opportunity slip by unheeded. Let us be faithful in sowing the precious seed that we may have a bountiful harvest of souls and hear a "well done" from the lips of our Saviour when we shall see Him face to face. One soul saved is worth a lifetime of toiling for Him, Who died to redeem that precious soul.

WEEK OF AUGUST 29

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

TESTED AND TRIED

The village blacksmith takes the steel,
And hammers blow on blow
Upon the anvil stern and hard
To test its strength you know.
Then icy waters swallow it,
O'er fire's fiercest heat,
And then more beating of the steel,
To make the test complete.
And if it cannot stand the test
Of hammer, heat, and cold,
Upon the scrap heap goes the steel,
Quite worthless to be sold.
But if it comes out firm and strong,
All tempered, tried, and sure
Oh, useful is the precious steel,
Because it did endure.
Just as the blacksmith tests the steel,
So take me, Lord, I pray,
Through fire's heat or hammer's blow,
In Thine own will and way.
But never let me fail Thee, Lord,
Or bow beneath the blow,
That to the scrap heap shattered, bent,
All useless, I must go.
But may I be as tempered steel,
So strong for Thee to use,
In any way, at any time,
However Thou wilt choose.

How merciless does the blacksmith seem as he hammers the steel; as he exposes it to the burning heat of the fire; as he plunges it into the icy water! Is it because he is unmerciful? Ah, no! He is only tempering it to make it useful and fit for some fine instrument. His wisdom is behind all the seeming cruelty.

Our heavenly Father is much wiser than even the blacksmith. He knows just what kind of testing we need—whether the furnace heat, the hammer's blow, or the water's chill. Behind each test is His love and mercy. We need not fret. He is only tempering us for His service that we may be strong and useful for Him. Let us pray daily that we may not fail Him only to be thrown on the scrap heap, but that we may be more than conquerors through Him Who loved us.

YOU CAN HELP!

Our Christian brethren in Russia and Canada need our help now as never before. Send us your gifts for these Russian Christians so that we can relieve their suffering.

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156 Fifth Ave., New York, 10, N. Y.

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BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE PREACHING OF THE GOSPEL

I. The Sphere in Which the Gospel Is to Be Preached
   A. "Go ye into all the world and preach the Gospel"
      Mark 16:15
   B. "Go ye therefore and teach all nations"
      Matt. 28:19
   C. "They went forth and preached *everywhere*, the Lord working with them"
      Mark 16:20
   D. "The Gospel which ye have heard, and which was preached to every creature which is under heaven"
      Col. 1:23

II. The Power of God with the Preaching of the Gospel
   A. "Our Gospel came not to you in word only, but also in power"
      I Thess. 1:5
   B. "My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power"
      I Cor. 2:4

III. The Results of the Preaching of the Gospel
   A. "They were pricked in their heart and said . . . what shall we do?"
      Acts 2:37
   B. "They were cut to the heart and they gnashed on him with their teeth"
      Acts 7:54
   C. "A great number believed and turned to the Lord"
      Acts 11:21

—Hy P.

●

"HE COMETH"
Psalm 96:13

I. The Believer's Expectation
   "He that shall come will come and will not tarry."
      Heb. 10:37
      Col. 3:4
      I John 3:2

II. The Believer's Attitude
   "Looking for that blessed hope"
   "Waiting for the Son from heaven"
      Titus 2:13
      I Thess. 1:10

III. The Believer's Stimulus
   "Seeing that all these things shall be dissolved, what manner of persons ought ye to be?"
      II Peter 3:11

IV. The Sinner's Dread
   "He cometh to judge the earth."
   "God shall bring every work into judgment."
   "All kindreds of the earth shall wail because of Him."
      Ps. 98:9
      Eccles. 12:14
      Rev. 1:7

—E. A. H.

●

AN OUTLINE STUDY OF ROMANS

SALVATION—"THE RIGHTEOUSNESS OF GOD"

NOTE—From 1:18 to 3:20 we have "the UN-righteousness of men." From 3:21 to 5:21 is revealed "the righteousness of God."

I. The "Righteousness" "Revealed" in the Gospel
   1. "The righteousness of God" here "revealed" (1:17; 3:21-31) is defined
   2. UN-righteousness of men is un-right doing 1:18
   3. The righteousness of God is the right doing of God
   4. The righteousness of men is required and defined Deut. 6:25; Gal. 3:10. To be saved that way (Jas. 2:10) is impossible Rom. 3:23; also 3:9, 12, 19
   5. One exception—I Pet. 2:22-23. While it is impossible to be saved by our own righteousness, it is possible to be saved by HIS I Pet. 2:24; Isa. 53:6
   6. The righteousness of God revealed in the Gospel is CHRIST Himself Jer. 23:5-6; I Cor. 1:30; II Cor. 5:21 and this revelation is truly "glad news" to the sinner.

II. Seven Things About this Righteousness 3:24-26
   1. It is free 3:24; In Rom. 5 it is said to be a "gift" 6 times —in three of the places it is said to be a "free gift"
   2. It is by grace 3:24—and grace excludes merit 4:4-5
   3. It all comes of Christ's redemptive work 3:26; II Cor. 5:14-21
   4. It is for believers in Christ 3:26
   5. It is through propitiation by blood shedding 3:25
   6. It is retrospective to Adam 3:25
   7. It is prospective to the last born human being 3:26

III. Salvation by Grace Excludes Boasting
   1. Salvation exalts the Creature 4:2
   2. Salvation by grace exalts the Saviour Eph. 1:5-7
   3. Justification comes apart from the works of the law—the law of Moses, or any law 3:27-28 R.V. Margin
   4. Since this is true, Gentiles and Jews are accepted alike on the same simple terms 3:29-30

Note—Do not overlook these interesting items—"unto" and "upon" in 3:22 A.V. Meaning of "propitiation" 3:25. "Remission" in 3:25 A.V. and R.V. "Just" and "Justifier" in 3:26

—C. M. Neal

●

PICKED UP HERE AND THERE

The object of the Christian's trust, the foundation of his safety, and the ground of his certainty are alike eternally unalterable.

Though Christ has promised us a safe landing; He has not promised us a calm passage.

I used to hold Christ with one hand, and work with the other. Now I let Christ hold me so I have both hands to work with.

If Christians were not sons of God, Satan would not try to get them to doubt that they were.

After Jesus had been about His Father's business for thirty years, Satan questioned His sonship.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

JAPANESE FORCE CHURCH UNION

The Japanese Government has a truly "Modernist" enthusiasm for church union. In Manchuria the Presbyterian Church is by far the largest Protestant body, and the Japanese Government has forced into it Salvationists, Baptists, Seventh-Day Adventists, and all others. All must conform to Presbyterian ways; Baptists cannot immerse, Salvationists must observe sacraments, and Seventh-Day Adventists must worship God on Sunday. So, does the Japanese genius for system and organization find an almost humorous expression.

—*Sunday School Times*

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FAMILY WORSHIP

"When I was a chaplain in an Arkansas penitentiary," says Mr. Hogg, "out of seventeen hundred convicts I found only one who had been brought up in a home where they had an old-fashioned family altar. I heard since that he was pardoned, as he was found innocent of the crime with which he was charged. There is an atmosphere in the Christian home which makes it impossible for skepticism or atheism to live there. May God give us back the old-fashioned family altar, and the old-fashioned Bible, and the old-fashioned parents! Then the Holy Spirit will come down as the glory cloud came down on the Tabernacle."

—*Covenanter Witness*

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THE WOLF PREFERS LAMBS

Dr. W. B. Riley, who spoke recently in the Church of the Open Door, told of spending a brief vacation years ago on the premises of a Scottish sheep herder. His host had met him courteously at the station, but in the long drive to the ranch had seemed strangely disinclined to talk. There had seemed to be a heavy burden on his heart. Pressed for the reason for his silence, the old shepherd had wept as though his own children had been snatched from him. "I lost sixty-five of my best lambs last night," he said. "Wolves got in." The sympathetic pastor expressed his own grief over this great loss of his friend's. "And how many sheep did they kill besides?" he asked. The shepherd looked surprised. "Don't you know," he answered, "that a wolf never will take an old sheep so long as he can get a lamb?" The "lambs" are being cruelly ruined by the enemy of souls today. Who is there with the shepherd heart to weep over this loss, to set about to bring to the lambs and the sheep the protection that is to be found only in Christ?

—*King's Business*

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RUSSIAN WAR PRISONERS RECEIVE THE GOSPEL

Perhaps the only library of its kind in the world exists in a Russian concentration camp somewhere in Europe, where thousands of spiritually hungry prisoners, faced with the problem of dividing among themselves the only available bits of Scripture—250 portions of the Gospel of John—opened a camp library with this as the only book. There was rarely even one copy on the shelf.

Elsewhere, in one camp of 10,000 Russian prisoners were 18 believers who organized a prayer meeting, stealthily at first, in an out-of-the-way corner. So many came to pray that permission was sought to hold services, and a special barracks was set aside for the purpose. Within six months there were 600 converts, and eventually a Baptist church was organized, with a prisoner as its pastor.

●

THE MISSION OF THE CHURCH

The Lord Jesus Christ did not come into the world to improve IT, but to save sinners out of it, that He might send them anew into it, to rescue yet more, who, in their turn, have the same blessed mission. Thus the Church is a missionary one, not a mere organization with an office, but a mighty organism, in the power of the Holy Spirit. Oh, that His work may be seen in each one of us, in its growing power, and not only on special occasions, but always!

—*The Student of Scripture*

●

ROOSTER RULES

The Master will use any Christian who will follow the rules adhered to by the ROOSTER.

1 The rooster rises early and immediately begins his God-given task —CROWING.

2 The rooster does not refuse to crow because he cannot sing like the canary; but he does crow as if to him, at least, his work was the most important in the world.

3 He does efficiently that which is never praised. Who ever said: "Hasn't that rooster a charming voice?"

4 He awakens the sleepers. Unpopular but important. He should travel with the preacher.

5 He proclaims the good news—the dawning of a new day with new opportunities.

6 He is dependable. He is persistent. He gives his testimony every day.

7 He never complains about having to do over and over the same common task. He doesn't worry about recognition or compensation.

Charles M. Neale

—*Missions Evangel*

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DESIRE FOR CHRIST TO COME

Though Dean Farrar was the privileged friend of Queen Victoria, he seldom referred to this distinction. But he did so on the occasion of the first anniversary of the accession of Edward VI to the throne of England, during the service in Canterbury Cathedral, when he related that Queen Victoria, after hearing one of her chaplains preach at Windsor on the second advent of Christ, spoke to the dean about it and said: "Oh, how I wish that the Lord would come during my lifetime." Why does your majesty feel this very earnest desire?" asked the great preacher. With her countenance illuminated by deep emotion the Queen replied, "Because I should so love to lay my crown at His feet."

—Rev. G. P. Eckman

●

THE DIFFERENCE IS—WHERE NEEDED

Two pastors' wives were visiting together. One said: "I don't know what we shall do! My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. It has come to the place where he feels so blue that he no longer cares to visit his people and pray with them, and so he just sits around the house nearly all the time."

The other pastor's wife said: "We are getting along fine. My husband enjoys calling upon his people and praying with them in their homes. Our congregations are always good, Wednesday as well as on the Lord's Day, and our salary is paid promptly every month."

While the two ladies were talking they were working—mending trousers. The first was mending her husband's trousers in the seat; the second was mending her husband's trousers in the knees.

—*Brethren Missionary Herald*

PROMOTION DEPARTMENT

BY E. E. LOTT

The purpose of the Promotion Department is to promote the work of the Denver Bible Institute through the printed page, literature, and the ministry of godly preachers and Bible teachers who will act as our field representatives. Some of our own officials and faculty will engage in this work, principally Dr. W. S. Hottel, the President of the Institute. Anyone interested in arranging a meeting with either our full-time or part-time promotion representatives should communicate with Ernest E. Lott, Box 1617, Denver, 1, Colorado.

HOTTEL MEETINGS

During the week of August 2—9 Dr. Hottel and I will be assisting the Maranatha Bible Camp near North Platte, Nebraska. Both of us begin our work early by speaking and singing over the radio (station KGNF, North Platte) Saturday noon, July thirty-first. Then on Sunday we preach three times in different churches along the Platte valley. On Sunday, August the eighth I have been asked to speak in the First Christian Church of North Platte, of which Rev. Bourne is the pastor. During the week we will minister to an enlarged conference for all indications point to an increase in the registrations. The Camp Committee has already spent over $200.00 on new cabins.

We are looking forward to a time of fellowship with other guest speakers and musicians who will be there. We will have the opportunity of working with Rev. Theodore Epp and his associate, Rev. J. C. Brumfield of the "Back to the Bible Broadcast." Several D. B. I. Alumni are on the staff and we are anticipating a happy time with them. Among these are Mrs. Hazel Johnson, Rev. John Paton, Rev. Ivan E. Olsen, Camp Director, and Rev. Darrell Handel and his wife who was the former Ruth Whaley.

REPORT ON CONFERENCE AT UNION, MISSISSIPPI

On the way back from Mobile, Mr. Hottel stopped with Dr. Chester Savage for a one-day meeting. We quote a letter of comment on this meeting received recently from Mr. Savage. "Dr. W. S. Hottel spent July 6 in a One-Day Bible Conference at the First Baptist Church, Union, Mississippi. This was his first appearance in Mississippi. It was a day in which we received unusual blessing. Mr. Hottel is a great teacher and we feel that anyone who secures him for a Bible conference is very, very fortunate. Already we are making plans to bring him to Mississippi in 1944 for two weeks. We shall never forget his wonderful messages at the Conference, July, 6th."

LAPP IN SOUTH DAKOTA

Mr. Lapp was recently elected Dean of the Denver Bible Institute but because of other responsibilities has been unable to locate his family in Denver. From a recent letter we learn that he will be delayed another month while he accepts a position as instructor on the faculty of the Wheaton College Field Camp. The dates are July 25 to August 24 and the Camp is held at Hisega, South Dakota. We are praying that he might be able to interest some of these young people in our Bible School.

HARWOOD AT STURGIS, SOUTH DAKOTA

August 8—16

The name of this conference is "The Black Hills Bible Fellowship." It is to be held in the auditorium of the Armory Building. Among other speakers are Rev. Harold E. Garner of Valparaiso, Indiana and Mrs. Harold Garner, former private Secretary to Dr. H. A. Ironside, now a Child Evangelism Worker. Rev. and Mrs. Roy Johnson of Sioux Falls will be in charge of the music.

Mr. Harwood has been kept busy in the Northwest. Some recent meetings have been held in Yakima, Wenatchee, Ellensburg, Snohomish, Sammamish, and Bellingham, Washington. His plans for the late summer and fall include stops in Idaho, Oregon, and British Columbia. Do not hesitate to get in touch with Mr. Harwood if you live in this territory. His address is, Rev. Carl C. Harwood, 610 South 11th Ave., Yakima, Washington.

IRA F. WARD IN MISSOURI AND IOWA

Mr. Ward has been spending some time in Iowa supplying in two small churches in and near Ralston, Iowa. From there he goes to Yarrow, Missouri where he will hold evangelistic services from July 28 to August 8. His next meeting is at a Young People's Bible Conference at Camp Diagonal, near Diagonal, Iowa, August 10—15.

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PROPHETIC STUDIES

(*Continued from page* 268)

The prophet, in the passage before us, indicates first of all the desolation of Jerusalem. The land of Israel and Jerusalem were so utterly forsaken that no traveller or caravan passed through. It pictures a state of terrible desolation. But instead of this, Zion, Jerusalem, and Israel shall be made an *eternal* excellency; that is, an *everlasting glory,* one forever honored.

The day and time when this glory shall be realized is, when the Redeemer has come to Zion, Israel has been restored, and Jerusalem shall be called the throne of the Lord, as Jeremiah 3:17 declares it shall be.

Jerusalem will then be exalted above all the cities of the earth, and will be the political and religious center of all the world. It will then be crowned with the glory of the presence and reign of the Lord and be the joy and honor of all the earth.



City-Wide Campaign

IN DENVER

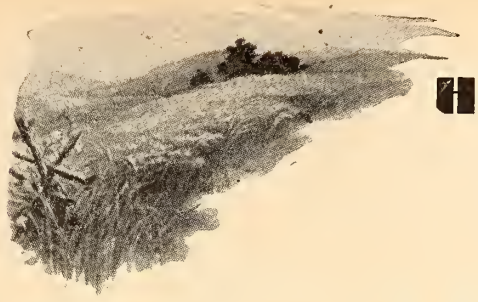
This Evangelistic Campaign is to be held next fall under the auspices of the Denver Bible Institute. The dates are Oct. 31 through Nov. 14. The speaker is the well-known Dr. Bob Jones, Sr., founder of the Bob Jones College, Cleveland, Tennessee. Rev. and Mrs. Jesse Roy Jones of Tucson, Arizona, will be in charge of the music. The meetings will be held in the Central Presbyterian Church.

FREE TRACTS

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In the HARVEST FIELD

Conducted by
B. Grace Crooks

Mrs. Georgiena Hammond, former student and missionary of the Evangelical Union of South America, writes that the many letters, cards, etc., sent by friends in the states, have been such a blessing and encouragement in the days and weeks since she received the word of her husband's Home-call. She adds, "Truly God Himself has undertaken. It is evident that this life laid down for Christ's sake is being used of Him to cause many to pray more definitely for the field, as well as to realize the seriousness of our warfare. Here we are praising God that we are seeing something of the promise of John 12:24 already, for some forty souls have passed from death unto life, and even among the believers we see real evidences of growth in grace." She urges that we pray much that the Lord would prepare, call, and send many new workers to the field in order that they might be enabled to enter the open doors that are now before them in Colombia.

The internment of missionaries in occupied China calls for faithfulness in prayer on our part. Chinese Christians in occupied territories need our prayers also, for the Japanese are seeking to organize the churches, and thus gradually introduce shrine worship.

The Bethel Mission of Eastern Europe bespeaks our prayers in behalf of their orphanage in Nazi-occupied Europe. Word has come to Rev. Leon I. Rosenberg, the director, that his daughter, who has been assisting Mrs. Rosenberg in the orphanage, was placed in a concentration camp. Having already endured three years of privation and hardship, Mr. Rosenberg feels that it would require more than a miracle if she survives in the camp. He asks that we pray for her as well as for Mrs. Rosenberg, who was compelled by local authorities to admit a number of destitute children to the orphanage in addition to the large number already being cared for. Inadequate accommodations and scarcity of food add to the already heavy burdens.

The Orinoco River Mission urges that we pray that Venezuela may be opened to new missionaries. Although the Mission has twenty-six missionaries in Venezuela, that is so few to meet the need. With the shortage of missionaries in all mission fields, let us earnestly pray that the Lord of the harvest will send forth laborers into His harvest.

The Pocket Testament League is finding unlimited opportunities for Gospel services with the Sailors, Soldiers, Marines, and Coast Guards. During the first two days of a recent meeting in an army camp, 2,100 attended the meeting and 164 men stood up publicly confessing Christ as their Saviour.

Through the provision of the Lord, Rev. and Mrs. H. A. Sprague, '21, now have a small vibra-harp for use in their ministry in the needy places of California.

The Boardwalk Conference at Atlantic City, New Jersey, will be in session from August 18 to 29. Pray for this as well as all other efforts to reach the servicemen for Christ.

Mrs. Donald G. Kathan (Lois Hecht, former student) writes of a most profitable Daily Vacation Bible School in Haslett, Michigan, with a good enrollment. There were 21 who received their fourth year diplomas, 30 who received their second year diplomas, and 30 new scholars. Special emphasis was placed on Scripture memorization.

Mrs. Henry Hyink (Ruth Abrahamson, former student) enjoyed the privilege of showing the Way of Life to a large number of children enrolled in the D. V. B. S. in Buchanan, Michigan.

A gratifying number of children were reached with the Gospel in the D. V. B. S. conducted in Kremmling, Colorado, by Rev. and Mrs. Henry Dahl, '35. Twenty-seven children professed to accept Christ as Saviour.

Adelle Cruikshank, '43, is engaged as Church Visitor and Children's Worker of the Edgemont Bible Church of East St. Louis, Illinois, where the Rev. G. Joseph Wright, '28, is pastor.

Rev. Irving Lindquist, E. S. '36, Field Secretary of the Berean African Missionary Society, together with his wife (formerly Betty Hess, '38), and Miss Dorothy Reich, '39, spoke in the Edgemont Church on July 5. They are planning to go to the Congo within the next year, the Lord willing, and are now engaged in deputation work in the states. The urgent appeal of the missionaries already on the field is for additional helpers. During the last quarter of 1942, 9,235 natives were reached with the Gospel through the mission stations and outstations, resulting in eleven decisions for Christ.

Rev. and Mrs. F. Delmar Stevens, '41, and Miss Alice Ostrander, '41, missionary candidates, attended the New England Keswick Conference in Monterey, Massachusetts.

SCHOOL NEWS FLASHES

The vacation season at the Institute is passing rapidly. Several of the Staff have been able to get away for brief vacations. The summer thus far has been very busy, with the prospect of its being even busier as special effort is put forth to can as much fruits and vegetables as possible in preparation for the coming school year.

The Institute students are scattered through eleven states for the summer months. They write of numerous opportunities to witness for Christ in their home churches and places of employment. The student body president, Paul Seanor, sends greetings to all Student Body members, with an added reminder regarding the Missionary Fund.

PERSONALS

Paul Leasure, '43, of Ruffsdale, Pennsylvania, and Virginia Strouse, '43, of Denver, Colorado, were married in Cheyenne, Wyoming, on June 22, 1943, at 3:30 p. m. The ceremony was performed in the First Baptist Church, with Dr. George White, the pastor, officiating. The attendants were Mr. and Mrs. Paul Seanor. The Leasures are assisting in the publication department of the Institute for the summer months.

Clarence Swihart, '42, of Three Rivers, Michigan, and Eleanor Lieb, '43, of East St. Louis, Illinios, were married in East St. Louis, on June 29, at 7:30 p. m. The wedding took place on the terrace of the Lieb home. Rev. G. Joseph Wright, pastor of the Edgemont Bible Church, performed the ceremony. Miss Ann Lieb, aunt of the bride, played the wedding march. Rev. Paul Winder sang, "O Love That Will Not Let Me Go." The bride was given away by her father, Mr. E. J. Lieb. The attendants were Mr. and Mrs. Arthur Waldvogel. The Swiharts have returned to the Institute where Mr. Swihart is Shop Superintendent and Business Manager of the D. B. I. Press.

BORN

To Rev. and Mrs. Arthur H. Hottel of Detroit, Michigan, a son, William Arthur, on June 22, 1943.

The DAYS of YOUTH



Cain and Abel--Modernized

BY FLORENCE TAFT FOWLER

Chapter I

"I do not know what we shall ever do with that boy, Adam, truly I do not." It was Eve, the boy's mother, who spoke. Cain was the boy in question.

Adam listened attentively as Eve shook her head sadly and continued, "The boy is growing so rebellious, Adam. Only today I had a round with him about his jealousy and hatefulness toward Abel. Whatever shall we do with that child?"

"Oh well, Cain is not really bad you know. Eve, dear, perhaps it is only a bit of complex he has developed over hearing us talk about the beauty of the Garden of Eden and the conditions under which we formerly lived. Do not worry; leave him to me. I am sure I shall be able to get him out of this little fault. Patience and proper understanding of his mental processes will soon get him on the right track."

"Patience? Haven't I had almost infinite patience with him? Haven't I loved him as much as Abel and tried to understand him, Adam?"

"Perhaps so, dear! Perhaps so! But have you noticed that Cain seems to be inclined especially toward gardening. If we encourage him in that it may solve the problem of his disposition, you know." Adam chuckled and brightened up as he added with zest, "Was I amused—but secretly proud of the boy—when I heard him tell Abel the other day that he would make a garden as beautiful as Dad and Mom ever had in the Garden of Eden. Clever? Aggressive? I'd say the boy has ideas and needs a lot of encouragement. Though he seems a bit haughty and perhaps a little jealous he will outgrow it when he is older. Don't worry. Leave him to me, dear."

"Tut, tut, Adam. I think, dear, you are a bit easy with the child. Have you forgotten how we have suffered, and are suffering as a result of our sin in the Garden of Eden. The way we have to live by the sweat of the brow, and the suffering that has come upon us since God drove us from the Garden ought to be proof enough of the sinfulness of our deed. This child of ours with such a hateful disposition is the consequence of our sin. He could not have been so if we had not sinned. Oh dear, oh dear!" Eve broke off into violent weeping over the waywardness of her son and in remorse over their sin of disobedience to God.

Whereupon Adam coming near to comfort her took her in his arms and planted a kiss tenderly upon her beautiful brow. The tears were scarcely dried away when—clatter, bang, smash!! Abel came running through the tent door just in time to avoid contact with the pottery bowl that had been hurled at his head, but lay in fragments at his feet.

Eve shrieked. Adam sat petrified for an instant.

"Oh, Mom! Dad, make Cain behave!" Abel's frantic voice was nigh to tears. "I really didn't do anything to him. Honest I didn't. He just started hitting me when I told him the story about—about—" And Abel burst into sobs and buried his head in his mother's lap.

Adam looked sternly at his older son standing in the door with an impish grin on his face. "Cain, let me catch you doing a trick like that again and I'll, I'll—" But he failed to finish the sentence. Before he got to the second "I'll" he lost his sternness, for Cain began to cut up antics and to turn handsprings, and cartwheeled himself out of the tent door to the amusement of his father, and the evident consternation of his mother. Adam could not conceal a smile and added quietly on the side to Eve, "That boy is really clever, Eve. We should be proud of him. It is only that he is so active and *must* have an outlet for his stored-up energy."

"Why, Adam. How can you talk so silly? That boy wickedly hurled that pottery at the head of Abel. He had no other intention than to hurt his brother and you say Cain is not bad."

But Cain waiting outside the door had heard.

By this time Abel had recovered from his tears. Looking up a bit defiantly he shouted, "He did try to hurt me. He did! He was so mad he just—"

"Hush, hush, Abel," interposed his mother, sharply.

Adam now arose from the first family quarrel, strode out of the tent with his masterly chin in the air. Finding Cain outside he took him by the hand and together the two walked out into the open field to behold the beauty of the setting sun and to pluck the roses from the bowers along the winding stream.

"Oh, here is honeysuckle too, Pop; how sweet it smells."

"Yes, Son, it is some of the loveliness that God our Father has left us—just a little beauty of the Garden we once enjoyed. Why we cannot have all we once had I do not understand," he mused.

But this is wonderful, Dad. I love the flowers and the gardens. See the vegetables in beautiful rows. I planted them too, all by myself. I have done this to make you proud of me."

"Yes, Son, I am proud of you. And I have an idea! When you feel a little irritated at your brother, why not come out into the gardens and smell the roses, the honeysuckle and the fragrant lilies? Why not take a stroll in the fields and gaze upon the beauty of the landscape? That will calm your spirit and put a love in your heart for your brother. You do not wish to be bad; do you, Cain, my son?"

"No, Dad—no, nothing is bad is it? It is only when we think it is, isn't that so?"

"What a philosopher you are, Cain."

"I love the beautiful things, Dad. And—and I don't like the way Abel talks about blood and sacrifices. Blood is hateful to me!"

"Oh—oh, I see. Is that what your quarrel was about? Well, perhaps—Well, I wonder what it is all about sometimes myself. Probably there is something that *no one* can understand. Perhaps there is something in your brother you do not yet understand. You are very different from him in your thinking. It is very lovely when we can understand one another and have harmony as the birds and the flowers enjoy harmony with one another."

"Understand? Say, Pop, I understand Abel's silly ideas. I won't have that kid brother of mine telling me that these flowers and beautiful things in nature are not good enough for an offering to God. What's good enough for me ought to be good enough for God. God made them grow, didn't He?

"Yes, yes, Cain. You are quite right about their being beautiful. Maybe, well, maybe your ideas are not so bad. You are a clever boy, my son. Come, come let us forget about the unpleasant things. Let us take a long walk in the cool of the evening. You will feel much refreshed and will sleep well when we return to the tent.

* * * * *

But within the tent Mother Eve and her son Abel held a far different kind of conversation.

"You see, Abel, my boy, this must be very clear to you and I am so eager for Cain to understand also." Eve sat with a far-away look in her eyes for a long moment before she continued. A deep ache in her heart brought a heavy sigh as she remembered that even Adam, her husband did not seem to understand. She remembered that God had spoken to them so definitely after they had been driven from the Garden Beautiful. Adam had been warned that God would not "always strive with the man Adam because he also is flesh." She almost shuddered as she thought of her husband's pride and his self-satisfaction. Truly he seemed to think that because he had come direct from the creative hand of God that he had no need of God's wondrous redemptive plan of salvation. He thought he was good enough to meet God, and would some day, by his own method, find his way into the Garden and into the presence of God again. Yet God had shown them His way back to Himself and told them of One Who should come to bruise the Serpent's head and deliver them from their sin and shame. How her heart yearned for her husband and her sons to receive this message that God had so graciously given. Softly she caressed Abel's childish face as the boy's wondering eyes met hers and he saw the beauty of his mother's face marred by the sorrow that pierced her heart.

"Abel, my son," she went on softly, "nothing is so important as God's message to us. He gave us the lamb after we had sinned, the lamb which He had slain by shedding its blood. He clothed us with the skins of animals to cover our nakedness. We needed the covering. The slain animals pictured to us the Wonderful One, Who shall some day come to shed His blood for us and cover us with His own perfection. We need not be ashamed before Him when we go into His presence if we have the covering He makes for us. He must make our covering for we cannot make it ourselves. Since I have believed this message from God my heart has found peace. Though you are young, Abel, you too can believe and find peace. God wants to save us from our sins. God wants to deliver us from the power of the Serpent, who beguiled us. He has provided the Way."

"Yes, Mother," Abel looked up with a happy light in his eyes. "I have believed God's message. I know what it means. I was trying to tell Cain that his beautiful garden and the flowers would not save him and bring him into the presence of God; that it was the blood of the lamb that we must bring to God. That is why he got so angry at me. I did not say his flowers were not beautiful."

"That is right, Abel. I am so glad you see. God cannot accept even the beautiful flowers for an offering or the good deeds that we try to do. Since we have sinned there is only one way we can please God. That is to bring to Him the offering that tells of the One, Who shall come. I am glad—so glad that some day our Redeemer shall come."

"I wish Cain could understand, Mom, dear. Do you think Cain will ever see what it all means?" The yearning in Abel's eyes told of his love for his brother and the longing that was in his heart to tell him the way into the presence of God.

"Will he *ever see?* Will he *ever?* How I wish I knew, Abel. If he does not—" Eve shook her head sadly. "If he does not, I am afraid he will suffer for the folly of his ways."

(Chapter II in Next Issue)

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ANSWERING YOU

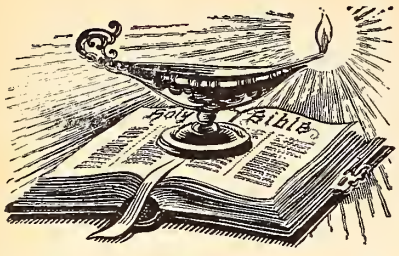
(*Continued from page* 269)

and to our God, for He will abundantly pardon." We cannot believe that the passage under consideration abrogates either of these precious promises.

But it is not enough to tell what this passage does *not* mean. To satisfy the heart of an honest inquirer we must recognize also what it *does* mean. And here the self-interpreting character of God's Word comes to our help. As we prayerfully search the columns of our concordance to find a usage of the word, "repentance," which will shed light upon the passage before us, we come upon Hebrews 12:16-17, which speaks of "Esau, who for one morsel of meat, sold his birthright, for ye know how that afterward, when he would have inherited the blessing, he was rejected, for *he found no place of repentance*, though he sought it carefully, with tears." Instantly we recognize here a parallel. Esau is an outstanding and dramatic example of one whom it was "impossible to renew again unto repentance." "He found no place of repentance, though he sought it carefully, with tears." Note that Esau bitterly regretted the thing which he had done, even to the point of weeping because of it. But *he could not undo the thing which he had done.* He had forfeited an opportunity which he could never call back. He had sold his birthright, and he could not recover it. This does not mean that he was not saved. It does not mean that he could not henceforth live a godly life. It does not mean that he could no longer enjoy fellowship with God, or receive blessing at His hand. But it does mean that the opportunity and special spiritual privilege which was his by right of birth was gone and could not be called back. This we understand to be a matter of service for the Lord; and this is certainly the thing involved in the teaching of the Scripture which we are considering. When a believer sins, he may bitterly regret his sinning, and weep over it. He may confess it to God and receive the consciousness of the forgiveness of his sin, and enjoy restored fellowship with God. He may change his way of living, and from that time forward live a godly life. But there is one thing which he cannot do. He cannot call back the time wasted in sinning. He cannot grasp again the opportunity which was his, for fruitful service for his Lord during that time which he missed in his sinning. For that part of his life at least, he has forfeited his "birthright." When he was born again, God had a plan for his life. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained (or planned), that we should walk in them." (Eph. 2:10). During the time spent in backsliding, and sin, this poor man was hindering the outworking of God's plan for his life. He lost his opportunity for service, and spiritual privilege, which he might have enjoyed by walking with God. He cannot go back and reclaim that opportunity again. In this sense "it is impossible to renew him again unto repentance."

That this is the correct interpretation of the Scripture before us seems clear from the illustration which follows: "For the ground which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing (note: it does not say 'cursed,' but 'nigh unto cursing.' Compare this with 'yet so as by fire' in the Scripture which follows), whose end is to be burned" (not the ground, but the works, or fruits of the ground are burned). Again compare this with the expression "yet so as by fire," and "if any man's work shall be burned," in the following Scripture (Hebrews 6:7-8). First Corinthians 3:11-15 is exactly parallel with this illustration, in its teaching. Comparison of the two will show plainly that it is not our salvation which is involved, but our service. And it will

(*Continued on page* 262)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart
Object Lessons by Virginia Leasure
Illustrations by U. B. Newton

ISRAEL CALLED TO BE A HOLY PEOPLE

THIRD QUARTER, LESSON 10

SUNDAY, SEPTEMBER 5, 1943

Printed Text: Lev. 19:1-4, 11-18, 32-34

Devotional Reading: Lev. 26:3-12

Golden Text: "Be ye holy; for I am holy" (I Pet. 1:16).

LESSON EXPOSITION

This nineteenth chapter of Leviticus, in which all of our lesson text is found, is a chapter which might be named "Definite Ways of Practicing Holy Living." This chapter is really the middle of a section of Leviticus which sets forth practical holiness in the believer's life. This section on practical holiness is only a portion of a book whose entire theme is "holiness." Leviticus is a book in which nearly the entire emphasis is placed on holiness. Some eighty-nine times the word "holy" occurs. Therefore, in this nineteenth chapter we have the practical aspects of holiness set forth.

The basis for this holy living is found in the second verse of this chapter, "Ye shall be holy: for I the Lord your God am holy." Some fifteen times in this chapter the Lord reminds Israel: "I am the Lord your God." This relationship which Israel enjoyed with God was the basis for holy living. Let us bear in mind this relationship as the basis for holy living as we study these definite precepts for living godly. The power to live a holy life is not from natural inclination nor natural development, but from the power of God which is given to those who have come into a definite relationship with Him. In the first part of the Book of Leviticus we see set forth in type the work of Christ whereby the sin of each individual is atoned for. In type is set forth the identification between the guilty sinner and the sacrificial substitute. We see first of all that a person becomes holy as he is made righteous in Christ. Then, God gives him the power to work out in his life practical holiness as he lives from day to day. The three Scripture citations which are assigned for our lesson suggest the following considerations:

I. Practices Which Give God His Rightful Place
Lev. 19:1-4

II. Practices Which Give the Neighbor His Rightful Place
Lev. 19:11-18

III. Practices Which Give the Aged and the Stranger Their Rightful Places
Lev. 19:32-34

I. PRACTICES WHICH GIVE GOD HIS RIGHTFUL PLACE

Lev. 19:1-4

After God had laid down His exhortation to holiness and the basis for this holiness, the first specific instruction found in this chapter is in the third verse, "Ye shall fear every man his mother and his father." It might appear that the discussion of this injunction is out of place under the heading "Practices Which Give God His Rightful Place." We think, however, that such is not the case. True enough, God intended that every child should honor and respect his parents because of the honor and respect due them. There was a deeper significance to the sixth commandment. A person's attitude toward the authority of God, the love of God, the respect, honor, and reverence due Him, is usually the result of his attitude toward his parents. Early in life a child's parents stand before him in the place of God. It is of signal importance, therefore, that children should be trained to trust their parents, love them, respect and honor them, and obey them. Later in life this same attitude will be transferred from parental authority to Divine authority. Consequently, in the beginning of this exhortation God places first these words, "Ye shall fear every man his mother and his father."

"And keep My Sabbaths." Sabbath-keeping to the nation of Israel under the Law Dispensation was definitely connected with holiness. The Sabbath was given to Israel as a sign between God and themselves through all their generations. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbath shall ye keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people" (Ex. 31:12-14). Hence, the Sabbath was a sign of the perpetual relationship existing between God and all the generations of Israel. More than that, it was also a sign to the heathen. The sanctity with which Israel was to hold the seventh day was to be a continual reminder to the nations round about, that this peculiar people which rested on the seventh day served the living and true God. Consequently, since Israel recognized the real significance of the day in the mind of God, their respect for the day and the reverence in which they held it indicated the condition of their hearts and the attitude of their hearts toward God.

In spite of these specific injunctions, in spite of Israel's promise to observe everything which God had commanded, in spite of the traditions which the elders built up concerning Sabbath-keeping, we find the sad dereliction on their part. "Moreover, also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness to consume them" (Ezek. 20:12-13). Israel's failure to keep God's holy Sabbaths bore testimony to God, to themselves, and to the world that the holiness which God desired was neither inwardly present nor outwardly practiced.

We may apply very definitely to our present day the injunction to Sabbath-keeping found in our lesson. Since Sabbath-keeping was to be a sign between God and Israel through-

out all their generations, we know that we are not expected to keep the Sabbath in this age in which Jew and Gentile come in on common ground. Nor can we say that we have definite instructions to keep the first day of the week. However, the New Testament church did observe the first day of the week as a testimony to the day of resurrection. Throughout the history of the church Sunday-keeping has been practiced as a day of gathering together for the breaking of bread and for the worship service. We are specifically commanded to forsake not the assembling of ourselves together. Therefore, we believe that keeping the first day of the week is of signal importance. Though the world almost entirely disregards the first day of the week as a day of rest, yet they do expect that Christians will observe Sunday. For the sake of the testimony involved, therefore, all Christians should be very zealous of keeping Sunday. Could the respect and reverence once attributed to this day of special worship and service, be restored, it would do a great deal toward turning the minds of the people back to the old faith and the old Book. Were Sunday a hallowed day, many would doubtless refrain from theater-going, pleasure-seeking, working, and other diversions which keep them from the Lord's House. We do sorely need a return to the reverence and sanctity of Sunday, which we believe belong to it by the practice of the church fathers rather than by any precept laid down.

"Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God." This third admonition in our lesson again relates directly to one of the commandments. The nations about Israel were steeped in idol-worship, but Israel alone worshipped the true and living God. Consequently, if there were any visible, discernable advantages and blessings to the worship of the true Jehovah, it was highly important that no Israelite indulge in idol-worship.

When we investigate the records concerning Israel's attitude toward idol-worship we again find a sad state of dereliction. Idol-worship was their downfall. Trace through the records of the kings, or through the denunciation of the prophets. Again and again you will find charges of idol-worship. We might be made to wonder why a people who knew the true Jehovah and knew His law would turn from truth to idols. The reason for this was that idol-worship was always associated with gross sin, immorality. During the reign of every king who instituted idol-worship we find very lax morals. Hence, the reason that the Israelites turned from truth to idolatry was in order to license sin. There are only two religions in the world, God's religion and man's religion. God's religion calls men from sin to pure, holy lives. Man's religions are the result of their turning from truth to falsehood in order to license sin. Men believe that they may salve their consciences by professing some sort of religion while indulging in things which are repulsive to God. Today, there are all sorts of counterfeits for the true religion, but one thing is noticeable in all—somewhere a loop-hole is left whereby men may gratify the desires of the flesh.

II. PRACTICES WHICH GIVE THE NEIGHBOR HIS RIGHTFUL PLACE

Lev. 19:11-18

The sins here mentioned are too numerous to give individual attention to each one. Among those included which are against both God and man are stealing, dealing falsely, lying, swearing falsely, profaning the name of God, defrauding, cursing the deaf, and hindering the blind, falsely judging the neighbor, hating a brother, seeking vengeance, talebearing, and grudge-bearing. Rather than discuss these various sins we shall direct our attention to the remedy which is found at the conclusion of this list: "Thou shalt love thy neighbor as thyself."

These words are frequently glibly quoted in this day. Let us bear in mind that love is a remedy for the above mentioned sins. But if the sins are in evidence, love is lacking. Conversely, if love is evidenced, then sin is not finding expression in the life of the Christian.

Note that we concluded the last paragraph with the words, "the life of the Christian." Love is only operative in the life of the Christian. The natural man or the unsaved man knows not love, but merely natural affection. Love is foreign to the thoughts and intents of the heart that has not been regenerated by faith in Christ. Love is of God. Thus, only the person who has become a new creature in Jesus Christ can expect to love to any degree as God loves. Any person who has been born again has the Spirit of God, and love is a fruit of the Spirit. Thus the person who follows the leading of the Spirit will find that God places in his heart a real love for his fellow men. The Spirit will lead him to have such concern for the welfare of his fellow man that he will only desire to lift him up rather than drag him down. Consequently, the sins which are named in the list which we have just considered have no place in his life, but on the other hand he will find himself constantly seeking to help and strengthen and uphold his neighbor and his fellow men.

III. PRACTICES WHICH GIVE THE AGED AND THE STRANGER THEIR RIGHTFUL PLACES

Lev. 19:32-34

This admonition to "rise up before the hoary head, and honor the faith of the old men" is a timely exhortation. We are living in an age when the emphasis is constantly placed upon the youth of the land for leadership. Now, youth can make a valuable contribution toward the welfare of a nation but the sound judgment which is necessary for safe guidance will be found only in men of experience. We are confident that the solution of many of our national problems lies in seeking the guidance and direction of conservative men who through the years have demonstrated their ability to wisely direct that which has been entrusted to them, rather than in trusting in the leadership of so many young reactionaries whose opinions have been moulded in the classroom of some socialistic professor and whose policies have not been demonstrated to be workable and practical.

God is also concerned about the stranger in the land. At the conclusion of a service during which the pastor had preached on the subject, "Will We Know One Another in Heaven?", a certain man went up to him and said, "I wish some time you would preach on the subject

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'Will We Know One Another Down Here?' I have been coming to this church for six months and no one has recognized me yet." God would have His people exceptionally concerned about the stranger within the gates. Sometimes we become so wrapped up in our own friends and loved ones that we have no time to give to the outsider. This is not the true Christian spirit. The true spirit is to be constantly seeking for someone who needs a friend, someone who may be helped by our interest. Israel was in Egypt and they knew what it was like to be in a strange land and away from home. Anyone who has traveled about knows how lonely it is to be in a strange place, away from friends and loved ones. At such a time a friendly greeting is very much appreciated. We should always be mindful of the stranger who may be in our midst, and constantly seek to be the blessing that God would have each one of us to be. It is well-pleasing unto God to have any Christian group accept an outsider as one who really belongs in the midst.

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THE LESSON ILLUSTRATED

"My Seams Will Never Rip Again"

A seamstress, a quiet, steady girl, who had always gone regularly to church, was converted, and to all outward appearances her life was just as before. Someone asked her: "Mary, what does being converted mean? What difference does it make to you? Are you not doing just the same as you did before?" And she answered, "No, indeed; there's many a time when I've been pressed that I've sent home seams scarcely fastened, so that they'd be sure to rip; but, please God, since I've been converted, my seams will never rip again."

A Living Epistle

When the first missionaries at Madagascar had converted some of the islanders there, a Christian sea captain asked a former chief what it was that first led him to become a Christian.

"Was it any particular sermon you heard, or book you read?" asked the captain.

"No, my friend," replied the chief, "it was no book nor sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside him, which makes him different; so I become a Christian, too, to know how it felt to have something strong inside of me, to keep me from being bad."

That old chief had the right idea of Christianity.

—*Hymns and Revival Anecdotes*

—☆—

OBJECT LESSON

OBJECTS: One large white sheet of paper pinned securely to the wall; one colored sheet of paper one-half the size of the white sheet (Cut a large heart from this colored sheet and discard the heart. Retaining the remainder of the paper, pin it over the right half of the white sheet thus making a white heart framed in red on one-half of the large white sheet and a blank, white space on the left of the large sheet.); one box of crayolas.

EXPLANATION: The purpose of this lesson is to teach separation from sin. Indicate the white heart and explain that when Jesus saves us He cleanses our hearts and makes them clean and free from sin. He desires our hearts to stay that way but if we sin just a wee bit it leaves an ugly stain. Talk about the sins mentioned in Leviticus 19 and with each one make a mark with a crayola on the clean heart. Show them that sin soon mars the beauty of the heart and covers the whiteness. The only thing to do is to call upon Jesus, not to save us again, but to cleanse us and help us to tear (rip colored sheet away and leave the marks on the right side of the paper; pin the red frame over on the clean left side of the sheet) ourselves away from our sins and leave them behind us (indicate marks on right). God says "be ye holy . . ." (Lev. 19:2b) and we can only be holy by separating ourselves from our sins and walking with Jesus daily.

ISRAEL MARCHES TOWARD CANAAN

THIRD QUARTER, LESSON 11

SUNDAY, SEPTEMBER 12, 1943

Lesson Text: Numbers 10:11—12:16

Printed Text: Numbers 10:11-12, 29-36

Devotional Reading: Psalm 122

Golden Text: "Come thou with us and we will do thee good" (Num. 10:29).

LESSON EXPOSITION
(By E. E. Lott)

Introduction

This lesson brings us into the second year of Israel's forty years of wanderings. The encampment at the foot of Mount Sinai was for nearly a year. God did not intend for Israel to stay here a long time for her destination was Canaan. (We would pass on a word of advice to the teachers that they be not absorbed with the problems of chronology and geography to the exclusion of the spiritual truths contained herein.)

OUR AIM in this exposition is to show how easily an almighty God met the problems of everyday life in the wilderness and then the contrasting response of the people as they murmured.

I. ISRAEL GOING FORWARD
Numbers 10:11-12, 29-36

After this time of rest and instruction at the base of Mount Sinai, God gave the order for the Israelites to march forward on their journey to Canaan. This period of rest shows God's tender love and watch-care after all the excitement of the Exodus. The place where they rested was southeast of the Red Sea and their destination, Canaan, was northeast from their present starting point. A great desert called Paran lay between them and their goal. God was quite able to lead them through any adverse circumstances and He kept before them His pillars of cloud and fire as evidence of His watch-care and guidance. It was His orders that arranged the people for the march. While on the march they formed a column of five divisions. The Tribe of Levi in three divisions carried the Tabernacle and vessels of the sanctuary. They traveled in the center of the column. The complete description is found in verses 13 to 27.

In verse eleven we have the description of the cloud being lifted from the Tabernacle and taking its place at the head of the procession. Many Bible students feel that the statement in verse 33 is ambiguous, as translated, and that it should really read, "the cloud of the ark of the covenant of the Lord went before

them," etc. The ark itself was toward the rear of the host according to verse 21. The reason for this was to give the bearers of the Tabernacle structure time to erect it before the ark arrived. Thus, during travel the ark and the cloud were separated. A vivid picture of this is given in verse 35 and 36 where the Lord scatters the enemy because He is out in front. But after the battles are won and the time to rest has come the cloud representing God's presence returns to "the many thousands of Israel" and rests upon the Tabernacle, which was always placed in the midst of the encampment.

We meet a new character in verse 29, Hobab. He is described as the son of Reuel, who was Moses' father-in-law. Jethro, however, was Moses' father-in-law instead of Reuel, and we are told that he returned to his own land sometime before (Exod. 18:27). The Hebrew word used here for father-in-law signifies simply any relation by marriage. Hobab may have been a brother to Jethro and both sons of Reuel—or Hobab may have been a brother to Zipporah and both children of Jethro. Exodus 2:18 and 3:1 name both men but do not clarify the problem. Hobab was a Midianite or Kenite as they were sometimes designated. He was invited to accompany the Israelites on the northward journey as guide but refused. Our golden text uses the words spoken by Moses, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Moses was careful to give the Lord His proper place of guiding Israel's destiny but this did not seem to impress Hobab. Some students feel that Hobab still refused to go after the second request but we do not know. In the light of Judges 1:16 and 4:11 we believe it to be more likely that he did go with them. A man would be very foolish indeed to turn down such an offer. We look upon this as symbolic. Abraham was told that those who bless Israel will be blessed (Gen. 12:1-3). In Matthew 25 another promise of blessing is given those who treat the "Brethren" (Israel) kindly. Today Israel as a nation is on the *side-track* with the Body of Christ on the *main line*. But even so, God wants His "brethren" treated kindly for "Jehovah hath spoken good concerning Israel."

Lest some would question the faith of Moses in seeking Hobab's help as a guide when God had given the pillars of cloud and fire we quote a comment from the Annotated Paragraph Bible. "Though the pillar of cloud would mark the direction and length of their daily journeys, the people would still need information as to the nature of the ground, the situation, and qualities of the springs and pasturages, the collection of fuel, and many other particulars. Hobab's presence would also facilitate any intercourse they might need to hold with neighboring tribes."

We have already commented on verse 36, but Alexander Maclaren's words are worthy of note, "Ah, brother, we have more need of God in times of peace than in times of effort. It is harder to realize His presence in the brief hours of relaxation than even in the many hours of strenuous toil. Everyone who goes for a holiday knows that. You have only to look at the sort of amusements that most people fly to when they have not any thing to do, to see that there is quite as much, if not more, peril to communion of soul with God in times when the whole nature is somewhat relaxed and the strings loosened, like those of a violin screwed down a turn or two of the peg, than there is in times of work. So let us take special care of our hours of repose, and be quite sure that they are spent as that we can ask when the day's work is done, and we have come to slippered ease, in preparation for nightly rest, 'Return, O Lord, unto Thy waiting servant.' Work without God unfits for rest with Him. Rest without God unfits for work for Him."

II. ISRAEL SLIDING BACKWARD
Numbers 11:1-15

The above discussion deals with Israel's forward march physically. These verses and remarks deal with a sad chapter—Israel's murmuring, doubting, unbelief, and sliding backward spiritually. Jeremiah mentions Israel's backslidings (Jer. 3:6, 12, 14, 22). The teacher will note that we have borrowed some verses that were not in the Printed Text for this discussion.

In verse one of this chapter the reader steps out of sunshine into darkness. Up to this point the love and wisdom of God fill the scene; now man and his ingratitude and folly appear. Such is man's history. Placed in Eden, or in the renewed earth after the deluge, or in the miracle-filled wilderness after Egypt, or in the land of milk and honey, or under a new covenant at Pentecost, or in the future millennial earth, he sins the moment he moves.

Chapter ten closes with a beautiful picture of the tender shepherding of Jehovah as He leads the people an easy three-day journey to a suitable resting place but chapter eleven opens with a black, stormy scene of complaint over the fatigue of traveling and dissatisfaction with the food provided. The result was death because murmuring indicates unbelief and unbelief brings spiritual death. All through this chapter we have the same coloring. Even Moses got discouraged and wanted to die.

We are not told what the first complaint was about (verse 1). Perhaps it was general, or the reason may have been left out as a lesson to us. It is not the *thing* that makes us backslide; it is our own attitude. "As a man thinketh in his heart so is he." We cannot honestly say, "Satan made me sin." Sometimes we meet testings with the greatest of calm and composure—we actually smile. Again we meet the same thing and chafe and get angry. The difference is not in the testing but in our attitude. Christ defeated all of these



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things on the cross (Gal. 1:4; Eph. 2:15). We are on His side, therefore, why should we be defeated? (I John 5:4; Rom. 8:37).

Here is a thought worthy of consideration. If we walk humbly, and patiently meet trials just once in our lives then we have the power to do it more than once. This complaint of the people was answered by the Lord in the form of fire. We know not how many were consumed. The people quickly asked for mercy and it was granted.

The next complaint was over food and was begun by the mixed multitude traveling with Israel since the Exodus. The cry was taken up by the Israelites too, and they pined for the fleshpots of Egypt. They did not ask for the slavery, cruelty, and privations of Egypt—just the meat and vegetables. Now, there is nothing wrong with eating or desiring meat in itself. In this case, however, God had given the proper kind of nourishing food in the form of miraculous manna. There is also a lot of difference between a request to God for something and an outright accusation of unfairness. God is never unfair or unjust (Deut. 32:4).

The Scofield Bible makes the following comment about the mixed multitude, "unconverted church members, unable to understand or desire Christ as the Bread of God, will clamour for things pleasing to the flesh in the work and ways of the church: sumptous buildings, ornate ritual, an easy doctrine. Alas! they lead away the unspiritual believers also." This is one reason why it is so important to admit only born-again people into our churches. Young believers are enough of a responsibility without an added hindrance. These should be fed on the sincere milk of the Word and the Gospel faithfully and zealously proclaimed to those outside both Christ and the church.

As though God had not heard enough, Moses adds his complaint. Although of a different character, it was a "kick" just the same. We quote the student commentary: "Unbelief and discontent are terribly contagious. Moses adds to the gloom of this chapter; verses 10-15 record his impatience, and verses 21-23, his unbelief. Like Elijah, he petulantly calls upon God to kill him out of hand! (vs. 15). And yet these two men appeared with the God of glory upon the Mount of Transfiguration! A pitying grace relieved him of the weight of his charge, whilst upbraiding him. But Moses was, in truth, no whit less burdened, for the spiritual power granted to the 70 elders was also taken from him (vs. 17)."

In the face of Moses' unbelief revealed in verse fourteen we are reminded of God's agreement with Moses from the beginning. God never asked Moses to lead the people out *alone*. But now Moses has either grown conceited or was very forgetful. Here is what Moses forgot, God's promise, "Certainly I will be with thee" (Ex. 3:12).

This recalls to mind Christ's assurance, "I will never leave thee nor forsake thee." Has God ever left His people "out on a limb," "holding the sack," to bear their burdens alone? He took our place on Calvary and He will take our place as did David before the Goliath of trial, suffering, sin, want, and direction along life's pathway.

—★—

THE LESSON ILLUSTRATED

Following Our Guide

Mr. Dallgetty, an Indian missionary, said that many years ago, away out in the northwest of India, he was aroused at three o'clock in the morning to go through a desert and pass a buried city of ancient date. The morning was very dark. His leader and guide was a dark-skinned man who said to him in his own language, "Keep close to me." As they went through the darkness, the guide first and Mr. Dallgetty following, they talked to each other, and by and by as he looked down at his feet, he could see no road. They seemed to be turning this way and that, going on and on, and he feared the way was missed. In his anxiety of heart he cried, "Where is the way?" The guide turned around and said, "I am the way. There is no way to be seen but here with me. Follow step by step with me, and the end of the journey will come." And it came. We need day by day as life goes on to concentrate less and less upon the road, and more and more upon the Guide.

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OBJECT LESSON

OBJECTS: Simply use your own hand.

EXPLANATION: We want to show by using our own hands as an illustration that God is always with us as He was with the children of Israel in the Wilderness Journey (Num. 9:16). When we were born our hands became a part of us, going wherever we went. Now, when we go to the store our hands go along. When we fall down it is our hands that push us up. When we are hungry it is our hands that feed us. When we walk on the rough dark path it is our hands that push aside the brambles. When we are hurt it is our hands that pour in the medicine and bind up our wounds. Explain that just as our hands became a part of our body at birth so Christ becomes a part of us and we become a part of His Body when we are born again, saved. Then wherever we go Christ goes. Just as our hands lift us when we fall Christ lifts us when we fall into sin. Just as our hands push aside the brambles as we walk so Christ goes ahead and faces the dangers before us. Just as our hands feed us, Christ supplies our needs. Just as our hands pour in the medicine and bind up the wounds so Christ comforts our wounded hearts in sorrow and hurt. Christ, like our hands, goes with us no matter where we go when we have been born again.

THE SIN OF MOSES AND AARON

THIRD QUARTER, LESSON 12

SUNDAY, SEPTEMBER 19, 1943

Lesson Text: Numbers 20

Printed Text: Numbers 20:1-13, 27-28

Devotional Reading: Psalm 66:1-4, 16-20

Golden Text: "Be ye angry, and sin not" (Eph. 4:26).

LESSON EXPOSITION

As we begin the study of this twentieth chapter of Numbers it will be helpful to know the time of these incidents. These events that we are now to study took place at the very close of the forty years wandering. The death of Aaron was in the fortieth year after Israel left Egypt (Num. 33:38). The constituency of the congregation that came into the desert of Sin and abode there was doubtless made up mostly of those who were children at the time of the turning back at Kadesh-Barnea, or who were born after that time. Caleb, Joshua, Miriam, Aaron, Moses, and perhaps a few others of the elders remained. Here at Sin, Miriam died, and shortly thereafter Aaron and Moses. If any of the other elders beside Joshua and Caleb remained alive, they died shortly thereafter also.

Three things in this lesson need consideration:

I. The Murmuring of the Congregation
Numbers 20:2-5

II. The Instructions of Jehovah
Numbers 20:6-8

III. The Disobedience of Moses and Aaron
Numbers 20:9-13

I. THE MURMURING OF THE CONGREGATION

Numbers 20:2-5

"And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron." Mumbling, grumbling, complaining, murmuring, and rebelling seemed to characterize this group as they wandered in the desert. Time after time God had shown His love and care for them in providing for their needs. But each time a new need arose, rather than going to God in confidence and trust they complained and murmured.

Though the people directed this anger against Moses and Aaron, God really interpreted it as an attitude directed against Himself. This was the case. It was God, Who had led them out of bondage. It was He, Who had assumed full responsibility for their needs. Furthermore, God had the power to supply all their needs, so that any rebellion or complaint was really against God.

Ofttimes we, as Christians, look at Israel, note the way God provided for them, and ponder at their incessant grumbling. Rather than being amazed at their conduct we should consider our own ingratitude. In spite of the fact that God has marvelously blessed all of us, we are so prone to complain and grumble. In the final analysis, regardless of whom we may think we are complaining of, we really are kicking against God.

II. THE INSTRUCTIONS OF JEHOVAH

Numbers 20:6-8

When the children of Israel came to Moses and Aaron with their bitter complaints these two servants of the Lord did that which was exactly right. They went from the presence of the assembly unto the door of the tabernacle of the congregation and fell upon their faces and laid the matter before the Lord. Could they have left the matter in the Lord's hands all the way through it would have turned out different for them. But later on in this instance they took the matter back into their own hands, and we shall see later how they suffered when they turned from the strength of Jehovah to their own carnal weapons.

Jehovah graciously heard their supplications and made provisions for the needs of His people. "Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." Previously on the journey at Rephidim the people had been without water and God had commanded Moses to secure water for them in a somewhat similar manner. "And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Ex. 17:5-6).

Now the significance of this manner of securing water for His people was both a demonstration of God's provision for the physical needs of His people, and also a picture of God's provision for the spiritual needs of His people. The literal physical significance needs no explanation, and the spiritual significance is explained elsewhere in the Word of God. "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:4). In the light of the above Scripture no question about the spiritual significance remains. The rock pictured Christ Jesus. Smiting the rock with the rod wherewith Moses had smitten the river, as the judgment that fell upon Egypt, was a picture of the judgment which fell upon Christ as He hung on Calvary's Cross, suffering there vicariously for the sins of the world. The rock needed to be smitten only *once*. Christ needed only *once* to suffer for the sins of mankind. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him, For in that He died He died unto sin *once;* but in that He liveth, He liveth unto God" (Rom. 6:9-10). The second time that Israel needed water God requested that Moses only speak to the rock and He promised that water would gush forth. As a result of the sacrificial work of our Lord and Saviour Jesus Christ on the cross of Calvary, He has now ascended into heaven to appear in the presence of God for us. He needs not to be smitten again to suffice for the needs of mankind. His death not only wrought eternal redemption for mankind and is ever efficacious in the mind of God to atone for the sins of man, but also it provided for every need of man. Now, all that is necessary is to speak to that Rock, and the water will gush forth to quench the thirst of any person, regardless of what that thirst might be.

Moses and Aaron did great violence to this beautiful spiritual picture, as we shall see.

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III. THE DISOBEDIENCE OF MOSES AND AARON

Numbers 20:9-13

Though Moses did that which was right in going to God in the matter, evidently his carnal nature overpowered him as he again came out into the presence of the congregation. Gathering the people together he maliciously turned on them and said, "Hear, now, ye rebels; must we fetch you water out of this rock?" Though Moses correctly termed the people rebels, he did not exhibit the grace with which God dealt with them, nor did he exhibit the patience which God would have him show as the leader of His people. What is more, the question which Moses asked of them indicated that he himself had the power to bring forth water out of the rock. So, in anger Moses lifted up his hand and with his rod he smote the rock twice. From this we see how he did violence to the beautiful spiritual picture that God would have presented to His people.

Though the people rebelled and murmured and complained against God, though Moses disbelieved and disobeyed God, yet God in great grace still provided for His people. Water gushed forth abundantly from the rock and all the congregation drank and the beasts also. Thus, God sanctified Himself in the eyes of the people in graciously providing for them and showing by this gracious provision His longsuffering and loving-kindness toward all sinners.

But because Moses and Aaron disobeyed, God punished them for this act. God is sorely displeased when one of His servants does violence to a spiritual picture that He would present through certain acts. When Moses had slain an Egyptian he was not severely punished. But for this act of disobedience in which God had desired to be sanctified before the congregation, He severely punished Moses. "And the Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them."

Not long after this the Lord commanded Moses to take the priestly garments from Aaron and put them upon Eleazer, his son. This Moses did, and Aaron died there upon Mount Hor. Likewise, we know that not long after this Moses was taken upon Mount Pisgah there to view the land of Canaan, for which he had long yearned, but only a glimpse of it was given to this servant of God because of the disobedience at Meribah. There on Mount Pisgah Moses also died, and he was never permitted to go into the land of Palestine. Of course, this would have been only an earthly reward, had he been permitted to enter the land, and Moses had many rewards laid up in glory; yet the incident marks God's stern disapproval toward unbelief at a time when He desired to be sanctified by the faith of His child.

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THE LESSON ILLUSTRATED

Pleasing God

Mr. Whittle, the evangelist, tells of entering a railway train at night, when it was exceedingly cold. The gate-keeper demanded of every one to show his ticket before he could pass, which compelled the passengers to unbutton their coats, and otherwise greatly incommode themselves. Many expressed their impatience in hot words and bitter complaints.

"You are a very unpopular man tonight," said the major, pleasantly.

"I only care to be popular with one man," he replied; "that is the superintendent."

Noble words for the Christian soldier to adopt, "That he may please Him Who hath chosen him to be a soldier."

—*Hymn and Revival Anecdotes*

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OBJECT LESSON

OBJECTS: A piece of steel

EXPLANATION: It has been said that a man, like steel, is no good when he loses his temper. Show that the usefulness of the piece of steel you hold depends upon whether or not it has lost its temper. The temper of the steel is its consistency of hardness and brittleness. Should it lose its temper and become breakable it would be no longer useful and must be cast away. Remind them that Moses lost his temper and disobeyed God in today's lesson. He angrily said, "Hear now, ye rebels; must we fetch you water out of this rock?" He lost his temper and could only be cast aside (Num. 20:12). We too cannot be used of God when we let the sin of temper rule our lives. Like the brittle steel we are no longer useful.

Abiding Values from Israel's History

THIRD QUARTER, LESSON 13

SUNDAY, SEPTEMBER 26, 1943

Lesson Text: Deut. 1—3, 11

Printed Text: Deut. 11:13-25

Devotional Reading: Deut. 10:12-22

Golden Text: "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 13:34).

LESSON EXPOSITION

(By E. E. Lott)

Introduction

Deuteronomy consists of the parting counsels of Moses delivered to Israel in view of their impending entrance upon their covenanted possession. It contains a summary of the wilderness wanderings of Israel, which is important as unfolding the moral judgment of God upon those events; repeats the Decalogue to a generation which had grown up in the wilderness; gives needed instruction as to the conduct of Israel in the land, and contains the Palestinian covenant. These words were spoken about one month before Moses' death.

We cannot take the space to expound the first three chapters but will have to devote our time to the few verses alloted from the eleventh chapter. However, we wish to pass on to our readers a summarization of the book given in the *Student Commentary*, "The book contains three sections: (1) Chapters 1—11, (2) Chapters 12—29, (3) Chapters 30—31. The first section deals with God and the Wilderness—Wilderness. The second section deals with the Law and the Land—Word. The third section deals with Grace and the Kingdom—World.

"Satan's three temptations of the Lord were based on these three sections. Jesus was the true Israel, the Son called out of Egypt, and as such He appeared to fulfil the righteousness demanded by this book. He was found in the *Wilderness* hungry and without bread. The first temptation was therefore, "Make Thyself bread," that is, "Be independent of God." The second temptation was, "Come suddenly to Thy Temple and Land," as predicted by the prophet *Malachi*, "do not fear to cast Thyself down, the angels have been charged to bear Thee up." The third temptation was, "to obtain the *kingdom*, it is not necessary to suffer and die; I will give it Thee."

The thirteen verses assigned from the eleventh chapter are taken from the center of Moses' warnings and instructions to the younger generation who would now be privileged to enter Canaan. Verses thirteen to seventeen deal with God's promise of high productivity for the land; verses eighteen through twenty show the only basis for favor with God and subsequent blessing; and verses twenty-one to twenty-five deal again with the subject of the first section only this time from the angle of victory over enemies in the land who were trying to prevent their possessing the inheritance guaranteed to Abraham.

I. THE REWARD OF PRODUCTIVITY

Deut. 11:13-17

The Creator of the Universe speaks in these verses and He reminds the people that it is He and none else Who has control over the elements. The moisture from heaven is subject to Him. Note that God promises to send the rain in due season. The rainy season in Palestine begins in autumn, when the land is prepared for sowing and it ends about March when the grain is swelling before it ripens. The rain is most copious at the *former* and *latter* part of the season, although it falls occasionally through the intervening winter months, but there is rarely any rain during the summer. Upon the regular recurrence of these rains the fertility of the country depends. During some years the rain has not fallen and drouth and famine resulted. (See I Kings 17:1.)

He also controls the germ of life in vegetation so that He has the right to say, as He does in verse 15, that He will send grass for the cattle. The grass here is for the cattle that the people might have meat. This together with the instructions given Noah (Genesis 9:3), the vision of Peter (Acts 10:13), and the warning of Paul (I Tim. 4:3), make it unequivocally clear that meat-eating is right in the eyes of God. Yet in spite of this there are many people today who are vegetarians because of religious conviction. God also speaks of other kinds of food (verse 14)—corn, wine, and oil, which were needed as well as meat. He guaranteed abundance of these showing that His sovereignty covers everything. The form of the promise shows that, whatever be the second causes of prosperity, all are alike dependent upon the blessing of God, and are subject to His control. How fitting and vital in view of this that we should never fail to thank God for our food at every meal. We have been frequently inspired by Paul's example as he gave thanks to God for food in the presence of the rough sailors on the way to Rome (Acts 27:35).

The blessings above described were contingent upon diligent obedience to the commandments given at Sinai. The commandments were given by God and the reward also was to be bestowed by Jehovah. This leads us to the thought of verse sixteen. Here the people are warned against the worship of other gods. But and if they did choose to give to the gods of wood, iron, and brass the credit for creating them as well as leading them out of Egypt, then God would find it necessary to chasten them. The chastening would take the form of withholding the things promised in verses 14-15. Thus God would demonstrate His superiority over the false gods. Someone has suggested that the ten plagues brought down upon Egypt at the time of the Exodus were designed to show the senility of the favorite gods of that country. For example, the sun god, Ra, was worshipped. The plague of darkness showed his impotency. The river Nile was an object of worship, therefore, God turned it into blood, etc.

We are not living in the age of law but rather that of grace (Rom. 6:15). Physical or material prosperity is not promised us as a reward for obeying the ten commandments. God promises, however, to supply all our needs (Phil. 4:19), because of His Son. In Matthew six we have the assurance that the heavenly Father will care for His own. We are bound by a higher law—that of love. "Seek ye first the kingdom of God and His righteousness and all these things will be added."

II. THE BASIS OF BLESSING

Deut. 11:18-20

A certain accent is given in all three sections of this passage. It is found in verses 13, 18, and 22, and establishes the true basis for pleasing God. It is something you cannot see for it is on the inside of a man, but it is no less important than are tangible things. This emphasis is on being right with God on the inside, down in the heart. One expression used is, "serve Him with all your heart and with all your soul," another is, "lay up these My words in your heart and in your soul," and the third one found in verse 22 is, "love the Lord your God." Other Scriptures use language like this, "God desireth truth in the inward parts," "they that worship God must worship Him in spirit and in truth," "My son, give Me thy heart," and "trust in the Lord with all thine heart." God is not primarily concerned about a man's deeds, for He knows that if He has a man's heart the fruit will bear rigid inspection. We cannot help but remember Christ's thrice repeated question to Peter, "lovest thou Me?" Does God have our first love?

Now that God has impressed us with hiding His Word in our heart and being genuine and sincere in our love, He speaks again (see chapter 6) about the outward sign of fidelity. The frontlet is called a phylactery. It was a small box containing a portion of the Scriptures. It was all right to wear this providing it was not a disguise of piety.

We have seen two instructions about God's Word: first, lay it up in your heart and, second, bind a portion on your hand and forehead, and now third, teach it to your kinfolk (vs. 19). This is the true family altar—all the members of one household gathered around the Word of God. This is the place to prevent crime, instil high ideals, create noble aspirations, impart faith in a living God, and mould the respectable citizen of tomorrow.

The fourth admonition concerns our obligation to our neighbors—write God's Word upon the doorposts and gates so that everyone can see their testimony. Since we are not under the law we do not take this command literally but rather make an application of it. We can speak

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the Word, give out tracts, Bibles, and Testaments, and even carry Scripture verses as auto license emblems. Some energetic people have inscribed them on large billboards and outlined them in neon. The methods of disseminating God's Word are endless. The danger with us is, not that we will try too many ways, but that we will not try at all.

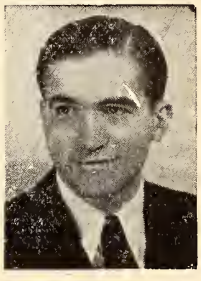
III. THE REWARD OF CONQUEST
Deut. 11:21-25

As has been already pointed out, the promise of God given here is very similar to that given in verses 13 through 17. The difference is that this reward is one of conquest of the land. This is quite necessary in the possession of the land for the enemies did not love the Israelites or their God. The Church of Jesus Christ is likewise promised victory over sin and the Christian is given assurance of triumph over all evil forces if the proper armor is used (Eph. 6:10-18).

This passage can be divided into three parts: (1) Conquest over enemies (past) vs. 23, (2) Possession of the land, vs. 24, (3) Conquest over enemies (future) vs. 25. The Lord is able to deal with all of the mistakes of our past lives. As someone has said "All of our sins were future when Christ died." Peter admitted that his past life was bad (I Pet. 4:3)—David had some sad memories (Ps. 51)—Paul remembered the former lives of the Corinthians (I Cor. 6:11)—but Christ died for all these things and we can have the pardon if we want it. Christ our Good Shepherd will lead us to the best pastures if we are willing to go. He seldom interferes with our sovereignty, therefore, much depends on our willingness. The land is really to be possessed (Prov. 3:5-6; Rom. 12:1-2). As far as the future is concerned we need not fear. We have His promise that He will never leave us. We remember His words, "Let not your heart be troubled," and are consoled by His "be of good cheer, I have overcome the world" (John 16:33).

Lest anyone think that we are fanciful in making the above applications let us refer you to the teaching of the Holy Spirit on this subject in I Corinthians the tenth chapter.

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b. Experience—been over the road
c. Interest—He died for me
2. The Traveler—"me"
a. Must take the journey
b. Have not had experience
c. Need just such a Guide
3. The Road—"path"
a. One of many
b. Is a narrow road
c. Not many going this way
4. The Destination—"life"
a. Contrast with death
b. A delightful anticipation
c. A glorious consummation

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Charles M. Schwab, the steel magnate, once said: "I know a young New York fellow who has built for himself a big business. He used to be a poorly paid clerk in a department store. One rainy day, when customers were few, the clerks had gathered in a bunch to discuss baseball. A woman came into the store wet and disheveled. The baseball fans did not disband; but this young fellow stepped out of the circle and walked over to the woman. 'What can I show you, madam?' he asked courteously. She told him. He got the article promptly, laid it before her, and explained its merits smilingly and intelligently. In short, he treated the woman just as his employer would have treated her under similar circumstances.

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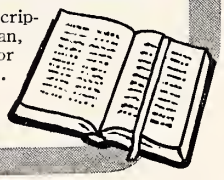
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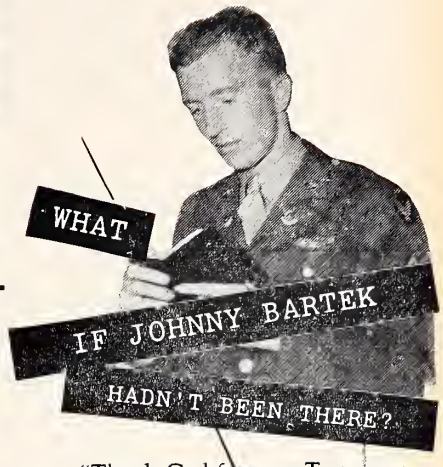
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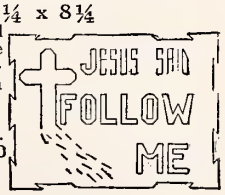
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JUSTIFICATION NUMBER
SEPTEMBER, 1943

The Need of the Hour

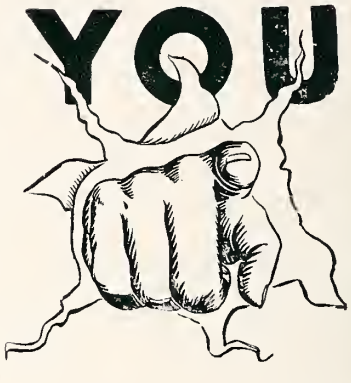
The true Christian ministry always has been, and still is, a Bible preaching and Bible teaching function. As in the past, so also in the present, the churches which have, and do give the most vigorous expression of real Christianity, are those that are pastored by men who are able and faithful preachers and teachers of the truths of Holy Writ. In other words, they are the churches that are constantly fed upon the Word of God and thoroughly indoctrinated in the great truths of the Sacred Scriptures.

There was a time some years ago when the members of an entire family occupied the same pew in the church, and sat for a whole hour on the Lord's Day morning listening to an exposition of one of the great doctrines of the Bible. Those were the sermons they used to call "profound" even though they were quite simple and easily understood. They were called "profound" because they were great expositions of the Word of God, bringing light to the mind and strength to faith. The churches favored with such preaching were strong and vigorous testimonies for Christ and "the faith once for all delivered to the saints." The same kind of a ministry is still needed these days. Under such a ministry the same results are still obtained. But for this kind of a ministry, men must know the teachings of the Bible and be qualified and capable of presenting them intelligently and helpfully. The greatest need of the hour is for Bible-believing, Bible-taught, and Spirit-filled men of God in the Christian ministry. The same need also exists in the fields of evangelism and missionary enterprise. Then too, there also is need for Bible-taught and Bible-trained men and women in the local churches, who can ably assist their pastors in teaching and training the young, as well as in general evangelization. Yes, Bible-taught and Bible-trained men and women are greatly needed these days, when apostasy is prevailing throughout Christendom and sin is rampant throughout the world.

Having said this much about the need of the hour, we now make bold to say that we believe that the Bible Institutes of our day and time have been raised up by God to help meet this great spiritual need. Whatever may be said in favor of other institutions existing for a similar purpose, the Bible Institutes are in the front line. They were severely criticized from the very beginning, yea, even denounced, but they stood the strain and have made good. They are still being criticized in some circles because they are not wanted, but they still stand the test and are making good. The Bible Institutes have attracted to their support the greater majority of the outstanding, devout, and able Bible expositors of this day, and also thousands of faithful and able pastors, evangelists, missionaries, and Christian workers in general. They are receiving their financial support from a host of the most consecrated and godly men and women in the world. The Bible Institutes are going and growing concerns; they are greatly blessed and mightily used of the Lord. No other institutions we could think of or name, have done so much to preserve the evangelical faith in our churches and the world, in the face of widespread apostasy, as have the Bible Institutes. They have been and still are a veritable bulwark of *the faith*. More and more, church after church, when in need of a pastor, turns to a Bible Institute trained man to fill that position, observing that churches pastored by such men generally are prosperous and growing churches. It has really come to this, that leaders in our older and larger denominations are obliged to acknowledge the peculiar ability and effectiveness of men who have been trained in a worthy Bible Institute. There are many fields in which such graduates can find open doors, and if they desire to go still further in scholastic training, the Bible Institute training stands them in very good stead. The Bible Institute trained Christian worker has a great deal to his or her advantage.

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VOL. XXI SEPTEMBER, 1943 No. 9

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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Issued monthly by
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Official Organ of
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EDITORIAL COMMENTS

OPENING OF SCHOOL

By the time this issue of "Grace and Truth" reaches the readers there will not be many days until school will open. The date set is September 16. On the night of this date the Fellowship Supper is to take place and the new students will be welcomed and introduced. This will be followed by the registration of the students and then the opening of the classes.

We shall appreciate the prayers of God's people in behalf of the school. The faculty will need our prayers as well as the students. It is our earnest desire to make the most of each passing moment and to do our utmost to give the students the best preparation possible.

We are very happy to report that by all indications we shall have a considerable number of new students for this next year. We sincerely thank the Lord for the interest created in the minds and hearts of many friends throughout the country in behalf of the school. These new students will be coming from many different places and will be representing different denominations.

We shall appreciate your prayers in respect to the financial needs of the school. The opening of school always involves added expense and this year there have been also the added expenses of moving the school back into the city and getting the building repaired, cleaned, and painted. We are looking to the Lord for the supply of all our needs. He has never failed us and we know He will not fail us in this.

THE MAGAZINE

We are receiving numerous letters in which there are words of appreciation of the magazine, "Grace and Truth." These gracious comments are very greatly appreciated. Indeed they bring encouragement to one and all who are laboring to make the magazine a real helpful and spiritual organ.

We take the liberty of sharing with our readers the knowledge that we are contemplating still further improvements for the year 1944 so that they may be looking forward to still better things ahead, and while we are speaking of this we want to pass on a word of encouragement about securing new subscribers. Our friends can help us a great deal by doing this. If every subscriber we now have would secure one new subscriber, it would mean that we would not be far from the 10,000 mark. This should not be a difficult matter. Better still, let me suggest that you form a magazine club at our special rate of five subscriptions for $5.00. These may be sent to different addresses, but they must begin with the same issue. There is considerable saving, for single subscriptions cost $1.50 each. Why not get busy and form such a club?

THE EDITOR AT FINDLEY LAKE. NEW YORK

It was the privilege of the Editor to spend the days from July 18 to 23 at Camp Findley, Findley Lake, New York for special Bible teaching. This camp includes a training school, a youth convention and a Bible conference, and it is conducted under the auspices of the Erie Conference, Church of the United Brethren in Christ. Doctor S. Paul Weaver, who is the Superintendent of the Erie Conference, was in charge of the conference. Doctor Roscoe F. Wilson of the First United Brethren Church, South Bend, Indiana and Doctor Carl Armerding, who is a member of the Moody Bible Institute Extension Department, also shared in the program.

These were delightful days. It was a great privilege to teach the Word to several hundred young people as well as to a large number of adults, and among them a goodly number of ministers. It was surprising to witness the crowds of people who attended this annual gathering, in view of the restrictions placed upon all of us because of the war. On several occasions the large and spacious auditorium was filled to capacity.

The people responded very graciously to the ministry of the Word. The fellowship was delightful and the blessing of God was manifestly in evidence. Doctor Weaver proved himself to be a gracious host as well as a competent director of the conference. We thank God for groups who still believe the Old Book and who stand for the "faith once for all delivered to the saints."

PUBLICATION OF AN IMPORTANT ARTICLE

We are happy to announce that the article which appeared in the March Issue of the magazine in the "Prophetic and Dispensational Studies Department"—"When Will War Cease?"—is being printed in a very attractive pamphlet to be distributed free of charge. This is a very illuminating and helpful article and we would urge pastors and Christian workers to be sure to order a good supply of these pamphlets and distribute them among their congregations and in their various communities. We shall be hearing a great deal in the future, as we have in the past, about establishing a new world order, and it is important that God's people should be enlightened as to what are the true facts in the matter. This article is not lengthy, but to the point, definite and decisive. We are printing a large supply and are expecting our friends to assist us in the distribution thereof. We shall appreciate, if our friends are so inclined, to receive gifts toward the postage. Let us hear from you immediately.

THE HOPE OF OUR LORD'S RETURN

"Even so, come Lord Jesus" (Rev. 22:20).

This is the last prayer on record in Holy Scripture, and it is a very significant prayer, in that it has to do with the hope of our Lord's return. It clearly reveals the fact that when the truth of our Lord's return really grips the heart, it is indeed the "Blessed Hope" (Tit. 2:13).

What a blessed attitude of hopeful expectancy to be waiting every moment of every passing day for the return of our Lord and Saviour Jesus Christ! This is the true and proper Christian attitude, the only really scriptural attitude a believer, who is a member of tthe Body of Christ, an heir of God, and a joint heir with Jesus Christ, ever can or should have. It is blessed to live under the influence and power of the hope of the imminent return of the Lord.

It is both blessed and delightful to begin each new day with the thought and hope that Jesus may come today, and to close the day with the burdens and cares laid aside, and to retire for the rest of the night in the hope and expectation that He may come before the dawn of another day. To live in the grip and under the power of such hope is to live a life of separation from the world and of victory over surrounding evil. The world with its sham

Continued on page 292

EDITORIAL MESSAGES

THE CHRISTIAN AND THE DEVIL

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Peter 5:8-9).

The devil is the arch enemy of God and of Jesus Christ, and because of his hatred of and opposition to God and Christ, he also hates and opposes the people of God. He is a hateful and relentless enemy of the Christian.

Throughout Scripture this bitter enemy of God, Christ, and the Christian is described in the title names ascribed to him. This is an interesting study. However, it is not our purpose to follow that but to confine our meditation to the Scripture before us.

I. WE NOTE WHAT IS SAID CONCERNING OUR ENEMY

Four things in particular are to be noted in this connection:

1. *Our enemy is designated as an adversary.*

This is the same word as that used by our Lord in Matthew 5:25. The word for "adversary" carries with it the sense of a plaintiff or accuser in a trial before a judge. It is an old word for an opponent in a lawsuit. This term defines our enemy as being an accuser. He accuses us before God the Father, for which reason we have an "Advocate with the Father" (I John 2:1-2).

2. *Our enemy is called the devil.*

The word "devil" is the Greek *diabolos* and signifies *slanderer*. It is said that the Greek word for "devil" is uniformly used in the LXX for the Hebrew "Satan," and, that it expresses the same thought, with the implied addition that the charge is false and calumnious. The devil is the slanderer of the saints, the accuser of the brethren, and his accusations are false and calumnious. He is not a constructive but a destructive critic.

3. *Our enemy is said to be as a roaring lion.*

The word "roaring," we are told by Greek students, means to howl like a wolf, dog, or lion. The Cambridge Bible gives this suggestive comment: "The comparison with the lions has its starting-point, perhaps, in Isaiah 38:13, where, however, it is used of God as visiting men with pain and sickness; or Psalm 22:21, where its use is more closely parallel with the present passage. The use of the same verb for 'roaring' in the LXX of Psalm 22:13, confirms the inference that that Psalm—the first words of which, it will be remembered, had been uttered by our Lord upon the cross—was present to Peter's mind." The "roaring" of the devil reveals his bitter hatred of, and his boiling wrath against the saints. He is so mad at them that he roars at them.

4. *Our enemy is said to be walking about, seeking whom he may devour.*

The word for "devour," more literally is, *gulp down* or *swallow*. It implies the thought of total destruction. The devil's purpose is to ruin God's people. To attain his purpose, Peter says that the devil "walketh about." This is an interesting thought. Dr. Robertson says, (*Word Pictures*), "He is a 'peripatetic' (*peripatei*) like the peripatetic philosophers who walked as they talked." The devil is busy and active in pouring out his wrath against the saints and in seeking their destruction and ruin. He is earnest and diligent in his fiendish effort. It is likely that the apostle has reference to the fierce persecution then raging, and of which, though human agents were the perpetrators, Satan was the instigator and initiator (II Tim. 4:17).

Let us remember that, even though Satan works more as "an angel of light" in these days, his object and purpose are exactly the same; namely, the destruction and ruin of the saints. We have a malicious and untiring enemy.

II. WE OBSERVE THE SECRET OF SAFETY IN THE PRESENCE OF THE ENEMY

Three things are stated by Peter by way of exhortation which constitute the safety of the saints against the onslaughts of the enemy.

1. *Be sober.*

There are frequent exhortations in the New Testament to sobriety, and the word means more than abstinence from intoxicating drink. There are other things besides strong drink one can be intoxicated with, as for instance, pride, self-esteem, worldliness, and the like. The word "sober" has the sense of sound, moderate, prudent, cool. This word implies the exercise of godly self-control, and embraces thoughts, words, and general behavior. The Christian is to curb every passion.

2. Be vigilant.

This word means to be awake, to arouse. The Christian is to be wide awake and alert, so as to be able to detect the movements, schemes, and tricks of the enemy. The sleepy or sleeping Christian is an easy prey for such a subtle enemy as the devil. Only those who are wide awake are able to avoid his traps and snares.

3. *Resistance in the faith.*

The word "resist" means to withstand. It implies standing up against the devil. Cowardice never wins against the devil, but only courage (II Tim. 1:7).

We should never give place to the devil (Eph. 4:27).

We should do all to stand against the devil (Eph. 6:11).

The resistance of the devil is to be "stedfast in the faith." The word "faith" is probably used in its subjective rather than its objective sense, for unshaken trust in God rather than unwavering orthodoxy. Doubt, in the midst of trial and suffering, weakens and lays one open to the subtle onslaughts of the devil. The heart must be strong by confidence in God in order to stand up against the devil.

These three things heeded—sobriety, vigilance, and resistance—assure the safety of the believer when the enemy moves about, raging with madness.



THE GRACE OF GOD

"For by grace are ye saved" (Eph. 2:8).

In this second chapter of Ephesians we find a picture of the past, the present, and the future of the believer in the Lord Jesus Christ. It is a very illuminating picture, and in it the love and grace of God are greatly magnified. The great change wrought from the past to the present has been accomplished by the love and grace of God, as the apostle clearly states.

> But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
>
> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast (vss. 4-5, 8-9).

How blessed it is to be assured of all this! What comfort it brings to the heart to know that it is by God's love and grace that we are saved!

We observe that the past is associated with sin and trespasses because of which spiritual death prevailed, as well as with a captivity and servitude which were both hopeless and dreadful, in which the prince of the power of the air held control, with the desires of the flesh and of the mind commanding obedience (vss. 1-3). This is the state and condition of all men by nature, and in this same state and condition we ourselves, who now believe in Christ and are saved, once lived and walked.

But, thank God, with the believer it is no longer thus. A change has taken place with him, and the present is grand and blessed. All that has been in the past is gone forever by the infinite grace of God. The believer has been quickened with Christ, raised up and given a place and position with Him in the heavenlies, in which he is seated "far above all principality, and power, and might, and dominion" (Eph. 1:19-21; 2:6). His victory is so complete and absolute that it really amounts to a triumph. He is already enthroned with Christ in the Heavenlies with every foe under his feet, sharing His very life, victory and triumph. Oh, the glory and wonder of it all! It is marvelous, yea, it is glorious!

Still, marvelous and glorious as is the saving and exalting action of grace, there is more to follow. The future holds out a glorious prospect —the fullest possible display of grace in the ages to come.

> That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

It is the purpose of God to make a display and an exhibition of the trophies of His grace in the ages to come. All the created intelligences in the universe will some day see and know the grace and kindness of God through Jesus Christ His Son, to those who now believe in Jesus Christ. What a day that will be for God! What praise and glory will then come to His Name! And what an exhibition that will be! But, then, too, we are led to think and believe that God will reveal to us who are saved and shall some day stand in His presence transformed into the image of the first-born Son of God, down through the ages to come the tenderness, warmth, depth and measureless magnitude of His infinite grace and kindness through Christ Jesus. We shall come to know more fully the grace of God as the ages roll by and as they unfold the wonders of redeeming love. But all this is beyond mortal comprehension at present.

Do we, beloved, know the grace of God in reality? If we do, our lives will be transformed through that knowledge by the grace of God. The grace of God does not only save and exalt the believer, but it also transforms the life now already. Wherever the grace of God is known in heart reality, it is manifest in life and deed.

The old Puritans used to say, "Our graces are not apparent unless they are in exercise." And they were absolutely right. We affirm still further that, where there are no graces apparent in exercise, there seldom are any to be found. Where grace is truly known and appreciated, there it is seen in a transformed life. Grace beautifies the life with the graces and virtues of the life and character of the Lord Jesus Christ. Of the early disciples it is said: "And great grace was upon them all" (Acts 4:33). This is the finest, grandest, and most beautiful adornment possible. None are so richly and so beautifully adorned as those whose lives reflect and manifest the life, graces, and virtues of the Lord Jesus Christ. They do not need the artificial adornment that can be bought in the drug store, the millinery shop, and the dress shop, upon which hundreds of thousands of dollars are wasted annually by professed Christians, and which might be used to better purposes. Christlikeness in life, and not artificial and outward draperies, constitutes real and lasting beauty.

THE HOPE OF OUR LORD'S RETURN

Continued from page 290

glories, ambitions, honors, wealth, and pleasures, is unable to allure when this is the case. The flesh and Satan may seek to hinder and may at times succeed, but waiting for the return of the Lord and waiting on Him, we shall be lifted, empowered, and enabled to triumph. In all the trials and tribulations in life, amid all the evils of the present day and its ever-increasing tide, in the face of all the corruption, confusion, unrest and strife, this "Blessed Hope" will keep us steadfast, unmoveable and always abounding in the work of the Lord.

In view of all the blessedness, inspiration and spiritual power the hope of the return of the Lord brings into the life of the believer, it is not at all strange that Satan should hate it most bitterly and seek by every art and cunning to hush the clear and faithful testimony to it. It does not suit his purposes; therefore he hates it and seeks to silence the testimony to it. He knows well enough that he cannot influence the Christian that is held by the "Blessed Hope," and for this reason seeks to prevent a testimony to it, in order that God's people may be kept from embracing it.

On the other hand, the prayer of John, "Even so, come, Lord Jesus," not only is the last prayer on record in Holy Scripture, but it is also the summary of all prayer.

This is the prayer of the Church of Christ, who lives in constant expectation of her Lord's return. It is a prayer for the full deliverance, sanctification, and perfection of the saints; for the home-gathering of all the redeemed; for the rewards for service of those that faithfully serve the Lord here upon earth and live for Him; for the overthrow of Satan's Kingdom; for the extinction of sorrow; the cessation of pain, the drying of tears, the abolition of death; for the descent of the New Jerusalem; for the restoration of all things; in short, for the new Heaven and the new earth wherein dwelleth righteousness.

If it is in any wise possible to hasten the return of our beloved Lord, it will be, without a doubt, by the Church of Christ praying real earnestly for His return and by doing all in her power to spread the Gospel unto the ends of the earth, in order that the last soul to be saved and added to the Body of Christ may be saved and added to that Body and the Church be completed.

The Doctrine of JUSTIFICATION

By the Editor

The doctrine of justification is one of the most important of all doctrines taught in Holy Scripture. It is a subject that has occupied the thought and lifetime of the greatest theologians and scholars, in the centuries past or at the present time. It is a subject that has occupied the triune Godhead ever since, if not before the world began. It is a subject that affects the eternal destiny of mankind. Its importance cannot be fully understood nor estimated.

This important doctrine is not clearly understood nor apprehended by multitudes of professing Christians. This fact is manifestly evident from the fact that they are constantly confused about grace and legality, and are occupied with doing, and being something, in order to merit the favor of God and finally reaching glory when their earthly life and pilgrimage are ended. Thus they are kept in chains of legal bondage all their days, and do not know the blessed assurance, the joy, the peace, the comfort, and the hope of glory the Lord would have them know and enjoy. The doctrine of justification, therefore, demands the most careful study possible.

I. WE OBSERVE THE MEANING OF THE WORD JUSTIFICATION

The careful study of Scripture discloses the fact that the same words are used in Scripture for both *justification* and *righteousness*. It is obvious therefore that justification and righteousness are inseparably united in Scripture.

We shall consider only the New Testament doctrine as it is set out in the Greek words used for *just* or *righteous*, as well as for *just* and *justified*.

1. *The Greek word "dikaios" is rendered "just."* This word means "righteous" and might be rendered thus.

(1) The word is used of persons (Matt. 1:19; 5:45; 13:49; 27:19, 24; Mark 6:20; Luke 1:17; 2:25; 14:14; 15:7; 20:20; Acts 3:14; 7:52; 10:22; 24:15; Rom. 1:17; 2:13; 3:26; Gal. 3:11; Heb. 10:38; 12:23; James 5:6; I Pet. 3:18; II Pet. 2:7; I John 1:9).

(2) The word is used of the judgment of Christ (John 5:30).

(3) The word is used of the ten commandments (Rom. 7:12).

(4) The word is used of things (Phil. 4:8).

(5) The word is used of equitable dealing (Col. 4:1).

2. *The Greek word "dikaioo" is rendered "justified."* This word means to declare one just or justified.

(1) The word is used of wisdom (Matt. 11:19; Luke 7:35).

(2) The word is used of the acts of men (Luke 7:29; 10:29; 16:15; James 2:21, 24, 25).

(3) The word is used, negatively, of the law (Rom. 3:20; Gal. 2:16; 3:11; 5:4).

(4) The word is used of the act of God in accounting righteous a believer on Christ (Luke 18:14; Acts 13:39; Rom. 3:24, 28, 30; 4:2, 5; 5:1, 9; 8:30, 33; I Cor. 4:4; 6:11; Gal. 2:16; 3:8, 24; Tit. 3:7).

II. WE NOTE THE NATURE OF JUSTIFICATION

The first great question that confronts us in the study of this subject is, what is justification?

The answer to this question must be found in the realm and sphere of the judicial. It brings to mind a court, with the judge, and a person in court before the judge, charged with the guilt of a crime.

The fundamental conception of the doctrine of justification is that of the universal guilt and condemnation of the human race. Two things in particular are implied in justification.

First, justification implies that man is guilty of transgressions and sin against a holy God. This is true both of the nature and practice of man.

Man is an enemy of God by nature (Jer. 17:9; Rom. 5:10; 8:7). Man is a sinner by practice in the ways and deeds of his life. Witness David's account (Ps. 14:1-3). Witness also Paul's account (Rom. 3:10-23). The sin and guilt of mankind is universal. The apostle declares that "none" are righteous and that "all" are guilty of sin and under the judgment of God (Rom. 3:10-23). The meaning is that Jew and Gentile alike are sinful and guilty of sin in the sight of God, and also, that each and every Jew and Gentile is sinful and guilty of sin before God.

Second, justification implies that the sin and guilt of man exposes him to Divine judgment. Sin is an affront to God's holy nature and a violation of His holy law (Rom. 3:23; I John 3:4). Because of the peculiar nature of sin in the sight of God, it exposes man to His holy displeasure (John 3:36; I Thess. 1:10). Because of God's displeasure against sin, the Divine sentence of death is pronounced against man, the sinner (Gen. 2:17; 3:19; Ezek. 18:4, 20; Rom. 6:23).

This biblical teaching about human sin and guilt furnishes the dark background for the bright and glorious picture of the doctrine of Divine justification. This teaching constitutes the fundamental conception of the doctrine of justification.

1. *Justification is the judicial act of God whereby He declares righteous the guilty sinner who believes in Jesus Christ* (Acts 13:38-39).

It is God, the righteous Judge Himself, Who justifies (Rom. 8:33).

Justification is a judicial act of God and not an experimental act, as is regeneration. Regeneration is a work God accomplishes in the believing sinner, by the Holy Spirit through the instrumentality of the Word of the Lord (John 3:3; I Pet. 1:23, 25), while justification is a judicial act God does for the believing sinner by declaring him righteous.

2. *Justification is an act of God alone.* It is a righteous act, for in it God does not compromise with sin, nor act in leniency with sin. God is infinitely and perfectly righteous, and when He declares righteous the sinner who believes in Jesus Christ, He does so in strict and full conformity with His own righteousness (Exod. 34:6-7).

3. *Justification is a complete act of God.* There is no trace of guilt left, and there is no charge left in the records of the court of God (Rom. 8:1, 35). The believer is justified before God of every charge, and has peace with God (Acts 13:39; Rom. 5:1).

Justification is not merely pardon. A criminal may have mercy shown and be pardoned, but his pardon does not justify him. In actual fact he is still guilty of the crime he committed.

The believing sinner who is justified has been in court, only to learn that nothing is laid to his charge (Rom. 8:1, 33-34).

The justified believer is saved from wrath (Rom. 5:9).

The justified believer is on intimate terms with God (Rom. 5:1).

The justified believer is an heir of the hope of eternal life (Titus 3:7).

The justified believer is potentially glorified (Rom. 8:30).

4. *Justification is a change of standing or status before God, a change from guilt to righteousness, for Christ Himself is imputed to the believing sinner for righteousness* (I Cor. 1:30; II Cor. 5:21).

Christ is the Righteousness of God, the Righteousness which the righteousness of God demands that He require from man, and, which He in His infinite wisdom and love has provided for a guilty race in Christ Jesus, and which He imputes to the sinner who believes in Jesus Christ, by the imputation of Christ. The Righteousness of God is not an attribute of God, nor yet the changed character of the believer, but Christ Himself imputed to the believer.

The believer stands before God in Christ, and he therefore stands before God in a Righteousness so infinitely perfect that no human sin or demerit can subtract aught from it. The justified believer stands before God so perfectly free from sin as though he had never sinned, and so perfectly accepted as though he had never violated the law of God. How blessedly wonderful and glorious!

III. WE OBSERVE THE GROUND OF DIVINE JUSTIFICATION

In thinking upon this point the question arises, How can GOD justify the ungodly?

1. *The ground of justification is the accomplished redemption by our Lord Jesus Christ* (Rom. 4:25; 5:1).

The Lord Jesus in His death on the cross fully met every claim of the offended holiness of God and every demand of God's holy law, dying in the room and stead of the sinner. His death was substitutionary, vicarious, and sacrificial (I Cor. 15:3; II Cor. 5:21; Rom. 5:6-8).

Christ's resurrection from the dead was the Divine proof of His Sonship and that He was the Righteous One, God's own standard of Righteousness (Rom. 1:4; John 16:8-11).

In His resurrection and ascension life, Christ is the Surety of the believer before God, representing him before God in His own character and merit; hence the believer stands before God in Christ (Eph. 1:6; 2:6; I Cor. 1:30; I John 4:17; Col. 2:9-10).

2. *It is on the ground of the redemption accomplished by Christ Jesus that God may be just, and at the same time justify the sinner who believes in Jesus Christ* (Rom. 3:24-26).

This Romans passage shows that the redemption in Christ Jesus vindicated God in having "passed over" sins from Adam to Moses and the sins of believers under the old Covenant on the basis of the atonement made by blood (Rom. 5:13; Heb. 9:15).

To summarize: Christ Jesus fulfilled every priestly act and the whole moral law, both in His righteous life and substitutionary death. He proved Himself the Righteous One, and died in behalf of the guilty sinner, thus satisfying the claims of God's holiness and the demands of the law, and He now lives in the Glory before God as the representative and surety of all who believe in Him. For this reason God may be just, and at the same time justify the ungodly who believe in Jesus Christ.

IV. WE NOTE THE PRINCIPLE OF DIVINE JUSTIFICATION

This point raises the question what is the source of justification? What is it that led God to devise and provide such a wonderful scheme of redemption, whereby the guilty sinner may be justified?

1. *The principle of justification is not good works and law-keeping* (Rom. 3:20; Gal. 2:16).

The law cannot save, nor justify, neither can it give life, because the flesh is too sinful and weak to keep the law (Rom. 8:3).

The law can only kill, condemn, and curse (II Cor. 3:6-7, 9; Gal. 3:10).

2. *The principle of justification is the sovereign and infinite grace of God* (Rom. 3:24; Titus 3:7).

Grace is the most expressive character of God; it is peculiarly God's own essential quality. God is said to be the God of all grace (I Peter 5:10). Grace is free, unmerited love and favor. Justification is by free grace (Rom. 3:24).

Justification is therefore a causeless act of God (Eph. 3:2, 7-8). It is without a cause on the sinner's part that God justifies the sinner who believes in Christ. Simply because of His own grace and love God has provided redemption in Christ Jesus His Son, and upon the simple and only principle of grace He justifies the sinner who believes in Jesus Christ.

3. *The subjective condition of justification* is faith in Jesus Christ (Acts 13:38-39; Rom. 5:1).

We must here sharply distinguish between "condition" and "ground." The ground is the meritorious cause. But this cause operates to secure justification only when a certain relation subsists between Christ and the sinner. That relation on the sinner's side is evangelical faith. Justification is thus through faith but because of Christ's redemption.

Evangelical faith involves the earnest rejection of every other trust but Christ, and a hearty faith in Christ Who died and rose again (Rom. 10:8-10).

Let it be definitely settled, that only as the sinner believes in Christ is he justified of God. Scripture clearly teaches that all who do not believe in Christ, are children of wrath and under condemnation (Eph. 2:3; John 3:18, 36).

JUSTIFICATION

by Faith without Works

By W. Leon Tucker

I. THE MEANING OF JUSTIFICATION

Romans 4

"To make Justification a mere synonym for pardon is always inadequate; Justification is the contemplation and treatment of the sinner found in Christ, as righteous, as satisfactory to the law; not merely one whom the law lets go. Is this fiction? No, not at all!"—G. Handley Moule

In Romans 3:21-26 we stand together at the brazen altar, where we have righteousness provided for by God, set forth in Jesus Christ. We have the *death* of Christ and the judicial ground of righteousness, *grace* the principle on which God acts in reckoning a sinner righteous, and now *faith* as opposed to merit or works, by which the sinner receives it.

In order to clearly see the meaning of justification we must study a while the biblical meaning of the words "righteous" and "righteousness." To be "righteous" is fulfilling all claims which are right and becoming, just as it should be; a right state of which God is the standard!

When God's righteousness was set forth in Jesus Christ it was the sum total of all that God commands and approves. *As such it is not* only what *God demands,* but what *He gives* to man and which is appropriated by faith; hence it is a *state* called forth by God's act of justification, viz: a judicial deliverance from all that stands in the way of being righteous. It is the righteousness God demands set over to the account and credit of the sinner, so that the sinner is justified from all the charge that is made against him and all the demands of God upon his character fully met. This is the truth of justification. Mark it well.

The righteousness of God which results in the justification of the sinner before God is the work of Jesus Christ toward God and in behalf of the sinner. The sentence upon sin is death. Man has fallen beneath that sentence and is hopelessly and irretrievably doomed. No law keeping can bring him righteousness. If he is ever justified it must be by the penalty being borne. He must be justified by death — "justified by blood." "Being *justified* freely by His *grace* through the redemption which is in Christ Jesus" (Rom. 3:24).

Sir Robert Anderson says: "The great marvel of the Gospel, the great triumph of redemption, is that God can declare to be righteous those who are personally not righteous, that He can justify the sinner, not as deeming him a law keeper but even while He judges him a law breaker. It is not that by being justified by His life on earth we are saved by His blood shedding; but that being now justified by His blood we shall be saved from wrath through Him as now risen from the dead. We are justified without a cause by God's grace through the redemption that is in Christ Jesus."

Dr. Anderson makes here a strong remark. The earthly life of Jesus did not avail for the sinner's justification. It was His death on the cross and His triumph over the tomb! (Rom. 4:25). "Delivered for our offences"—"raised again for our justification." His holy, spotless, unblemished life marked Him out as God's Lamb fit for the altar. God could fix upon no other or no less a character. Prophecy had prepared the pattern beforehand. The requirements had long been specified. See Exodus 12:3 to 6; cf. I Cor. 5:7; I Peter 1:18-20. In Jesus Christ all requirement finds perfect fulfillment. When John cried: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29), he recognized in Jesus the fitness and fullness of God's demand and the sinner's need. He beheld on Him the seal of the "Sanctuary" sealing and securing Him for the sacrifice. His holiness bound Him to the horns of the altar.

In the divine record of the proceedings of the great day of Atonement—Leviticus 16 (read with care again and again) we behold in the TWO GOATS two aspects of our Lord's work.

PROPITIATION	SUBSTITUTION
God-ward	Man-ward

The Holy Spirit has here for us the deepest, most divine instruction. Who will hear what the "Spirit saith?"

"If you want to find a book that can marvelously help you here, read 'Luther's Commentary on the Galatians.' This dear old truth of Justification by Faith needs another great revival. In these days men talk not so much about salvation by works as salvation by 'character'—perhaps even a more soul-damning heresy than salvation by works. If you want to find how much man's 'Character' as well as his 'Works' go for in God's sight, read Romans 3:9 to 20. An alopathic dose of unadulterated Romans is what the church of God needs this day." —Newell

The primitive covering of man in the Garden of Eden was probably a "glory covering" (Ps. 104:2; II Cor. 5:2-3). Disobedience and sin left the first pair "naked" and

"ashamed." They makeshift to cover themselves with fig leaf aprons (Gen. 3:7-8). Having lost the covering provided by the Creator, they now seek for a covering midst the "Creation," but fail. From the supernatural they turn to the natural. This has ever been man's attitude and attempt. Mark well the words of Genesis: "Made *themselves* aprons" (3:7); "hid *themselves* from the presence of God" (3:8). Make a covering from fig leaves, but look you, before they left the Garden, God has again provided a covering—not a "glory covering," but a manner of covering sin which is God's way—beasts are slain by Him before their eyes, and after blood thus shed He clothes them with the skins. Death falls on the substitute, not on the sinner, and this is a great picture of Calvary!

If there was any hope for anyone to be justified by "works" or "character" it would be Abraham with whom the Jewish nation began, or David the ideal king of God's heart. But no! Abraham believed and it was counted to him for righteousness—verse 3. Did not his circumcision figure in his justification? No. He was counted righteous fourteen years before circumcision.

God's method of covering sin was celebrated in song by Israel's greatest king, David, and his Psalm 32:1-4, is introduced as evidence (verses 6-8) of the sinner's justification by faith without works.

Worketh Not, but Believeth. These two words show the difference between man's way and God's way. Read and mark these passages: Eph. 2:8-10; Gal. 2:21; Acts 13:38-39; Phil. 3:9. Jonah brought up from the depths the true theology when he cried, "Salvation is of the Lord" (II Tim. 1:9; I Peter 1:18-20). Jesus finished that salvation when He arose from the grave (Rom. 4:25). There is nothing left to do. It is all done! Hallelujah!

Justified by *faith.* Ah, there is not a word a self-righteous sinner despises more. "Faith," "Believing"—they are versus his doing. Nothing is left to man—all to God. Without taking time for development of this great word "faith" in its various relations, for faith in its simplest phase in Scripture is the belief of a record or testimony; again it means belief in a person and again, the character of trust, which always points to the future, however or whatever definition, is it not true that God has here chosen a word that is most marvelous? Could there have been chosen a word to bring more discomfiture to the self-righteous sinner or more comfort to the unrighteous sinner who has come to the end of self and ready to begin with God?

Says Sir Robert Anderson: "And doubtless the reason faith is made the turning point of the sinner's return to God is just because distrust was the turning point in his departure from God. Disobedience was not the first step in Adam's fall, it was the last, and it followed upon disbelief."

"Therefore being justified by faith." Oh how wise and divine is this way clearly revealed by God. Had it been justified by character or conduct, word or works, man would have found whereof to boast, but "by faith," this forever excludes human boasting and brings endless praise to God.

Oh what an Evangel! The reason why Christ can fully meet our need is because He has fully met God's claims. Well for us if we are able to say personally for our own salvation, as Hooker said long ago: "We have no knowledge in this world but this, that man has sinned and God has suffered—that God made Himself the sin of men that men might become the righteousness of God!"

II. THE RESULT OF JUSTIFICATION

Romans 5:1-11

"Christ had a two-fold purpose in dying for us. He died to bring us to God in a lasting relationship; and He died to bring God to us in the sufficiency of His Grace."

—Pastor F. E. Marsh

With the word "therefore" at the opening of the 5th chapter we are ready to sum up the foregoing argument concerning the justification of the sinner by faith without works, and also to this sum make the addition of the *results* of justification by faith (Rom. 5:1-5).

"*Therefore* being *justified* by faith we have peace with God through our *Lord Jesus Christ,* by Whom also we have access into this grace wherein we stand and rejoice in hope of the *glory* of God."

These two verses cover and comprehend the teaching of the Roman Epistle, from "justification" to "glorification," with the exception of the parenthetical portion, chapters nine to eleven. Not only do they summarize the teaching of this particular epistle, but they are the summary of all the *Church Epistles* from Romans to Thessalonians! They (verses 1-2) contain the sum total of all the truth directly and definitely addressed to the Church of God, the body of Christ which is the object of a peculiar and unprecedented purpose of God in the program of the ages. See Eph. 3:8-10. This object is the subject of the Church Epistles.

We have long taught the distinctive character of the Church Epistles. They are addressed to the "church of God."

There is a divine and decided difference between the Jew, the Gentile, and the Church of God. These Epistles, Romans to Thessalonians, inclusive, contain truth for the Church, His body, and the general scope of these Epistles in their doctrinal development is summarized in Rom. 5:1 and 2.

The following simple diagram will exhibit to the eye these Epistles in embryo as found in Romans 5:1-2:

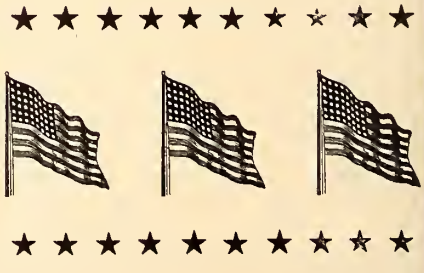
"OUR LORD JESUS CHRIST"

Rom. 5:1 and 2	Church Epistles
Justified by Faith	Romans, Galatians
Peace with God "Access by Faith" "Standing"	Corinthians and Ephesians
"And Rejoice"	Philippians
"In Hope of the Glory of God"	Colossians and I and II Thess.

The Epistle opens with the *Sinner's Condemnation* and closes with *the Saint's Glorification!*

A reading of each Epistle will bear the truth of this diagram to the student's mind—justification by faith in Romans and Galatians; issuing in peace with God, access and standing, rejoicing and hope in the glory of God. Let the student select for himself the verse bearing on the above key and how marvelously these thoughts are concealed in each Epistle! The purpose of God in its unchanged character will so impress the student. Whom He has justified He has marked out to be glorified! He will not fail in His purpose. His program will be carried out without an absentee or failure! The eighth chapter takes this up in more complete revelation, but we cannot speak of this most glorious of truths now. (See Rom. 8:29-30.)

In the opening chapter of Romans we are saddened when we learn what we were in ourselves, now at every added verse we are gladdened to know what we are to be in Himself. The argument is now cleared up. The way is open for progress in the divine purpose.



JUSTIFICATION *according to Paul & James*

By Charles M. Neal

"How can a man be just before God?"

Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

James says, "Ye see that by works a man is justified, and not only by faith" (Jas. 2:24).

In the texts from Paul and James, as given here, some conceive different answers to the question found above. Looking into this supposed difference is the purpose of this article. In *theology* there seems to be at least three answers to the question of "How can a man be just before God?" In the *Bible* there is but one. By saying this we are under some obligation to explain. The three ways to which we refer are as follows: first, justification by faith; the second, justification by works; the third, justification by faith and works, that is, partly by faith and partly by works.

Let us begin with the last named. Justification by faith and works on the fifty-fifty basis is nowhere taught in the Bible. Furthermore, it is plainly ruled out by Paul. It must be by one or the other, but not by the two acting together (Rom. 4:4; 11:6). As to the second manner of justification—by works, it may be considered possible, but not at all probable. Paul says, "By the works of the law shall no flesh be justified in His sight." And again, "We reckon therefore that a man is justified by faith apart from the works of law" (marginal reading of Rom. 3:20, 28 R.V.). The only way to be justified by works before God would be to obey God's law perfectly in every respect, without even failing once (Gal. 3:9-12). To fail even one time, in one point, would ruin all prospect of justification in that way (Jas. 2:10). If a man be justified by works, in whole or in part, there would be reason to glory, but not before God (Rom. 4:2). Works of any kind done by the creature, produces ground for boasting, and justification before God permits of no boasting (I Cor. 1:28-31; Eph. 2:8-10; Tit. 3:4-7). Having ruled out the conception of justification by faith and works on a mongrel basis, or on the ground of works performed by the creature, we are ready to consider the Bible way of justification before God—that is justification by grace through faith, as taught by Paul.

"Make all things according to the pattern"

God is the great Pattern Maker; Paul the great pattern taker. Paul was chosen of God to set forth justification by grace through faith. No other writers of the New Testament write at any great length on the topic. The root Greek word from which we have the English words "justification" and "righteousness," in all their forms, occurs approximately 231 times in the New Testament. Of this number Paul uses the word 106 times and 66 of that number will be found in Romans. *Justification* is an act of God; *righteousness* is the result of that act. It is inwrought in the soul of the believer by the impartation of God on the ground of a crucified and risen Christ. The righteousness of God becomes, by grace through faith, the character of the believer. *Justification* is the highest, richest, and most joy-producing word used in connection with the sinner's salvation, except the name of Christ, from which it flows. It means the absence of sin and the presence of Christ made over to the believer; it makes such an one as though no sin had ever been committed. All this is by the super-abounding grace of God and comes in by the sinner's acceptance of what Christ has done for us (II Cor. 5:20-21). God has but one pattern of justification, by grace through faith, but He shows this pattern in relation to many Bible characters. Space forbids the extended examination of such a large subject and for this reason we must go to the specially prepared pattern furnished by the great Pattern Maker. We shall see it through the great pattern taker, Paul.

"And Abraham believed God"

This paragraph heading leads us directly to the heart of Paul's discussion of Justification. The specially chosen pattern is in the hands of a specially chosen expositor. The whole discussion properly embraces the first eight chapters of Romans; that is too extended for us at this time. The next best section is from Romans 3:20 to 5:11; that also would demand too much space. Our present examination will be from the fourth chapter of Romans. Abraham was God's specially chosen subject to show this doctrine. "Abraham believed God, and it was reckoned unto him for righteousness" and in verse 23 we are told that this story was written *for our sake also;* for this reason I am saying that it is specially chosen as a pattern and God did the choosing. Paul was separated from his mother's womb and also separated unto the Gospel of God (Gal. 1:15; Rom. 1:1). In no place do we find justification so plainly set forth or at such great length as here; at the heart of it we have this fourth chapter and it is here that Paul takes this God-given pattern of Abraham's justification. Paul is the great pattern taker.

"Write the vision, make it plain"

In Habakkuk 2:2 it says, "Write the vision, make it plain upon tablets that he may run that readeth it." We shall follow this plan with our present lesson. Upon one tablet we shall place the pattern, that is, the inspired account of Abraham's justification before God: on the other tablet the justification of any sinner, cutting the garment directly from the pattern. For clarity let us number the tablets and items.

Tablet Number I

1. *Testimony to Abraham*—God says, "Abraham, you are an old man 'as good as dead' and you know also 'the deadness of Sarah's womb,' but being God I give 'life to the dead, and call things that are not as though they were.' 'Look now toward heaven, and number the stars, if thou be able to number them: so shall thy seed be.'"

2. *What Abraham did*—"And Abraham believed in Jehovah."

3. *What God did*—"For what saith the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness."

Tablet Number II

1. *Testimony to the sinner*—God says unto the sinner, "You are a sinner, by the accusation of the law in your own conscience (Rom. 2:15). There is no excuse you can make, so put your hand upon your mouth (Rom. 3:19-20). I have given my Son to die for your sins, in your stead, and to be raised from the dead for your justification (Rom. 4:22-25). 'To him bear all the prophets witness, that through his name every one that believeth on him shall receive the remission of sins'" (Acts 10:43).

2. *What the sinner must do*—"Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead, Who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:22-25).

3. *What God does*—"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:5).

Thus friends, you have the garment—the best robe—which God supplies and Paul uses. Briefly said, it is this: Tablet No. I—God makes a promise to Abraham; Abraham believes it; God reckons righteousness to Abraham. Tablet No. II—God makes a promise to the sinner; the sinner believes it; God reckons righteousness to the sinner. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). This is justification before God, as taught by Paul. The brevity of presentation is wonderful; the clarity is marvelous; the truth is amazing and the results, glorious. This is the Gospel of the grace of God in which Paul gloried.

"Ye have forgotten the exhortation"

No, we have not forgotten what James says. What he says, is indeed an "exhortation" to the "brethren" to whom he wrote. He is not discussing how a sinner "can be just before God." In the book of James the words "brother" and "brethren" occur nineteen times. The "justification" of which James speaks is not of how an alien sinner can become just before God, but the justification of a professing Christian before the world and "brethren." A professed faith may or may not *work* but saving faith always *works*. With all their talking, James had *seen* little to make him believe their faith was genuine. A "said" faith cannot save a man (Jas. 2:14). A "said" charity cannot warm the freezing or fill the hungry (Jas. 2:15-17). Saving faith is a real "show me" faith, that is, it is a faith whose out-working *man* can see (Jas. 2:18-19). Abraham had a real faith which God saw the moment it appeared and that same moment God justified him. Abraham's faith was also, and for that reason, a "show me" faith for he showed it in offering up Isaac (Jas. 2:20-22). The offering of Isaac was done by a man who had been justified before God before Isaac was born (Rom. 4:10). The offering of Isaac justified Abraham before men because it was the work of a man already justified before God. Real saving faith always manifests itself in ways that *men can see* (Jas. 2:24).

"And what shall I more say?"

In Hebrews 10:19-39 we have given samples of two kinds of faith. There is the "shrink back" faith which never saves, and the "fulness of faith" which is unto "the saving of the soul." This faith is demonstrated by the faithful listed in that wonderful eleventh chapter of Hebrews. Theirs was a "show me" faith but each one was justified before God before he showed his faith to men. Take Noah as a sample. He was justified (righteous) before God 120 years before the "saving of his house" took place in the ark (Heb. 11:7; Gen. 6:3, 9; 7:1). When Noah was "saved through water" it was not the salvation of his soul from sin, but salvation from the judgment which came upon the world in the flood. (I Pet. 3:20). Noah was justified before God just like Abraham for he "became heir of the righteousness which is according to faith." Noah's faith gave him justification before God before ever a beam of timber was prepared for the ark. The building of the ark was a manifestation of the faith which a saved man already possessed.

"Brethren, hearken unto me"

Thus spake James as recorded in Acts 15:13. If James, the epistle writer, could live today and see the way some people use his writings, we think he would say something like this: "'Brethren, hearken unto me': *Paul* teaches how God will justify the believing sinner and *I* was writing to those who already professed salvation. I was exhorting the 'brethren,' in the language of the street, *'to put up or shut up.'* Here is a simple rule you will always find it safe to follow: 'Believe *to* justification and work *from* justification.' This will clear up the difficulty you seem to have with my little epistle and what Paul wrote on justification before God."

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Prophetic and Dispensational Studies

BY THE EDITOR

EVERLASTING THINGS IN ISAIAH

VI. THE EVERLASTING JOY

> Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and *everlasting joy* shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away (Isa. 51:11).

This verse is almost identical with Isaiah 35:10, where it is written, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The language here, no doubt, literally applies to the return from Babylon, but is by no means exhausted by that. The return from Babylon was but a foreshadowing of a more wonderful and glorious return of Israel to her own land and God. The joy at Israel's return from Babylon was great and glorious, but it was not lasting. Israel sinned again and still worse, and great suffering has come upon her and still greater sorrow has been her experience. The sorrows of Israel in these dark and terrible days are of the greatest she has ever experienced, and we dread to say it, but it is predicted in Scripture and therefore must come to pass, her greatest sorrow still lies ahead. The Scriptures foretell for Israel a time of trouble so great and terrible that it is unparallelled in the entire history of the human race. Jeremiah calls it "the time of Jacob's trouble" (Jer. 30:7). Her sufferings will be terrible and her sorrow will be great. But she shall be delivered finally.

In the day of the Lord's return to earth, Israel shall be delivered from all her enemies round about. Zion shall be established as the center of Messiah's Kingdom and Jerusalem will become the capital of the whole wide world. In that blessed day Israel's sorrow and sighing shall flee away, ransomed and delivered they shall return to Zion, singing for joy. Israel's joy will then be an *everlasting joy*. Hail that glad day!

VII. THE EVERLASTING NAME

> "Even unto them will I give in Mine house and within My walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off" (Isa. 56:5).

In this chapter Jehovah through the prophet proclaims the preparation needed on the part of those who wish to be admitted to the Kingdom of Messiah. The strangers to Israel even will be admitted into the Kingdom, and among them the eunuch. The eunuchs were excluded from the congregation by the law. In Deuteronomy 23:1 we read: "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord." Thus the eunuch was excluded from the congregation. But Jehovah through the prophet here says, "Neilet the eunuch say, Behold, I am a dry tree" (vs. 3). The words "a dry tree" mean barren. The eunuch could not become the head of a family in Israel, and for this reason the eunuchs naturally felt that they had no real and permanent share in the hopes of the nation. Jehovah here tells the eunuchs that in spite of their disability, if they feared God, keeping His sabbaths and holding to His covenant, they too should be recognized as worthy members of His congregation and be admitted into the Kingdom of Messiah. And more than that, Jehovah will give the God-fearing eunuch a name that shall be of *everlasting* honor in the regenerated Israel.

Let us note a change in the translation of a few words in this passage. The words "a place," in the phrase, "them will I give in Mine house and within My walls *a place*," Hebrew students tell us should be rendered "a hand." An illustration of what is meant is found in Second Samuel 18:18, where we read that Absalom, in the prospect of being childless, erected the pillar to his own memory which was known as "Absalom's *place*," literally *"hand."* The case of the eunuchs here spoken of is precisely similar. They have no son to keep up their remembrance, but Jehovah declares He will give them "a name better than of sons and daughters," they shall have a memorial erected within the Temple walls; and such a memorial, testifying the esteem of the whole company, is *better than sons and daughters.* It will be a name more lasting than that of being a father of sons and daughters, which was regarded as a high honor among the Hebrews. Thus shall the God-fearing eunuchs be honored in the coming Kingdom of Messiah.

VIII. THE EVERLASTING LIGHT

> "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an *everlasting light*, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. 60:19-20).

We must not take this to mean that the sun and moon shall cease to exist, but rather that they will be eclipsed by the glory of Jehovah. The brightest objects by day and night, the sun and the moon, shall be outshone by the glory of Jehovah manifesting Himself to redeemed Israel.

Jehovah Himself will be to Israel an "everlasting light," a light unchanging, enduring, and illuminating. This prophecy speaks of unthinkable and unspeakable glory, such great and marvelous glory as has never yet been seen by mankind. It will be glory undimmed and eternal, and glory brighter than the light of the sun by day or the moon by night. Such is redeemed Israel's grand and glorious prospect.

IX. THE EVERLASTING SIGN

> "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55:13).

The reference here is to vegetation in the Kingdom age, the time when Christ shall reign over redeemed Israel in His Messianic Israelitish Kingdom. The marvelous vegetation springing up in the desert as the procession of redeemed Israel will pass through, shall remain throughout the future ages as a memorial or monument of praise to Jehovah God. This shall be an "everlasting sign" to ages and ages of the faithfulness of Jehovah to His covenant and people, in spite of Israel's sin. Thus shall the wisdom, mercy, power, and faithfulness of God be memorialized throughout the ages. A redeemed people and a redeemed earth shall praise God unto ages and ages. O, how wonderful is our God!

Hegel once said there was only one thing his philosophy would not

Continued on page 324

Design in the Works of God

By Maurice G. Dametz

The seal of the Designer is stamped upon all of His created works, and it is a seal that cannot be obliterated. Design in creation is indelible like the watermark in paper. The Scripture infers that the hand of the Designer is to be seen in all His works.

> Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance (Isa. 40:12).

According to this verse the waters, the heavens above, and the dust of the earth (matter, or the chemical elements) are measured. God has infinitely measured all the works of His hands. Number is the underlying principle of nature. There are no created works without the numbers stamped upon them.

NUMBERS IN THE HEAVENS

Looking into the starry heavens we at once notice that the number twelve seems to predominate. There are twelve constellations in the zodiac. These twelve zodiacal constellations govern the twelve months of the year. Grouped with each constellation of the zodiac are three other constellations, which make a total of forty-eight constellations, or four times twelve. Why should there be just twelve zodiacal constellations and twelve groups of stars? Why not eleven or thirteen, or seven, or twenty? Twelve is the number of governmental perfection. God gave the sun to rule the day, and the moon and stars to rule the night. God gave the twelve constellations to govern the twelve months and the seasons.

MEASUREMENT OF THE WATERS

God hath measured the waters. The Word of God is accurate in its science. Every drop of water in the universe is a mathematical equation, and comes together in exact proportions. Two parts of hydrogen to one of oxygen meet to form water. It is not an accident. It does not just happen so. This is an orderly universe, and every drop of water reveals the hand of the Designer.

NUMBERS IN CHEMISTRY

Chemistry is the science of matter. In Isaiah 40:12 God is represented as standing over His creation with a pair of balances in His hands, weighing the mountains, the hills, and the dust of the earth. All chemical elements have atomic weights which are multiples of either four or seven. For instance, the atomic weight of iron is 56 or 7x8. Copper is 63 or 7x9. Carbon is 12 or 4x3. Mercury is 200 or 4x50. Bismuth is 208 or 4x52. All chemical elements are grouped in sevens according to periodic law. Seven is the number of harmonious relations—the number of fulness and perfection in creation.

NUMBERS IN NATURE

In nature design is seen everywhere. Every ear of corn has an even number of rows to the ear, as 8, 10, 12 to 24 rows. It is never 7, 9, 11, 13, 15, etc. A banana falls into three scepta, and an apple into five. Number is present everywhere. Whether it be fruit, flower, a blade of grass, or the sting of a bee, the design of God is indelibly stamped in the numerical structure thereof.

Take the honey-bee as an illustration. Three is the number which predominates in the bee. With the queen it takes three days for the egg to hatch. It is fed 3x3 days, and it reaches maturity in 3x5 days. The bee is composed of three sections, a head and two stomachs. It has two eyes each of which are composed of 3,000 small eyes, each having six sides, 2x3. Underneath the body are six wax scales where the comb is made, 2x3. The bee has six legs, 2x3, and each leg is made up of three sections. The foot is formed of three sections. The antennae consists of nine or 3x3 sections. The sting has nine or 3x3 barbs on each side. Did all this happen by aimless chance, or is it the infinite design of God, the Creator?

Snowflakes have six sides. It is claimed that there are no two snowflakes alike, yet all have six sides. An eminent scientist spent his life in the study of the snowflakes, and photographed over ten thousand. He found no two exactly alike, yet all have six sides.

The number seven occurs frequently in nature. There are seven colors in the spectrum, three primary and four secondary. The common hen hatches her eggs in 3x7 days, the duck in 4x7 days, the turkey in 5x7 days, and the goose in 6x7 days, and small birds take only seven, others 2x7 days to hatch. All insects follow the scale of sevens from one-half, or 3½ days to 6x7 days. Is all this merely an accident or is it the design of an infinite and beneficent Creator?

NUMBERS IN MUSIC

The law of the octave underlies music. The number seven composes the musical scale, and there are seven octaves to the keyboard. Is it an accident? Did it just happen that way? Then when it comes to the sounding of the notes, the vibrations per second are multiples of eleven. Middle C records 264 vibrations, 24x11 per second. D records 297 or 27x11. E records 330 or 30x11. The vibrations per second of the next C, one octave up from middle C, are 528 or 48x11, which is double the numeric value of middle C.

The numbers in creation manifest the perfection of design. Wonderful are all of God's creative works. His design is invariably stamped upon all of them, showing infinite thought and wisdom, and beneficent care and providence. The same phenomena which is found in the works of God is also prevalent in the Word of God.

(The next article will be "Design in the Word of God")

ANSWERING YOU

Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oft-times the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —*Editor*

Will you please explain Philippians 2:12: "Work out your own salvation with fear and trembling"?

First of all, let us recognize once and for all that this Scripture does *not* teach salvation by works. If it did, it would be contrary to the plain teaching of many other Scriptures which definitely teach that "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. 3:5; see also Eph. 2:8-9; II Tim. 1:9).

An aged believer was once engaged in a discussion with another man on this very subject. He had been seeking to show that salvation is by the grace of God and not by the works of men. "Well," said the other, "Doesn't the Scripture say, 'Work out your own salvation with fear and trembling'?" "Yes," said the aged saint, "but O-U-T does not spell F-O-R!"

God's Word never contradicts itself. When many Scriptures teach that salvation is by the grace of God, without works, other Scriptures will not teach that salvation may be obtained by human works.

But now the question normally arises, "If this Scripture does not teach that we are saved by works, what *does* it teach?"

Note that the "work out" of verse twelve answers to "worketh in" of verse thirteen: "It is God which worketh in you both to will and to do of His good pleasure." It is what God has worked *in* that we are to work *out*. When we were saved, our salvation involved tremendous possibilities of service and fruitfulness for our Lord. Eph. 2:8-10 states this: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." To "work out our own salvation" is to engage in those good works for which we were saved. It is to realize in actual joyous experience the marvellous potentialities of our salvation.

•

I have heard it said that God has called every Christian to definite service. Is this true? If so, what is the proof?

Yes, it is true that God *has* called every one of His children to definite service for Himself. Many Scriptures teach this.

Among these, Eph. 2:10 states it, perhaps, most clearly. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In his valuable and intensely devotional little booklet, "The God Planned Life," James H. McConkey calls attention to the fact that the word "ordained" is equivalent to "planned," and that this Scripture plainly teaches that God has a plan for the life of each of His children. It is true that good works in general should characterize the life of every Christian. But this Scripture seems to go further and teach that God has planned specific good works for each of us. In other words, He has some specific service for each of us to render for Himself.

Matthew 4:19 shows that whatever form it may take, this service will involve soul-winning: "Follow Me, and I will make you fishers of men." With this should be linked Proverbs 11:30: "The fruit of the righteous is a tree of life, and he that winneth souls is wise," and John 15:16, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." It may be objected that Matthew 4:19 and John 15:16 were our Lord's special instructions to His disciples in the days of His flesh. But are we not also disciples? And were those early disciples not representative of believers throughout the age? If so, then surely these words are His message to our own hearts as well.

Another Scripture which plainly teaches this truth is Romans 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." If God wants us to present our members as instruments of righteousness to Him, then it is a foregone conclusion that He intends to use us.

A word of caution will be helpful here, however. When we say that God has called every believer to service, we do not mean by this that He has called each one to what we commonly call "full time service"—that is service from which one normally expects to derive his support, such as Pastor, Professional Evangelist, or Missionary. On the contrary, the teaching of God's Word concerning spiritual gifts, while emphasizing that each believer is called to some definite service, at the same time shows plainly that there is a diversity in the services to be rendered. While each believer has a definite gift for service (See I Cor. 12:4-11), yet there are many different gifts. Some of these gifts involve a ministry of a more public nature, as, e. g., "prophets," "teachers," "governments," "pastors," "evangelists," etc. Others involve a ministry which is essentially of a more private nature, as "helps," "faith," "giving," "hospitality," etc. (See also I Cor. 12:27-30; Rom. 12:6-13; Eph. 4:7-16).

To illustrate the above, beyond all doubt James M. Gray was called of God to the work of teaching God's Word and heading up the work of the Moody Bible Institute. But equally indubitably H. P. Crowell was called to his consecrated stewardship of time and means as a Christian business man, which has meant so much to this great work.

—★—

Not till the Loom is silent,
And the shuttles cease to fly,
Shall God unroll the Canvas
And explain the reason, why
The dark threads are as needful
In the Weaver's skilful hand,
As the threads of gold and silver
For the pattern He has planned.

HYMN STORIES

MY FAITH LOOKS UP TO THEE

By Robert Harkness

A SONG OF CALVARY

A young college graduate of the Yale 1830 class sat in his room in New York City. Each day he spent a few hours teaching in a school for young ladies which stood in the then fashionable quarter of Fulton Street, behind St. Paul's church. His daily task was not altogether congenial although he had decided upon a teaching career. As he sat in his dimly lighted room that day in December, 1830, he drew from his pocket a small memorandum book. An idea flashed through his mind and he began to write. And he wrote rapidly for, he says, "these verses were born of my own soul and were not written to be seen by other human eyes." He wrote with tears streaming from his eyes. The first verse reads—

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly Thine!

He put the memorandum book in his pocket, and carried it there for two whole years, little dreaming that he was carrying about with him his own passport to immortality.

One day Dr. Lowell Mason met him in the streets of Boston, and asked him to furnish some hymns for the volume of "Spiritual Songs" which he and Dr. Thomas Hastings were about to publish. The young college graduate drew from his pocket the lines—

My faith looks up to Thee

Dr. Mason went home, and catching a similar inspiration to that of the author of the lines, composed for them the beautiful tune of "Olivet," to which the hymn is wedded unto this day. Dr. Mason met the author a few days afterwards, and said to him prophetically, "Mr. Palmer, you may live many years, and do many good things, but I think that you will be best known to posterity as the author of this hymn." The prediction is fulfilled. The man who sang this sweet song of Calvary has composed many tender and beautiful poems and discourses, but his devout mind flowered out into one matchless expression whose message has adorned Christian hymnology. Possibly this hymn is the most precious contribution which American genius has yet made to the hymnology of the Christian church.

No one can read this great hymn without being conscious of the marvelous sacrifice of Calvary. How many a penitent, while reading or singing this hymn, has looked up to the One on Calvary's cross and found peace in believing? To how many a sick chamber and dying bed has it come like an angel of comfort from the heavenly land? The poetry of the hymn is as perfect as its theology. In its structure it closely resembles "Rock of Ages." It begins in penitence; it ends in praise. It commences in heart-broken sorrow and continues with the most glorious assurance of hope.

In the first verse the suppliant is pictured as bowing before the crucified Saviour, and looking up to Him, and to Him alone. He sees only Jesus. Notice his cry—

Take all my guilt away.
Then follows his heart's desire—
Oh, let me from this day
Be wholly Thine.

In such an attitude the troubled soul gains strength. His love for the great Redeemer develops. He is filled with a "living fire." He becomes the new man in Christ Jesus; old things pass away; all things become new.

But, as he looks forward he anticipates a "dark maze" of trial, overshadowed with clouds of grief that lower black and terrible. In the midst of these discouraging clouds of confusion and temptation he cries, like one lost in the dark—

Be Thou my guide!
Bid darkness turn to day,
Wipe sorrow's tear away;
Nor let me ever stray
From Thee aside.

And yet before him still lies one more valley. It seems to be darker than any passed before. It is that vale which "ends life's transcient dream." He imagines himself in the swellings of Jordan. And, as the floods go over him, he lifts his last victorious voice in sublime faith as he says—

Blest Saviour! then in love
Fear and distrust remove;
Oh, bear me safe above,
A ransomed soul.

Such is one of the grandest hymns of American origin. It is a spiritual treasure. Dr. Ray Palmer has made a contribution to the cause of Christ far beyond all human calculation. His native state of Rhode Island and his native village of Little Compton may well be proud of its illustrious son.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be,
A living fire.

When ends life's transcient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then in love,
Fear and distrust remove,
O bear me safe above,
A ransomed soul.

★

THE CROSS WAS HIS OWN

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest,
He had never a home so rude;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet;
But the crown that He wore
And the cross that He bore
Were His own—
The cross was His own.

The thorns on His head were worn in my stead;
For me the Saviour died;
For guilt of my sin the nails drove in
When Him they crucified.
Though the crown that He wore
And the cross that He bore
Were His own,
They were rightly mine.

—L. M. Hollingsworth

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF SEPTEMBER 5

"But God . . . hath raised us up together and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:4, 6-9).

RISEN WITH CHRIST

We are risen together with Christ,
From the bondage of sin we are free,
By the blood that was shed on the cross
To redeem and to save you and me.

And we sit in the heavenlies now,
For heirs of the Father we are,
Joint-heirs with our Saviour, His Son,
Made nigh—we who once were afar.

That in ages to come He might show
The depth of His infinite love
And the riches of His wondrous grace,
In sending His Son from above.

For 'tis only by grace we are saved,
Not by works that we ever have done,
Lest any should boast they have earned
This gift, purchased by God's own Son.

Ah, yes 'tis by grace—grace alone,
God's hand giving salvation free,
And through faith, our own hand reaching up,
Saying, "Saviour, I take it from Thee."

So risen with Christ now are we,
In heavenly places we sit,
As he molds us and fashions our lives
To make them for His service fit.

Someone has defined grace as "unmerited favor" while another has remarked that grace is even more than that—in reality it is "demerited favor."

To us who were far from God, enemies of God, who deserved punishment and death, has been granted eternal life because of His matchless love and grace. And now positionally we are seated with the Lord Jesus Christ in the heavenlies.

Oh He loved me, surely loved me
Hanging there upon the tree.
How I love to tell the story
Of the Man Who died for me.

Nothing we have done could have merited such favor. It is God's own precious gift to us.

Not of works which we have done, as so many think and as a certain man believed. He argued that he had enough good works to land him safely in heaven. One night he had a strange dream. It seemed that he saw a ladder reaching to heaven. As he gazed upon this ladder, every good work which he did took him one step higher. By and by he had done so many good deeds that he had almost reached his goal—Heaven. But, alas, just as he was ready to step through the pearly gates, the ladder with a great crash fell in splinters to the earth. With a terrible start, he awoke to find his experience only a dream. But the truth had struck home. He realized that salvation was a free gift of the grace of God and he accepted Him by faith without relying on himself.

So remember, dear one, God is freely handing out salvation to you. He wants you to be His heir and joint-heir with His own precious Son. Will you depend on Him and thank Him daily for His great grace which is greater than all your sin? On the cross Christ said, "It is finished." The price has been paid and the gift is yours for the taking.

WEEK OF SEPTEMBER 12

"I will do marvels, such as have not been done in all the earth" (Ex. 34:10).

MARVELS

He doeth marvels great,
Our Lord is able and He worketh still,
His hand is strong, it never waxeth short
He worketh marvels in His own good time and will,
He's not a moment early—yet not late,
In doing marvels great.

He doeth marvels great,
His promises are all so true and sure,
Why should our hearts be weary or cast down?
Our faith and hope are all in God secure,
And surely we can trust and rest and wait
For all His marvels great.

He doeth marvels great,
Our Father knows—He knows each blinding test,
But still He faileth not, He cannot fail,
His own great heart of love sends what is best,
'Tis not just chance or hard relentless fate
That doeth marvels great.

He doeth marvels great,
He guideth His dear children day by day,
Continually so tenderly He leads,
We never need to doubt, let come what may,
He'll guide us safely to that heavenly gate,
While doing marvels great.

He doeth marvels great,
Though weeping may endure all through the night,
Though tears fall fast and hearts all throbbing ache,
His joy shall come as dawns the morning light,
And we shall see that it was best to wait
For His own marvels great.

He doeth marvels great,
He knoweth and he says, "Come unto Me
All ye that labor on with cares oppressed,"
For He will give thee rest and thou shalt see
That He will go before—He'll not be late,
In doing marvels great.
He doeth marvels great,
And all His mountains He will make a way,
A pathway for thy tired, weary feet,
A comfort all thy trials to repay,
A stepping stone to lead to heaven's gate,
In God's own marvels great.

Marvels! What are marvels? Webster says they are wonderful things which cause astonishment. They surprise us, we do not expect them because they seem impossible.

But how like our God. He is able to do the thing we least expect and yet, which deep within us, we so earnestly desire.

And when God says He will do marvels we can know of a surety that He does not mean anything less than marvels. We may be surprised, we may be astonished, we may wonder at the accomplishment, but God knows no impossibilities. There is nothing too hard for Him.

So no matter what the circumstances in your life may be; no matter how long you have waited for the answer, no matter how impossible it may seem; commit it all into the hands of your loving heavenly Father. He will bring it to pass. He has promised and He will do marvels.

WEEK OF SEPTEMBER 19

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

HIS PEACE

He giveth His peace.
How oft weary hearts sigh for comfort and rest,
As birdlings at twilight fly home to their nest,
We long for the rest of a baby's repose,
When its mother has hushed it to sleep at day's close.
He giveth His peace and His own perfect joy,
When burdens distress and when troubles annoy,
From every perplexity gives His release,

He giveth His peace.
He giveth His peace.
How often the brow grows all feverish and hot,
In all the gray sky there seems not one bright spot,
We long to be lulled by the cool evening breeze,
That blows very gently through bushes and trees;
Ah Jesus can give us a sweet, calm repose,
Far better than any cool evening breeze knows;
And oh, it is then that He bids turmoil cease,
And giveth His peace.

He giveth His peace.
We long for sweet peace as the sun sinks to rest.
Reflecting its glorious tints in the west.
The peace that we see on the quiet, blue lake,
When not a breeze blows any ripple to make;
But nature knows nothing about the sweet calm
That comes when the Lord gives us His healing balm,
For He giveth rest that will daily increase,
When He giveth peace.

Continued on page 322



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

AN OUTLINE STUDY OF ROMANS

RIGHTEOUSNESS—FAITH—GRACE—WORKS

I. Gospel Righteousness Illustrated (Romans 4:1-8)
   1. Abraham was not justified before God by works (4:1-2)
   2. How Abraham was justified (4:3)
   3. Justification is NOT partly by faith, partly by works (4:4-5)
   4. The blessedness of the man imputed righteous (4:6-8)

Note—Study "counted"—"reckoned"—"imputed" (4:3-4, 6)

A chart showing "Imputed standing" and "Actual standing" will be used—Also it will be demonstrated the state of the man to whom God imputes righteousness but WILL NOT impute sin

II. Relation of Circumcision and Justification (Romans 4:9-12)
   1. Which comes first, Paul? (4:9)
   2. Confirm this order (4:10; Gen. 15:1-6; 17:22-27)
   3. Does a "sign" or "seal" of a thing exist before or after the thing? In this case does it procure or declare?

III. FAITH, the SUBSTANCE of Things Hoped For (Rom. 4:13-25)
   1. In the Case of Abraham (4:13-22)
      A. Promises to be HOPED for are BASED on Faith (4:13-14)
      B. Law, as Procurative, is removed to make grace operative and promise sure (4:15-16)
      C. God's bare Word was trusted fully (4:17-22)
      D. "Therefore it (FAITH) was imputed to him for righteousness" (4:22)
   2. In the Case of Present Day Justification (4:23-25)
      A. The Substance of Abraham's Faith was God raising Isaac from the dead to perform His promise (4:17-22)
      B. The Substance of OUR Faith is that God raised up Jesus (4:23-25)
      C. Our hope for resurrection (I Cor. 13:1-3) or "Change" (I Thess. 4:13-17), is based on our faith for Justification (4:23-25)

IV. James and Paul on JUSTIFICATION
   1. "Being therefore justified by faith" (Rom. 5:1)
   2. "Ye see that by works a man is justified" (Jas. 2:24)
   3. How can this be explained?
   4. Many say: Partly by one, Partly by the other; this Paul will not allow (Rom. 4:1-6; 11:5-6)

Note—Paul uses Gen. 15:1-6, and James Gen. 15:1-6 and 22:1-19

—C. M. Neal

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VOICES FROM CALVARY

I. The Voice of Intercession
   "Father, forgive them"
   Luke 23:34

II. The Voice of Mercy
   "Today shalt thou be with Me in paradise"
   Luke 23:43

III. The Voice of Affection
   "Behold thy Son"
   "Behold thy mother"
   John 19:26-27

IV. The Voice of Desertion
   "Why hast Thou forsaken Me?"
   Matt. 27:46

V. The Voice of Humanity
   "Jesus . . . saith, I thirst"
   John 19:28

VI. The Voice of Victory
   "It is finished"
   John 19:30

VII. The Voice of Death
   "Into Thy hands I commend My Spirit"
   Luke 23:46

—Hy P.

SEVEN ASPECTS OF JUSTIFICATION

I. We Are Justified by the Grace of God.
   That is the source of our justification.
   Rom. 3:24
   Titus 3:7

II. We Are Justified by the Obedience of Christ.
   That is the basis on which justification rests.
   Rom. 5:19

III. We Are Justified by the Blood of Christ.
   That is the way justification has been brought about.
   Rom. 5:9

IV. We Are Justified by the Resurrection of Christ.
   That is the way justification has been confirmed.
   Rom. 4:25

V. We Are Justified by Faith.
   That is the hand that lays hold of justification.
   Rom. 5:1
   Gal. 3:8

VI. We Are Justified by Works.
   That is the way we prove to others that we are justified.
   Jas. 2:18-26

VII. We Are Justified by God.
   This insures perfect justification.
   "It is God that justifieth."
   Rom. 8:33

—*Outlines of Scripture Studies*

●

PICKED UP HERE AND THERE

Grace does not lower the trial to the measure of our capacity, but raises our capacity to the measure of our trial.

V V

Life is a book, of which we have but one edition.

V V

The Book of God will lead you to the God of the Book.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

YOUR LAST DAYS ON EARTH

A woman once asked Wesley, "Supposing that you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, Madam?" Wesley replied. "Why just as I intend to spend it now. I would preach this evening at Glouchester, and retire. Rise again at five tomorrow morning; after that I would ride to Tewksbury; preach in the afternoon and meet the societies in the evening. I would then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down and rest and wake up in glory." What would you do? —*Selected*

—★—

MME. CHIANG KAI-SHEK ON PRAYER

The great-souled woman of China, Madame Chiang Kai-Shek, in an article: "What Religion Means to Me," says this: "One of my strongest childhood impressions is of my mother going to a room she kept for the purpose on the third floor to pray.

"She spent hours in prayer, often beginning before dawn. When we asked her advice about anything she would say; 'I must ask God first.' Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading."

—Hudson Falls *Shepherd's Messenger*

—★—

LIVINGSTONE'S VOW

I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything will advance the interest of that Kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to Whom I owe all of my hopes in time and eternity. May grace be given to me to adhere to this.

—*Journal, 1853*

GOD LEFT OUT

Archbishop John Gregory Murray speaking recently in Minneapolis to the Archdiocean Council of Catholic Women, said:

"We did right in repudiating the League of Nations as IT DID NOT IN ANY WAY TAKE INTO CONSIDERATION THE LAW OF GOD.

"It is not enough for world peace to say we need a parliament of nations to bring about economic reconstruction—what we need is a program the essential element of which RECOGNIZES THE LAW OF GOD."

THE LEAGUE OF NATIONS FAILED BECAUSE IT LEFT OUT GOD.

THE COMING "PARLIAMENT OF NATIONS" WILL ALSO FAIL —IF IT LEAVES OUT GOD. Then another and greater WAR will follow.

—*Bible News Flashes*

—★—

WHAT DO WE TALK ABOUT?

Sometimes I feel that Christ would find Himself a little lonely in our churches today. I can imagine Him sitting in humble disguise in the churches, and then, when He came out, saying: "They spoke earnestly of Me as a helper, as One Who sympathizes with all the oppressed, as One Who hates injustice and hypocracy and war. All that was good, but I waited in vain to hear them speak of that about which Moses and Elijah spoke with Me on the mount, that which is dearest to My heart, and dearest to the heart of My Father in Heaven, how I died on the cross for their sins."

—*Sunday School Times*

—★—

SUBMARINES OUTDONE

During 1914 the liquor industry in the United States sank the equivalent of 213 boatloads of grain, 207 boatloads of fruit, and 13 boatloads of sugar in the making of alcoholic beverages. One can readily see that the submarine menace is not as serious as the liquor menace. —*Herald of Holiness*

ALMOST IN AND YET LOST

The "Royal Charter" had been around the world and was at last homeward bound. She had reached Queenstown, and then sailed for Liverpool; the message was telegraphed to Liverpool that she was almost home. Dr. William M. Taylor, a great New York preacher, was then in Liverpool as pastor, and the wife of the first mate of the "Royal Charter" was a member of his church. You may remember that the "Royal Charter" never came into Liverpool. An officer of my church told me that he waited on the deck all night, straining his eyes to catch a first glimpse of the vessel. The Lord Mayor of Liverpool was there. Bands of musicians and thousands of people waited to give her a welcome home. But the "Royal Charter" never came in. She went down in the night with almost all on board. They came to Dr. Taylor, and said, "Will you go and tell the wife of the first mate?" So he started off to tell her. As he laid his hand upon the door bell the door flew open, and a little girl sprang out, crying "Oh, Dr. Taylor, I thought it was my papa. He is coming home today." The preacher said he felt like an executioner as he walked into the house. He found the table laid for breakfast, and the wife of the first mate stepped forward, her face shining, as she said, "Dr. Taylor, this is indeed a privilege, and if you will wait a little while perhaps you will sit at our table with us, for my husband was on the 'Royal Charter,' and he is coming home."

Dr. Taylor says he looked at her a moment, while he steadied himself and held on to a near-by chair and then said, "Poor woman, your husband will never come home. The 'Royal Charter' went down last night, and your husband is lost."

He says that she threw her hands to her head, staggered for a moment, and then fell, and as she fell she cried, "Oh my God, so near home and lost."

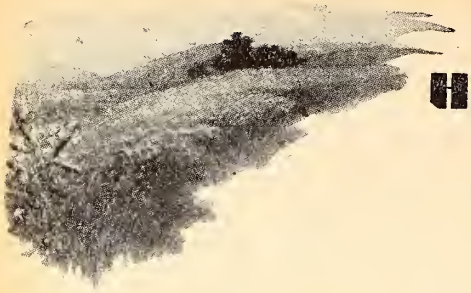
Yes, and some of you are as near as that—near by a mother's pleading; near by the minister's preaching; near by the missioner's singing. You are almost in. God keep you from rejecting Him. How far one may go towards home and still fall away!

—J. Wilbur Chapman

—★—

All that I have taught of art, everything I have written, every greatness that has been in any thought of mine, whatever I may have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me to learn a part of it by heart.

—Ruskin



In the HARVEST FIELD

Conducted by
B. Grace Crooks

The Bethel Mission of Eastern Europe rejoices in the news that their missionary, Helen Ostrer, who for several months was confined in a Nazi concentration camp, is now released and has been permitted to return to her work among the orphans. Rev. Ostrer is still being held by the Nazis. Prayer is requested for him as well as for the orphans who are undergoing unspeakable hardships.

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Prayer is asked for Miss Henrietta Wilson, a missionary of the South China Boat Mission, who is interned in Stanley Prison, Hongkong.

●

The remodeled and enlarged building of the First Baptist Church of Douglas, Arizona, was dedicated to the work of the Gospel at an impressive service on Sunday afternoon, August 1. The pastor, Rev. LeRoy Thomas ('31), terms the attractive church building as an answer to prayer. The remodeling and enlarging of the church building, which was constructed in 1902-6, was approved on March 11, 1942, and the ground was broken for the new structure on March 22. The Prayer Chapel was completed and opened for use on July 9. The Thanksgiving Building Fund goal of $8,000 was reached two months early, on September 6, and the Fund reached $12,500 by Easter instead of the $10,000 mark set. Mr. Thomas has served in that pastorate for six and one-half years. Mrs. Thomas was formerly Adrianna Rotier ('31). The Thomases have three children.

The Ceylon and India General Mission are celebrating their year of Jubilee, the work having been started in 1893. The mission now has 18 stations—13 in South India and 5 in the United Provinces, with 37 outstations in South India. It is believed that the hope of the Indian Church lies in Spirit-filled leadership among Indian Christians. The Mission is endeavoring to prepare native Christian leaders in the event that the day of foreign missions in India might draw to a close.

●

Mr. and Mrs. Angus Sweet, former students, rejoice in many precious souls won to the Lord through their mission services and visitation work in Saskatchewan, Canada. The Sweets are now living thirty-five miles from the closest town for shopping, doctor, etc., and twelve miles from their postoffice which is in Dorintosh. Their nearest neighbors are a mile away. They are ministering in a wooded section where the settlers are engaged in fishing, hunting, trapping, and raising mink. One family, who came to know the Lord through their testimony, drove six miles in a lumber wagon with a slow team in order to attend the mission services. So great is their joy in their newfound Saviour and Friend that even the necessity of crossing a dangerous river in a wagon does not hinder them from faithful attendance.

●

Rev. and Mrs. Henry Dahl ('35) are rejoicing in the blessing of the Lord upon the Daily Vacation Bible Schools which they conducted in and around Kremmling and Burns, Colorado. A number of souls were won to the Lord through these services. At present the Dahls are in Steamboat Springs, Colorado.

●

Miss Neita Smith ('30) and Miss Violet Anderson ('39) are now associated with the Missionary Gospel Fellowship and are stationed at Yuba City, California. Friends may write them at Box 84, Yuba City.

●

Mr. and Mrs. H. J. Johnson ('29) are in Seattle, Washington, where they have the opportunity to visit often with Mr. Charles Holgate ('35), Mrs. Herbert Harper (formerly June Holgate, '35), Mr. Herbert Harper, Miss Harriet Holgate, and Mr. Dean Holgate, former students.

●

Miss Alice Ostrander ('41) is a missionary candidate for Nigeria under the Sudan Interior Mission. She will continue her ministry at the Westervelt Missionary Children's Home until the first of next year when she plans, the Lord willing, to go to the field to which God has called her.

●

Rev. Albert Ostrander ('42), has been called as the pastor of the Grace Gospel Church which meets for the time being in Chapman Hall on the Institute Campus while they are seeking a regular meeting place. Mr. Ostrander, assisted by his wife (formerly Nell Owens, '41), Lela Johnson ('39), and a group of the church members, conducted a fruitful D. V. B. S. from August 2 to 13.

●

Miss Anna Thorell ('25) in Mariguitar, Venezuela, South America, asks prayer for Gospel work being started at the fishing village of La Chica, as well as for her ministry in child evangelism.

●

Rev. Tolbert Welch, former student and pastor of the Baptist Church at Morrill, Kansas, had charge of the recreation for the Nebraska Baptist Assembly at Fullerton, August 8-15.

●

Rev. and Mrs. Harold L. Ogilvie ('18), together with a party of Sudan Interior Missionaries were homeward bound recently on a ship that had to drop out of the convoy to make a call at a certain port, and then catch up with the convoy at the next port. As the ship made the journey alone, they passed seven empty lifeboats and wondered what their story might be. When they caught up with the convoy, they learned that the day after they had dropped out, submarines had attacked and every boat in the last row (and their ship had

Continued on page 321



First Baptist Church of Douglas, Arizona

PROMOTION DEPARTMENT

BY E. E. LOTT

HOTTEL MEETINGS

September 5 and 12

Englewood, Colorado

Dr. Hottel is supplying for Reverend Sherman Miller at the First Christian Church of Englewood, Colorado, for the first two weeks of September. He will preach on the Sundays and lead the mid-week prayer services.

October 12-17

Pekin, Illinois

Reverend Howard K. Miller, pastor of the Seventh Street Gospel Tabernacle in Pekin, has engaged Dr. Hottel for a Bible Conference on the above dates. There will be morning teaching sessions at 10:00 A. M. on Wednesday (13), Thursday (14), and Friday (15). Dr. Hottel will also be heard over Radio Station WJBC (1230 k. c.) between 1:00 and 1:30 P. M., Central War Time.

Report from North Platte, Nebraska Conference

Dr. Hottel and I were at the Maranatha Bible Camp near North Platte for the first week in August. It was our first meeting with this camp which was founded five years ago by Reverend Ivan E. Olsen, a graduate of the Denver Bible Institute. We were very favorably impressed. The grounds are seventeen miles southeast of North Platte on the banks of the broad Platte River. Shade trees are in abundance and the grounds are spacious, permitting all kinds of games, hikes, etc. The dining hall seats 150 and is made of slab pinewood. The ten speakers' cabins are also built of slab wood with waterproof roofs. The boys' and girls' sleeping quarters are made of canvas stretched over a wooden frame. The meetings are all held in a large tent.

The young people who came from eight states (Nebraska, Colorado, Iowa, Minnesota, Oklahoma, Kansas, Texas, Michigan) and twenty denominations, numbered over a hundred. The total of staff, ministers, and young people was about 150. They were very responsive to the messages brought by Miss Esther Sorenson—a missionary to India, Reverend Theo. Epp, Reverend Ivan Olsen, Dr. Hottel, and many others. On the first evening twelve persons yielded themselves to the Lord and before the week ended forty-eight young people indicated publicly their consecration to Jesus Christ. There were also several conversions during the camp. Another evidence of the Lord's blessing on the camp was the missionary offering given by the members of the camp. The amount in cash gifts and pledges to missions in India was $727.00.

Dr. Hottel and I could not remain for the following week which was for boys and girls. Reverend and Mrs. Sam Becker of Gothenburg were in charge of the week's activities and we have since heard that they had a record attendance of more than 150.

We enjoyed the work and felt keenly the responsibility of leading these young people aright. We appreciate the few days of fellowship with former D. B. I. students and graduates on the grounds. Reverend John Paton, '31 was Dean of Men, and Reverend Darrel Handel was assistant to him as well as being in charge of camp musical talent. Clarence Hendricks came over from his home in Welfleet, Nebraska. His sister, Mrs. Beulah Hasenaur, hopes to come to D. B. I. this fall.

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CARL C. HARWOOD NEWS LETTER TO OUR FRIENDS AND PRAYER WARRIORS:

This is the fruit season in Washington and everyone, old and young, is working in the fruit. It is very hard to hold meetings or contact people during this season. However, we have had some good experiences and numbers have come to Christ for salvation. At a Sunday-school picnic I had the opportunity to lead eighteen to Christ; at the close of a Vacation Bible School, over 30 accepted Christ as Saviour. Preaching for pastors while they were on vacation has given me other opportunities. At Bible Conferences and Youth Conferences, still others have come to know our Saviour as their Saviour.

....After a Conference here in Yakima, *we are leaving for a week of Bible Conferences in the Black Hills of South Dakota, which will be in session from August 8 to 15th. We covet your prayers on our behalf, and in behalf of those who will attend this conference.*

SPECIAL PRAYER NEEDED

In my last letter to you I spoke of the tremendous increase in youth delinquency and asked for prayer on their behalf. Since that time, magazines and newspapers have been full of accounts of horrors and debauchery by mere children. Unless these youth are reached with the Gospel, our entire national life is in great danger.

J. Edgar Hoover recently said: "This country is in deadly peril. We can win this war and still lose freedom for all in America, for a creeping rot of moral disintegration is eating into our nation." He said this in an article on child delinquency. He also said, "Boys and girls who go to Bible school do not go to jail."

CAUSE FOR PRAISE AND THANKSGIVING

I was at Bible Rock Camp for youth a few days ago. Some were saved, many consecrated themselves to Christ, giving up the things of the world, the flesh, and the devil. The next evening several were saved because of the message the night before, and this story came to light:

Some boys had come to camp from Seattle and had smuggled in cigarettes and cards but they found Christ and threw the cigarettes into the fire. Then, while everyone in camp stood by, they brought the deck of cards and the boy who owned them stood up and said, "I will put the kings of the deck into the fire first, for now I have a new King. I will put in the king of hearts, for I have a new King of my heart, and now the king of diamonds, for I have a new King of my money, and the other two shall represent other fascinations of my life. I put them all in now and make Jesus my one and only King." Then he continued, "I didn't know it was wrong to play cards until last night. My grandfather played cards. My mother and father play cards. I am so glad I have found Christ to be King of my life."

Thank you all, partners in soul winning, for your gifts that make possible our going and taking the message to such needy and responsive youth. Our expenses have been extra heavy this past month but praise His holy name, they have all been met!

May God's richest blessings go with you.

Your brother in Christ Jesus,

(Signed) Carl C. Harwood

Continued on page 321

The DAYS of YOUTH



Cain and Abel--Modernized

BY FLORENCE TAFT FOWLER

Chapter II

So the years passed but the sum of them failed to multiply happiness for the first family of the world. To Adam and Eve were born more children who grew away from them and scattered out into the land of Nod to the East of Eden. Thither Cain often resorted, for contentment under the family roof was more evident when he was absent for a period. Eve herself became less content as she recounted the days of supreme happiness in the Garden of Eden before she had given to her husband the fruit of the forbidden tree. If only she had heeded the word of God and had not listened to the wiles of the Serpent. If only she had not given the fruit to Adam, her husband. So she soliloquized. Increasingly she felt alarmed about Cain and his pride, jealousy, and hatred toward his brother Abel. How she loved her children and especially these two. Above all the others they had remained closest to her despite Cain's repeated visits to his kindred and despite Cain's resentment toward her attempts at reconciling the two.

The sin of jealousy! How she had come to hate it! What sorrow it had caused her! To Adam it seemed so trivial a matter. He took a wrong slant toward many things as the days went by and failed to turn to God for a solution of their family problems. The burden of spiritual responsibility fell upon Eve alone. Adam's pride and self-deification were a constant source of concern to her. How he gloated over the fact that he was the first man. He had not been born as her offspring had come, for he had come direct from the creative hand of God. Was he not better than all living? So he reasoned. His sons and daughters actually worshipped him—all except Abel, and Adam gladly accepted their adoration. Doubtless this was the secret of Cain's willful pride-filled heart. No longer would Cain listen to her entreaties. He went on in his own way, the way of his father Adam.

Yet withal, Eve rejoiced in Abel. He was the one ray of light, the one link between her happiness in Eden and the future. She loved to have him near her. He would come to her in the glow of the evening where she was wont to wait on the beautiful roof-garden of their Oriental dwelling. No longer did they live in humble tents as they had dwelt in the days following their expulsion from Eden. Together they would sit after Abel came home from tending his sheep all day, and together they would commune in the things of God. How lovely and serene it was on the roof beneath the stars. At such times the Creator drew near and they could sense His Presence as Abel would tell her how God spoke to him and communed with him as he was alone with his sheep in the fields.

Meanwhile Cain rarely came home any more. So busy was he with his marvelous gardens and his great project of farming that he scarce had more than a moment for his mother. Other interests completely consumed his time and thinking.

But one day, the climax of all days, God spoke. When God spoke Abel, always with his heart open to the voice of the Infinite One, went about to do the will of God. Cain too, had heard the voice of God that day. It was about the offering they were to make—an offering for sin. Simple it was—only a lamb, perfect, without blemish, to be slain and laid upon an altar built of unhewn stones. Humbly Abel went about the task of preparing his offering. Cain watched Abel and laughed at his simplicity.

"An offering? Ha, you call that an offering? I shall devise a real offering. God will be proud of mine. I will show you how to make something worth while." Cain smiled in utter self-satisfaction as he prepared his offering. Selecting the finest vegetables from his gardens, his tallest grains, and the most beautiful and gorgeous flowers, he placed them in multifarious array to display his artistic ability. Around the altar of stones on which he had arranged the magnificent display he constructed a fence of carved wood from the forest. And above he erected a beautiful fountain to send forth a spray to water his veritable rock-garden of beauty. It was an offering of the works of his hands which his mind had wrought, a picture of loveliness and beauty to far exceed the simple offering that Abel had prepared.

It had taken many hours to fashion the grand array and when it was finished Cain stood apart to survey with great pride the accomplishment of his brain and hands. Abel passing by, saw, and sorrow gripped his heart. Indeed it was beautiful to behold but a symbol of the disobedient and wicked, pride-filled heart of his brother, who refused to do what God had asked. What would God do about the matter? Abel wondered. How would God show His approval or disapproval of their offerings?

In the cool of the evening when the sun had dropped behind the crest of the mountains and the first stars came out one by one, Abel sat over against a stone by a trickling waterfall and beheld his offering, the lamb slain and limp upon the altar of stones. The crimson of its blood-drops upon the altar and upon the ground spoke to him of One Who should one day appear to make Himself a sacrifice by shedding His blood to redeem from the power of the wicked one who had beguiled his parents and caused them to sin against God.

Meanwhile Cain sat some distance away in his latticed garden-house to view the work of his hands in the offering of beauty which he had devised.

Suddenly out of the silence of the cloudless sky there descended a tongue as of liquid flame and touched the lamb upon the altar. Fire and smoke rose in wreathing fantastic curls above the offering until it was wholly consumed. As Abel sat in wonder at the spectacle a peace settled down deep into his heart, and a sense of glory he had never before known filled his soul. He understood what it meant. God had spoken by the flame of fire and had accepted his offering.

Cain watching also had seen the amazing exhibition of God's acceptance of Abel's offering and waited to see the tongue of flame out of heaven make his offering an aroma of delight in the evening breeze. Or, would he hear the voice of God in mellow tones speaking His praise of the display he had prepared? So Cain waited, and waited. He waited through the evening and on through the night. The next morning the sun rose with scorching fierceness. His offering shrivelled and burned in the heat as the sun stood at midday at the apex of the heavens and no voice of acceptance or sign of approval was manifest. As Cain waited his soul seethed in anger at the sight

of his offering. Shrivelled and brown were the flowers. The vegetables gave off a stench of rottenness and the fountain he had constructed dried as the sands of the desert. As the heat of the sun's fierceness beat upon his rock-garden to consume away the last vestige of its former loveliness Cain's anger rose to white heat.

"If only he could get his hands on that Abel. Where had the culprit gone? Doubtless he would find him out in the fields with the silly sheep. How he hated him! He *would* find him! He would settle matters with him once and for all." So he went in his fury in search of his brother.

Startlingly out of the quiet atmosphere came a voice—the voice of God. "Cain, Cain! Why art thou angry? And why is thy countenance changed? If thou art perfect, wilt thou not be accepted of men? But if thou are not righteous, I have made provision for you. I have left a sin-offering, a lamb lying at your door. The lamb will be submissive to you. Take it and offer it and thou shalt be accepted of me."

"What? A lamb?—What an offering like *that* Abel's? Never!"

This was the rebel answer that came out of his heart and Cain went out from the presence of the Lord and found his brother in the field.

Abel saw him approaching and hastened to meet him with gladness, and with a smile.

"Ah Cain, my brother. What can I do for—oh—oh Cain tell me what is the matter." Abel saw the face white with anger. "What has happened?"

"I'll show you what the matter is. I hate you. You—you—" But he could not speak for the depth of wrath that shook his frame.

Abel shrank backward but Cain rushed upon him. Grasping a heavy stone from the ground Cain hurled it at his head. The murderous hand of Cain had done its work. Abel lay at his feet dead.

Then the murderer fled.

* * * * *

Eve waited long and anxiously on the roof-garden at even. Abel always had come before. Was there trouble with the sheep? What could be keeping him so long? Hours, upon hours passed. Abel did not come.

The next day a search was made. Abel's body was found but Cain had disappeared. So it was known that Cain had slain his brother.

Eve could not be comforted. "In the day that thou eatest thereof thou shalt surely die." The words of God came back to her over and over to torment her stricken soul. At last, she had learned they were true. This was the fruit of her doings—death for sin. Death — separation from God and His fellowship in the Garden of Eden. Death—the nature of sin that had come to her from the virus of the Tempter, the Serpent. Death—her sin transmitted to her offspring and this was the result—death—death to her best-loved and devoted Abel.

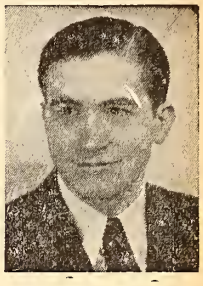
Adam seemed humbled for a time but the blow wore off with the passing years and Adam went on in his self-sufficiency. Cain had escaped into the Land of Nod and there had married one of his sisters who had departed hence to dwell with some of her other brothers. For to Adam and Eve had been given the command to people the earth.

Yet to Eve her ever-increasing family could not bring solace to her lonely heart. None were like-minded with her as was Abel. There came, with the changing years, sorrow upon sorrow. All turned to their own way, the way of their father Adam. None turned to God. Still Eve waited and prayed.

But there came a day, a glad and joyous day. Eve held in her arms a tiny baby. God had spoken to her words of comfort, for, said she, "His name is Seth. God has given him *in* the place of Abel."

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CITY-WIDE CAMPAIGN



SPEAKER

Dr. Bob Jones will bring the messages. He is the founder of Bob Jones College of Cleveland, Tennessee and among other achievements is credited with preaching to more people than any other minister his age in the world.

"Billy" Sunday said, "Bob Jones has the wit of Sam Jones, the homely philosophy of George Stuart, the eloquence of Sam Small, and the spiritual fervency of Dwight L. Moody."

SONG LEADER

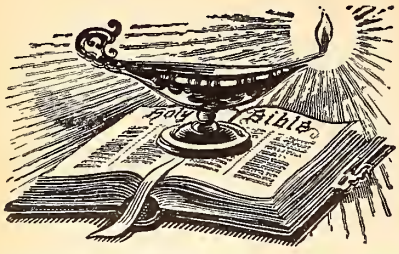
Rev. Jesse Roy Jones, formerly head of the music department at the Denver Bible Institute, will direct the music for this meeting. His wife, an accomplished pianist, will be at the piano. Mr. and Mrs. Jones have more recently been assisting Dr. R. S. Beal in the First Baptist Church of Tucson, Arizona.

PLACE

All of the services will be held in the Central Presbyterian Church, located at Seventeenth and Sherman.

SPONSORS

The Denver Bible Institute is sponsoring this interdenominational evangelistic campaign. Its desire is to bring the Gospel to the largest number of people possible and that the churches of the city will reap the benefit through new converts and spiritual growth in those who attend.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart Object Lessons by Virginia Leasure
Illustrations by U. B. Newton

JESUS AND THE TEN COMMANDMENTS

FOURTH QUARTER, LESSON 1

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SUNDAY, OCTOBER 3, 1943

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Lesson Text: Matthew 5:17-20; 19:16-22; John 5:39-40

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Devotional Reading: Matthew 7:21-27

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Golden Text: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17).

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LESSON EXPOSITION

In our lesson for August 22, we had for our subject, "God Gives Laws for His People." At that time we gave what we believed to be a scriptural interpretation of the law. In our lesson today we have light from heaven given by God's own Son on the real significance of the law, particularly the Ten Commandments. We classify our material for today as follows:

I. The Importance of the Law in Respect to Righteous Living
Matt. 5:17-20

II. The Importance of the Law in Respect to Human Character
Matt. 19:16-22

III. The Importance of the Scripture in Respect to Christ
John 5:39-40

I. THE IMPORTANCE OF THE LAW IN RESPECT TO RIGHTEOUS LIVING

Matt. 5:17-20

In these few verses taken from the Sermon on the Mount, we have the law set forth by our Lord Jesus Christ as a standard of righteousness for kingdom entrance. We observe first of all in verses 17 and 18 Christ's fulfilment of the law. We believe there is a dual significance attached to Christ's explanation of the relationship that He bore to the law in these two verses, i. e., that He did not come to take away its literal demands but to fulfil them and that He does not destroy its righteous principles by fulfilling it and taking away its literal demand.

Christ did not come to destroy the law, nor to brush it aside as something of no significance, but to fulfil its literal demands. By His life of obedience to the law He demonstrated that its standards were just for a righteous man, but by His death on the cross and His subsequent resurrection He met the demands of the law for all those who will accept Him as their vicarious Sufferer and Saviour. Thus, the law was not destroyed but it was established and fulfilled. Since Christ did meet the demands of the law for all who believe, its power to condemn men because of their failure to meet its demands has ended. The law can make no more demands upon the person who is complete in Christ.

The second significance which we believe Christ attached to His explanation of these verses was that the moral precept enjoined by the law should be in evidence in the life of a righteous man. Though the Christian is not obligated to keep the law —that is, the letter of the law—yet the fact that Christ's righteousness has been imputed unto him and that the Spirit of God has been implanted in his heart is an indication that the spirit of God's holy, righteous law should be in evidence in the life of that Christian. For such is the case in the light of the remainder of the New Testament teaching. Higher standards of holy, righteous living are enjoined upon the New Testament Christians because of their added light than were expected of the nation of Israel as they lived under the law. Christ did not teach, nor does the Word of God elsewhere teach, that grace means antinomianism, as some in Christ's day averred, as well as some in the present day so state.

In the nineteenth verse Christ brings a denunciation against those religious leaders who were minimizing the importance of the commandments. As subsequent verses in this fifth chapter of Matthew bring out, the religious leaders—the scribes and Pharisees—were putting their own interpretation on the law. Certain things they were terming of little importance and to other things they were ascribing great import. The fact of the matter is those things which demanded true holiness and godliness were passed over by them, while they attached great significance to that which was mere ritual and made only a show of righteousness. So, declares our Saviour, those breaking the commandments, i. e., those doing away with certain commandments, shall have a very small place in the kingdom of God. Those who rigorously apply themselves to the principles of righteousness therein contained shall have a large place in God's kingdom.

In the last verse of this section our Lord lays down the requirement for entrance into the kingdom. It is a righteousness which exceeds the righteousness of the scribes and Pharisees. Since the Word of God everywhere teaches that not our own righteousness but Christ's will avail for entrance into the present spiritual kingdom of God or into the future Messianic kingdom, we are sure that by this statement Christ meant a kind of righteousness rather than a degree of righteousness. The person who will enter into the kingdom of heaven will exhibit a righteousness which has been placed upon him by Christ and worked out in his life by the Holy Spirit, which will be vastly superior to that exhibited by the Pharisees who tried to drag God's holy standard down to their own carnal level rather than allow Christ to raise them up to God's holy standard.

II. THE IMPORTANCE OF THE LAW IN RESPECT TO HUMAN CHARACTER

Matt. 19:16-22

In this section we have set forth a demonstration of the character of the natural man as revealed by the holy law of God. A certain rich young ruler came to Christ, doubtless with preconceived ideas about requirements for eternal life, expecting to have our Lord's smile of approval upon his remarkable life. Our Lord might have immediately told him that "by the works of the law shall no flesh be justified in his sight," but He chose rather to let the law itself demonstrate to the young man that he had been deceiving himself and he really had not been keeping the law. This demonstration should have revealed to the young man his own sinful character, his own insufficiency

to ever meet the requirements of the law, and should have caused him to call out to Christ for mercy. Ostensibly the young man placed a great deal of credence upon something he might do to inherit eternal life. Notice the emphasis on the perpendicular pronoun. "What good thing shall *I* do that *I* may have eternal life?" Without question he thought that the secret of obtaining eternal life lay within his own means.

Our Lord used the title, "Good Master," with which the young man addressed Him, to bring to the young man a dual truth. "Why callest thou Me good? there is none good but One, that is, God." The young man might have immediately inferred from that that He Himself was not good. Furthermore, he might have concluded that if Christ was good then He was God.

The Lord's next step was to reveal to the young man what is demanded in obtaining salvation by law-keeping. Let us pause here to say that though no one will be justified by the works of the law, God would grant to anyone who could come up to the standards of the law, eternal life (Rom. 2:13; Gal. 3:12). It is significant to note that as Jesus summarizes the commandments in answer to the young man's request He enumerates only those which have to do with the young man's responsibility to his fellowmen. He enumerates five and concludes with a summarization of the five, "Thou shalt love thy neighbor as thyself." On another occasion Jesus summarized the ten commandments by saying, "Thou shalt love the Lord thy God" and "thou shalt love thy neighbor as thyself." But upon this occasion He mentioned only those commandments which are kept by loving one's fellowmen. He said nothing about the young man's responsibility to God. According to his own standard of keeping the commandments the young man was able to proudly say, "All these have I kept from my youth up." No doubt this young man was a remarkably exemplary young man. Evidently he had lived a good clean moral life, but that he was far short of really loving his neighbor as himself was soon demonstrated. In answer to his query "what lack I yet?" Jesus merely pointed out something he might do to demonstrate that he truly loved his neighbor as himself. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow Me." By this we believe that Jesus was merely revealing to the young man that he loved only his riches, and that though he had outwardly manifested to keep the commandments his heart was far from God and far from being concerned about his fellowman. Whether or not the young man realized it, we are sure that Jesus was trying to convey to him the fact that he was a sinful man and that he needed a new heart—a heart that would really enable him to love God and his fellowmen. Surely the young man understood, as he went away sorrowing, that he had really fallen far short of keeping the commandments.

The law was intended to be a schoolmaster to bring us to Christ, that is, to make us realize our failure to attain to its lofty precepts and to make us turn to Christ. It is in this fashion that the law truly reveals human character.

III. THE IMPORTANCE OF SCRIPTURE IN RESPECT TO CHRIST

John 5:39-40

There is a diversity of opinion among the Greek scholars as to whether the opening clause of this section sets forth a command "search the Scriptures," or whether it merely states a fact. "Ye do search the Scriptures." Seemingly it makes little difference which is the case. All people should search the Scriptures. The Jews did search the Scriptures, but there is no life in searching the Scriptures. Life is in Christ, Whom the Scriptures set forth. From the beginning of God's revelation to its completion Christ is set forth in symbol, in type, in figure, in prophecy. In every conceivable manner God has set forth the message of His love manifested through the gift of His Son. However, many people are like the Jewish leaders and the rich young ruler, they are so wrapped up in their own importance and in their own responsibility that they fail to observe that which is paramount in the thinking of God, i. e., that Christ is the only means whereby sinful man can come to God. Thus blinded by their egotism they not only fail to discern that Christ is the way of salvation, that self has no part in it, they also are unwilling to turn to Him for salvation. For to turn to Christ as a Saviour is a frank admission that self is unable to meet God's demands. When one comes to Christ and trusts Him as his Saviour he acknowledges to self and to God that in himself he is utterly unable to obtain salvation.

Searching the Scriptures is profitable, not as an end in itself but as a means to an end. The Scriptures were given men to reveal unto them Christ. The Scriptures are also the living and powerful Word of God whereby He convicts men of sin and reveals unto them the truth of Christ's saving grace.

THE LESSON ILLUSTRATED

It is a dark, stormy night, and a little child, lost in the streets of the city, is crying in distress. A policeman, gathering from the child's story enough to locate the home, gives directions after this manner: "Just go down this street half a mile, turn to your right and follow the river down a little way, and you'll see then where you are." The poor child only half comprehending, chilled by the wind and bewildered in the storm, is turning about blindly, when another voice speaks and says in a kindly tone, "Just come with me." The little hand is clasped in a stronger one, the corner of a warm cloak is thrown over the shoulders of the shivering child, and the way home is made easy. The first one had told the way; this one condescends to be the way.
—D. H. Strong
—1000 New Illustrations

OBJECT LESSON

OBJECTS: A yardstick (cover one side with white paper. Measure the covered stick into six equal parts and write the word "C-H-R-I-S-T" on the stick—one in each space, writing from the bottom to the top.)

EXPLANATION: In Matthew 19:18-19 Christ summarizes the ten commandments in six parts. We, too, will place all of the ten commandments under these six divisions: Telling lies; Stealing; Images; Remembering the Sabbath; Honoring our parents; Committing murder, adultery, and Coveting, or Cursing. The first letter on the stick will remind the speaker of the commandments. As you enlarge on each of these divisions hold the stick higher and higher.

Remind the audience that the British government has a yardstick made of platinum and iridium. This metal stick is used as a standard for making all other yardsticks. All other measurements of one yard must measure up to the exact length of this stick or be rejected.

God also has a measuring yardstick—the ten commandments. He measures men by them. Any man who measures up will be saved. Any man who comes short will be rejected. Go down through the divisions on your stick and show how man fails to measure up to most of God's requirements. "For all have sinned and come short of the glory of God" (Rom. 3:23).

Then show the audience that Jesus Christ did measure up. He did fulfill the law of God. Start at the bottom of the stick and discuss how Christ fulfilled each of the ten commandments. Spell out the word, "C-H-R-I-S-T"—on the stick. Christ fulfilled the law.

If we try to measure up to the

perfect law of God, we but fall short. Christ—the perfect Son of God—could, and did, measure up. When we accept Him as our Saviour God no longer measures our shortness; He measures Christ in our place.

REVERENCE FOR GOD

FOURTH QUARTER, LESSON 2

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SUNDAY, OCTOBER 10, 1943

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Lesson Text: Exodus 20:3-7; Matt. 4:10; 6:9; John 4:23-24

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Devotional Reading: John 5:21-26

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Golden Text: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24).

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LESSON EXPOSITION

As we begin our study of reverence for God, it is well to keep in mind a truth of signal importance in connection with this study, but one which has been omitted from our Lesson Text. This truth was set forth by our Lord in John 5:23: "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father Which hath sent Him." There is no reverence or honor for God the Father apart from that which comes to Him through the Son, the Lord Jesus Christ. If we will honor God and revere Him in the manner in which we should, it will be as we uphold the Lord Jesus Christ in our lives and in our thinking and in our teaching. In our discussion we shall observe the following aspects of reverence:

I. Reverence Shown by Keeping the Commandments
Exodus 20:3-7

II. Reverence Shown in Service
Matthew 4:10

III. Reverence Shown in Prayer
Matthew 6:9

IV. Reverence Shown in Worship
John 4:23-24

I. REVERENCE SHOWN BY KEEPING THE COMMANDMENTS
Exodus 20:3-7

In our lesson for last Sunday we stated that the Christian is not obligated now to keep the law of Moses; however, we went on to say that the Christian has set before him a higher standard even than the law of Moses. Space forbids a very complete study of this subject but we shall endeavor to set forth a few of the New Testament teachings concerning these three commandments in this section of our lesson.

"Thou shalt have no other gods before Me." In Colossians 1:18 we find that God has made Christ the Head of the Church and that God desires that He might have the preeminence in all things. In Philippians 2:9 we read: "Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." We see that God has not only exalted Christ to the preeminent place, but He expects also that every Christian shall give Him that place and shall confess Him to be Jesus Christ the Lord to the glory of God the Father. He is reverenced and glorified when Christians do this.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquities of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me,

"And shewing lovingkindness unto thousands of them that love Me and keep My commandments."

There are a number of injunctions against idolatry in the New Testament. For a specific example we shall cite I Corinthians 10:14: "Wherefore, my dearly beloved, flee from idolatry." The *wherefore* in this verse presupposes a previous discussion of the subject, and that is the case. In the eighth and tenth chapters of I Corinthians Paul discusses several phases of idolatry. In this discussion to the Corinthians, however, Paul makes it clear that he is not merely warning them against practicing idolatry but that he is lifting before them a much higher plane. Meat which had been offered to idols by heathen religions was being sold as food in the market. Some Christians had been buying this meat and others were offended by this practice. Paul's admonition to the Corinthians was that, should this practice of eating meat which had been sacrificed to idols cause a brother to be offended, a Christian should separate himself from such practice, that is, the eating of such meat.

A further warning against idolatry is sounded out by Paul in I Corinthians ten. This warning was directed primarily against those sins which accompany idol worship. Let us stop here and ask the question, "Why should any intelligent person desire to worship a dumb idol?" The answer is found in the fact that idol worship is always attended by certain wicked practices, primarily the sin of immorality. Paul warned against this in the seventh verse of this tenth chapter: "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." Here is the real answer to our question. It was not only in the days when Aaron made the golden calf, but all of the times in Israel's history when they turned from the true God to practice idolatry that grievous sins always followed. Immorality was always practiced in connection with idol worship. Idol worship is nothing in itself other than a means to an end—licensing sin by calling evil good—as do many man-made religions which have incorporated certain evil practices which they term good. A thorough investigation will usually reveal that these practices end in gross immorality and that the whole system of religion is so fabricated as to permit this practice under the guise of true worship.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

A New Testament injunction bordering on this same truth goes even further. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

The Christian is to do more than guard against evil, corrupt communication. He is to speak that his conversation may be edifying.

II. REVERENCE SHOWN IN SERVICE
Matthew 4:10

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

These words were spoken by our Lord Jesus Christ after Satan had taken Him up into an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them. Satan had said unto Him, "All these things will I give Thee, if Thou wilt fall down and worship me." Our Lord answered him by referring to what was written in the Scriptures, and of course, He refused to serve Satan.

Satan still holds out before people the attractions of this world and endeavors to ensnare them into serving him by offering to them these worldly glories. Those who recognize true gain, those who realize complete joy

and happiness are those who render service unto God. Those who live for the things of this world are disappointed and find themselves bound down by the chains of sin. Those who set their affections on things above realize greater joy as they draw nearer and nearer to the realization of their labors, and they find the pathway brighter and smoother as they near the completion of their journey.

III. REVERENCE SHOWN THROUGH PRAYER

Matthew 6:9

"After this manner, therefore pray ye: Our Father Which art in heaven, hallowed be Thy name."

God is pleased when we approach the throne of grace and reverently mention His name. God is holy, and exalted and His name is to be hallowed among us. We do well to recognize God's lofty position when we come to Him in prayer. But God wants us to recognize more than this. He wants us to recognize that because of His exalted position and our unworthiness we can approach Him only through the merits of His Son. God wants us to recognize that there is a mediator between God and man, the Man Christ Jesus, and that through Him "we have boldness and access with confidence by the faith of Him."

God is pleased when we come and ask things of Him through our Lord Jesus Christ. His name is glorified when we ask in Jesus' name, for God can then manifest His great love and grace by bestowing gifts upon us, not because we deserve them, but because our Lord Jesus Christ merited them and obtained them for us by the price He paid for us. So that if we would reverence the name of God in prayer, it is only as we come to Him in confidence and in faith through what Christ has done for us.

IV. REVERENCE SHOWN BY WORSHIP

John 4:23-24

"But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him.

"God is a Spirit: and they that worship Him, must worship Him in Spirit and in truth."

The true worship which Jesus here enjoins upon the woman of Samaria is characterized by the right spirit rather than any place or mode of worship, and by intelligence rather than by ignorance.

True worship is characterized by the right spirit rather than any place or mode of worship. The woman of Samaria had just told Jesus that their fathers worshipped in the mountain and that the Jews thought Jerusalem was the place where men ought to worship. Jesus answered her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." From this He proceeded to explain true worship as is set forth in the verses of our lesson. Many people apparently believe that worship consists of ceremony, ritual, and such outward professions of worship. These things are all utterly valueless unless the right spirit of worship prevails in the heart. "God is a Spirit:" said our Lord Jesus Christ. He is not merely an influence or a principle, but He is a real Person, and as such He desires heart-worship from His people. Reverence for God can be displayed only by true worship arising from a sincere heart of the earnest believer. "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him."

True worship is characterized by intelligence rather than by ignorance. Jesus told the woman of Samaria, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." These Samaritans had been ignorantly worshipping what they called God. Such ignorance had not been necessary, for God had given revelation to the world. Had they been willing to know the truth, they would have known about God. God has always found a way to reveal His truth to willing souls. But our Lord ignores the past and brings the woman face to face with the present. Truth was in the world and was present in a Person here speaking to this woman. He had come to Samaria to bring them the truth. Jesus, the Way, the Truth, and the Life, has come into this world to become these things to those who will accept Him. Many today go into our churches and worship they know not what, probably a god of their own fabrication who will permit them to go along following their own desires. It is not necessary today to worship ignorantly for anyone who will come to Christ will know that He is from God for he will know himself to be personally acquainted with his Redeemer, the Lord Jesus Christ. God vouchsafes a great deal of assurance to those who are willing to receive His light.

Christians today may truly worship in spirit and in truth.

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THE LESSON ILLUSTRATED

A Complete Surrender

When Henry VIII had determined to make himself head of the English Church, he insisted upon it that Convocation should accept his headship without limiting and modifying clauses. He refused to entertain any compromises, and vowed that "He would have no tantrums," as he called them. Thus when a sinner parleys with his Saviour he would fain have a little of the honor of his salvation, he would save alive some favorite sin, he would fain amend the humbling terms of grace; but there is no help for it, Jesus will be all in all, and the sinner must be nothing at all. The surrender must be complete, there must be no tantrums, but the heart must without reserve submit to the sovereignty of the Redeemer. —Spurgeon

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OBJECT LESSON

OBJECTS: A nicely framed, colored picture of Christ. Another frame about the same size but ugly and with a dirty glass. Remove the picture from the original frame and place it in the ugly frame.

EXPLANATION: Our lesson today teaches us that we should reverence God. Now to me reverence means to "hold up high where everyone can see." God wants us to not bow down to false stone idols. He does not want us to "hold high" anything in our lives but Him. We can "hold Him high" by remembering His day, reading His Word, living His Word, talking to Him, and loving Him most of all.

Hold up the picture of Christ in the ugly dirty frame. Explain that



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no one would like this picture to hang where everyone could see it. It is dirty and rough and ugly. In fact, the picture can scarcely be seen at all because of the dirty, ugly frame and filthy glass. Nevertheless, it is a picture of the Lord Jesus Christ.

Now our lives can be just like this picture. They get smeared and sticky with sin. Christ is on the inside, even as this picture of Him is on the inside of the frame, but no one sees Christ for the dirt of our sin. No one wants Him because the frame of our lives is so ugly and dirty that they cannot see how beautiful He is.

(Place picture in the original frame.) Since our lives are the frame for Jesus let's make Him attractive. Let's "hold Him high" that the whole wide world may want Him for their Saviour.

JESUS AND THE SABBATH

FOURTH QUARTER, LESSON 3

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SUNDAY, OCTOBER 17, 1943

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Lesson Text: Exodus 20:8-11; Isaiah 58:13-14; Mark 2:23—3:6

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Devotional Reading: Psalm 1

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Golden Text: "And he said unto them, the Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

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LESSON EXPOSITION

In our previous lessons for this month we have been taking the position that the commandments, as set forth in the Old Testament, are reiterated and amplified in the New Testament, particularly in the church books. Now such is not exactly the case with the commandments concerning the Sabbath. The Christians of the church age are not commanded to keep the Sabbath. We shall set forth what we believe to be a scriptural interpretation of the Sabbath, and we believe that there will be much that will be beneficial for us in this study.

We will discuss the Sabbath under these two headings:

I. The Sign of the Sabbath
Ex. 20:8-11; Isa. 58:13-14

II. The Purpose of the Sabbath
Mark 2:23—3:6

We admit that these two topics somewhat overlap. However, under the first topic we wish to discuss the special sign which the Sabbath was to the nation Israel and why we do not keep the Sabbath today. Under the second topic we wish to show the special benefits derived from setting aside one day of the week, and we wish to lay emphasis on the need of observing the Lord's Day.

I. THE SIGN OF THE SABBATH
Ex. 20:8-11; Isa. 58:13-14

The Sabbath was a sign between God and Israel throughout all of their generations. (See Exodus 31:12-18.) For this reason we do not believe that we are expected to keep the Sabbath in this dispensation in which neither Jew nor Gentile has the preeminence but both come in on common ground. Therefore, we have no commandment given to the church to keep the Sabbath. We do have some teaching pertaining to a day of worship however, as we shall observe a little later.

We bring up this subject because certain seventh-day groups, particularly the Seventh Day Adventists, have caused a great deal of confusion as they have tried to promulgate Sabbath-keeping upon the church. Unfortunately they are abetted in this effort by the Roman Catholic church. The Roman Catholic church claims the prerogative of changing the day of worship, and they boast that they changed the day of worship from Saturday to Sunday. Of course, the Seventh Day Adventists are glad to credit them with this change. But such is not the case. We have scriptural reasons for believing that the Sabbath belongs primarily to the nation of Israel and that in this body age we are right in observing the first day of the week as a day of worship.

We have already observed that the Sabbath is a sign between God and Israel. Since this is the case it would not be a sign in this present dispensation when the nation of Israel is not being dealt with as a nation—they come in on the same ground as do the Gentiles. However, the sign of the Sabbath will again be in evidence when Israel is restored as a nation and Christ sets up His kingdom on earth and reigns upon the throne of His father David. Several prophecies pertaining to the Sabbath refer to this period of time. The Seventh Day Adventists have "pounced" upon these as an indication that the church has apostatized in turning away from the Sabbath and that when true worship is restored in the church age the Sabbath will again be observed. A prophecy in the last part of Isaiah has been particularly used to promote this heresy. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord" (Isa. 66:23). The seventh-day legalizers, however, were not the first ones to employ this passage to try to prove the false position of the Christian day of worship. Jewish legalizers of the Apostle Paul's time also employed the passage, and Paul refuted their arguments by explaining that this passage in Isaiah referred to a later time. To the Colossian believers, who were bothered with these false teachers, Paul wrote, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:16-17). This same inspired utterance should be sufficient for any Christian who is being disturbed now by the argument of a person contending for Sabbath-keeping.

Now the question comes. Do we have definite instruction to keep the first day of the week? We must answer in the negative. There is no commandment given to the church to keep or observe any specific day of the week. Paul said to the Romans, "One man esteemeth one day above

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another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5). Though we do not have the definite command to set aside the first day of the week as a day unto God, we have some good reasons for so doing.

First of all, we have the practice of the early church as our example for observing the first day of the week. Several Scriptures (Acts 20:7; I Cor. 16:2) reveal that the disciples met on the first day of the week for the breaking of bread and for worship. Since the early church followed the custom of meeting on the day on which Christ arose from the dead, it is significant that the Christians should observe that day in commemoration of His resurrection.

We have also the definite Scripture injunction not to forsake "the assembling of ourselves together, as the manner of some is." We believe this refers to the custom of gathering together on the first day of the week as had been practiced by the early Christians, so we add another reason for observing Sunday.

The third reason we advance for keeping Sunday is that people in general believe Sunday to be a sacred day (for Christians) and some would be made to stumble if Christians did not properly observe the day. In connection with what Paul told the Romans in the fourteenth chapter of his epistle to them, concerning esteeming one day above another or esteeming every day alike, he went on to discuss other things that had become stumblingblocks to certain people. In conclusion Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Now because of the practice of observing Sunday as a special day of worship many people would be offended and caused to stumble should they see Christians disregarding this day. So we are fully persuaded that observing Sunday as a day unto the Lord is as important as if there were a definite Scripture commandment to set aside this day.

II. THE PURPOSE OF THE SABBATH

Mark 2:23—3:6

We have termed this part of our discussion "The Purpose of the Sabbath" because we are still discussing the Sabbath. Though we intend to bring out truths pertaining to the Christian Sunday as well as the Sabbath, we must not confuse these two days. The Sabbath is the seventh day of the week, and it is incorrect to call our present Sunday the Sabbath. In this section in Mark our Lord was discussing the Sabbath, for at that time the revelation had not been made of the setting aside of the Jewish nation and the coming in the church age.

We shall not attempt to give an interpretation of these two events recorded here in the last part of Mark two and the first part of Mark three, but rather we shall bring out personal lessons which pertain to keeping one day of the week.

We observe in the first part of this section that the Sabbath was made for man and not man for the Sabbath. God established one day of rest in seven because of man's need of rest. It is an established fact that men will produce more by working six days and resting one than they will working seven days each week. So the day of rest provides something necessary for the physical man as well as for the spiritual man.

The second part of this section in Mark sets forth the truth that the Sabbath (or Sunday) is the day for doing good. Since we observe the first day of the week in commemoration of Christ's resurrection from the dead, then the good we do on that day is to be rendered in His name. We believe the most important thing the Christian can do on the first day of the week is to heed the admonition in Hebrews which tells us to forsake not the assembling of ourselves together. If all Christians regarded this important injunction as we believe they should, their testimony, we believe, would have a telling influence upon the rest of the world. Where Christians do assemble themselves together for worship and for the breaking of bread and for the proclamation of the Word, others are constrained to go along and eventually the Gospel reaches into their hearts and they are saved. We believe gathering with the saints on the first day is the most important thing the Christian can do.

We could mention many other things, however, which we believe would be classified with doing good on the Lord's day. Calling upon the sick is an excellent thing to do. Calling upon others whom we might interest in attending Gospel services certainly can be classed with doing good on the Lord's day. Cooperating with the church in conducting meetings in hospitals, jails, or on the streets, may be done in Jesus' name and for His glory, and may be classed with doing good on the Lord's day.

We believe that it is of signal importance that America, as well as other nations, recognize the value of giving God one day in seven. While we do not believe in Sunday laws, yet we do believe that all Christians should cooperate to make Sunday a day which is honoring to the Lord. Every Christian may do his part by taking a firm stand against all secular work on Sunday. Christians might do much toward fostering a closed Sunday by refusing to make any purchases on this day of the week. The matter of observing Sunday properly lies in the Christian's

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hand, and the blame for the lack of proper Sunday observance must be placed upon the Christian. We are the ones to whom God looks to see that Sunday is kept as it should be.

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THE LESSON ILLUSTRATED

Without a Church

An infidel young lawyer, going to the West to settle for life, made it his boast that he "would locate in some place where there were no churches, Sunday Schools, or Bibles." He found a place which substantially met his conditions. But, before the year was out, he wrote to a former classmate, a young minister, begging him to come out and bring plenty of Bibles, and begin preaching, and start a Sunday School, for he said he had "become convinced that a place without Christians, and Sabbaths, and churches, and Bibles, was too much like hell for any living man to stay in."

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OBJECT LESSON

OBJECT: A thin, expensive goblet.

EXPLANATION: Did you know that there are Sunday Christians? There are, just like there are Sunday dishes and Sunday linen and Sunday suits and Sunday dresses.

I have a Sunday glass with me this morning. It is a beautiful glass, so thin and covered with dust. And it isn't any wonder that it is all covered with dust—it has been on the shelf all week. The whole week long this fine, Sunday glass has been useless. But this morning I took it down and washed it very carefully, because it might break, and brought it to Sunday School with me.

That is just like the Christian who gets up Sunday morning, cleans all up, and sits so straight in Sunday School. All week long this Sunday Christian has been cross and unhappy and mean. Not once did he pray or read God's Word. He has been on the shelf, living for himself all week. He has been useless to God. He is a Sunday Christian.

What kind of a Christian are you? Do you shine all week for Christ or are you a Sunday Christian?

HONORING OUR PARENTS

FOURTH QUARTER, LESSON 4

SUNDAY, OCTOBER 24, 1943

Lesson Text: Exodus 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27

Devotional Reading: Proverbs 4:10-18

Golden Text: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

LESSON EXPOSITION

(By E. E. Lott)

All of us owe a good deal more to our parents than we were willing to admit in our youth. Maturity may have changed us, and especially is this likely if we are now parents. Shelter, food, clothing, good manners, wisdom, correction, instruction, and a host of other things were given to us when we were helpless and unable to know what we needed or how to provide it. Our parents, out of pure love, cared for us to their own hurt and at great sacrifice and we can do naught else but thank them and God for what we have received.

Helpless children are a picture of lost mankind in the sight of God. Depraved man does not know what is good for him. The desires of the carnal mind cannot be trusted. He is unable to provide adequately for his own need, therefore his Creator-Father steps in as a wise parent and analyzes his need. The first thing necessary is a new righteous heart to replace the old sin-blackened one. After this God provides the way to get this righteousness. Abel is the first one, according to the divine record (Heb. 11:4) to follow God's way.

Let us deal first of all with

I. THE GOD-MADE STANDARD. Exodus 20:12; Mark 7:6-13

God regarded honor to parents as sufficiently important to include it in the ten commandments. The very severe punishment for disobedience to this command (Ex. 21:17) shows the high place of regard in which it was held. Christ endorsed this command in particular and accused the Pharisees of making it of none effect through their tradition (Matt. 15:3-6; Mark 7:11-13).

It is true that we in this age are not under law but under grace; however, this fact does not change the principle back of the ten commandments. Murder is still a terrible sin. Lying is a reprehensible practice. The day of worship has changed through Christ's resurrection from Saturday to Sunday but it still should be regarded as a day set apart for rest and worship of God. It is so with the fifth command. The restrictions of grace, or the chord of love, should be a more powerful influence than the obedience of a written law. The Apostle Paul says of obedience to parents that "this is right" (Eph. 6:1). In Colossians 3:20 we read that obedience to father and mother "is well-pleasing unto the Lord." One of the indications that the apostasy of this age is upon us will be (or should we say, is) disobedience to parents. (See II Tim. 3:2.) This same sin is given a prominent place in the list of sins of those who lived long ago (Rom. 1:30).

When God gives a command He always shows its reasonableness by explaining the penalty for disobedience and reward for obedience. The fourth and sixth chapters of Proverbs present a good example of this as related to obedience to parents. Those who follow the principles and rules taught and exemplified by good, godly parents are promised preservation of life (4:6), long life (4:10), abundant life (4:22), health of soul and body (4:22), guidance through difficulties (6:22) and protection from evil (6:24).

II. THE GOD-MAN'S EXAMPLE Luke 2:48-51; John 19:25-27

There is little told us about the early life of Jesus, but what is revealed is as we would expect of One Who never sinned—submission. The passage in Luke 2 tells of the familiar experience in the temple when Christ astonished the doctors although but twelve years of age. This is a flash, as it were, of His deity. Undoubtedly the human side of His dual personality was more evident than the divine during those early years. After His baptism and the

beginning of His public ministry His deity became more manifest through the marvelous discourses and miracles. This appearance in the temple exposed to the priests and His parents the other side of His nature which they needed to see. This is demonstrated by two things: first, the astonishment of the learned men, and second, the perplexity of the parents.

The foregoing explanation prepares us for Christ's answer to His parents as they reproved Him, saying, "Son, why hast thou thus dealt with us?" He answered, "Wist ye not that I must be about My Father's business?" This was not an impudent reply. It was a further detail in this miniature demonstration of His divine nature. The parents were puzzled and Mary, just like a mother, "kept all these sayings in her heart," (vs. 51). The next act in this drama shows Jesus returning to Nazareth to be subject unto His parents. This last thing that happened is the part that we apply to our human experiences. Sons and daughters should follow Jesus' example.

A great deal has been said by Modernists and certain of the modern sects about following Jesus' example —walking in His footsteps. They present this as the way to be saved. We must disagree because of the clear teaching of the Word that He came to give His life a ransom for sinners and this was not done until He tasted death (Heb. 2:9). There is a sense, however, in which Christ can be our example. This is after we are saved. Christ taught His disciples a lesson in humility one day by washing their feet. Then He said to them, "For I have given you an example, that ye should do as I have done to you" (John 13:15). The Apostle Peter in referring to the sufferings of our Lord used it as an example to be followed in enduring persecution. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (I Pet. 2:21).

The great Apostle John has a word to say on this subject also. He teaches obedience and love in I John two and then clinches his argument by these words, "He that saith he abideth in Him ought himself also so to walk, even as He walked" (vs. 6). So now, we have four different truths taught by Christ's example —*humility, suffering, obedience,* and *love.* This is sufficient for us to conclude that there is no better example for us to follow than His life. We can therefore come back now to His submission to His parents and say, "walk as He walked."

There are very few references to Jesus' mother after the Jordan baptism. One scene in which she played a part was the occasion of the first miracle at a marriage feast in Cana. She told the servants to do whatever her Son commanded them. The next glimpse of her is when she sought Jesus as He taught in a house, (Matt. 12:46-47). The next time we see her is at the cross. Here occurs a most touching thing—the thoughtfulness of Christ in providing for His mother after His death. He committed her to John's watch-care. This teaches us that we should not only care for the welfare of our parents while we live, but also to provide for their care if we should go first. To us this is a vindication of the use of life insurance by Christians.

Christ severely rebuked the Pharisees for using a loophole to excuse men from their responsibility to their parents. In Mark 7:11-12 we are introduced to this purely traditional thing that was used. If a man were to say to his parents "it is Corban" he would be relieved of responsibility to help them materially. The margin of the Scofield Bible helps us in the proper interpretation of this. "I have dedicated to God that which would relieve your need; (vs. 12) no longer do you permit him to use it for his father or his mother." This is the same thing as the case of a business man who realizes that he is about to go bankrupt, then deeds all of his property to his wife. This prevents the creditors from attaching his property for payment of debts. Jesus sharply condemned this practice of a method to cheat the parents out of their rightful share of the son's resources when they needed it, "making the Word of God of none effect through your tradition" (vs. 13). It was a direct violation of the command "Honor thy father and thy mother."

●

THE LESSON ILLUSTRATED

Value of Obedience

Years ago a famous children's specialist said to me: "When it comes to a serious illness, the child who has been taught to obey stands four times the chance of recovery that the spoiled and undisciplined child does." Those words made a lasting impression upon me. Up to that time I had been taught that one of the Ten Commandments was for children to obey their parents. Never had it entered my mind that a question of obedience might mean the saving or losing of a child's life.

—J. A. Clark From the *Sunday School Chronicle —1001 Illustrations*

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OBJECT LESSON

OBJECT: A cardboard wayside sign (10 miles to Denver ———>)



Quentin Reynolds, war correspondent, stood as an observer on the deck of a cruiser just off Dieppe as the world's fiercest and biggest commando raid was in progress. A barge came alongside and discharged about 30 men—nearly all wounded. A young sergeant with a superficial arm wound was among them. To the correspondent's questions he said, grinning, "I knew nothing could happen to me, I had a swell mascot—a Bible." He dug down into his water-soaked clothes and came out with a sodden little book. "My father carried it all through the last war, and he never got hurt. So when I left he gave it to me, and believe me I'll always carry it."

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EXPLANATION: Exhibit the sign. Remind the children that all of them have seen signs something like the one you hold. These signs are nailed up along the road to guide those who have never been that way before. They are to keep folks from getting lost. These signs are accurate because someone has gone over the road before and very carefully measured the distance before they put up the sign. Therefore, we can drive right on down the road and know which way to go and how far to go. We are sure that we will arrive safely. We can depend upon the guidance of the sign.

God says, "Children, obey your parents *in the Lord:* for this is right." Explain that our parents are given us of God to guide us until we are older. They know which way we should go because they have been over the road before. We can follow their guidance and be sure that we will arrive safely. That is the reason God asks us to obey our parents.

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BIBLE TEACHINGS ON ABSTINENCE

FOURTH QUARTER, LESSON 5

SUNDAY, OCTOBER 31, 1943

Lesson Text: Lev. 10:1-2, 8-11; Proverbs 31:4-5; Luke 1:13-16

Devotional Reading: Psalm 4

Golden Text: "Beware, I pray thee, and drink no wine, nor strong drink" (Judges 13:4).

LESSON EXPOSITION

For our temperance lesson we shall confine our study to the passages in Leviticus. We are confident that teachers may find material on the passages in Proverbs and Luke if they desire to use them.

We purpose to first of all glean the spiritual truth from the incident in Leviticus ten and then make a temperance application. We observe in our outline:

I. The Sin of Nadab and Abihu
Leviticus 10:1-2

II. A Possible Cause for the Sin of Nadab and Abihu
Levicitus 10:8-11

I. THE SIN OF NADAB AND ABIHU
Leviticus 10:1-2

Probably many of us have been puzzled as to the manner in which God dealt with these two sons of Aaron. We are frank to admit that we do not know exactly what their offense was, but the Scriptures make it clear, we believe, as to why God was displeased with their transgression. In the text two things are mentioned which indicate God's disapproval—they offered strange fire which God had commanded them not to offer, and they failed to sanctify God in the eyes of the people.

The "strange fire" which Nadab and Abihu offered before the Lord was evidently fire from natural sources and not miraculous fire which God had kindled on the altar the first day that Aaron offered sacrifices. The command to use this miraculous fire (Leviticus 16:12-13) may not have been given at the time of Nadab and Abihu's transgression but they certainly had no instruction to use the ordinary fire.

We are persuaded that the primary sin was their failure to sanctify God in the eyes of the people, rather than just the sin of disobedience. God is displeased with disobedience but many people disobey Him and are not severely punished. But those who disbelieve and disobey at a time when God desires to be sanctified, incur God's wrath. That in offering strange fire, Nadab and Abihu failed to sanctify God, we infer from verse three. "Then Moses said unto Aaron, this is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified. And Aaron held his peace." This verse we interpret to be Moses' explanation to Aaron as to why judgment fell on his sons. Obviously, God had desired to be sanctified in the offerings, and Nadab and Abihu had failed in this matter.

God is extremely displeased with those who do violence to the spiritual messages set forth in type and figure in the Old Testament, and thereby fail to sanctify Him. We observed this in a Sunday-school lesson a few weeks ago. During the wilderness wanderings from Egypt to Canaan the children of Israel began to murmur and complain because there was no water. God told Moses to speak to the rock and water would gush forth. On a previous occasion God had told Moses to smite the rock and thus procure water for the children of Israel. On this second occasion God merely told Moses to speak to the rock. Moses, in anger, disobeyed and smote the rock twice with his rod. The spiritual picture which God had intended to present in this strange manner of providing water for the children of Israel was a picture of the more miraculous way in which Christ has provided for the needs of every man. The Rock is Christ Jesus. It was necessary that the Rock be smitten once to satisfy the justice of God. Since that time, however, it has been necessary only to speak to that Rock, and from that Omnipotent Provider has come forth provision for the needs of every person who has



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spoken. In smiting the rock twice Moses did a severe injury to this beautiful spiritual picture. For this God punished him. "And the Lord spake unto Moses and Aaron, because ye believed Me not to sanctify Me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them" (Num. 20:12). Had Moses believed God and obeyed His voice, God would surely have been sanctified in the eyes of that great congregation.

We could cite a number of instances in the Bible where judgment was pronounced because of a similar offense. We will cite one more instance —that of Uzziah as recorded in II Chronicles 26:16-21. Uzziah had been a great king in Judah, but his heart had become lifted up and he fell into sin. He went into the temple of the Lord to burn incense upon the altar of incense. The priests admonished him not to do this but he angrily thrust them aside and proceeded with his plans. However, God was able to do what the priests were unable to do. He stayed Uzziah's hand by smiting him with leprosy. Uzziah understood what had befallen him, as, of his own accord, he sorrowfully left the temple. He was a leper, separated from his people until the day of his death. We might ask again, "What was the terrible sin for which judgment was so hastily visited?" As a king of Judah it was necessary that Uzziah be of the line of Judah, for all the kings came from the tribe of Judah. The priests came from the tribe of Levi. Consequently, it was not possible that anyone could serve both as king and priest. That is, it was not possible that any ordinary human being could hold both offices. However, One was to come, and did come, Who was both Priest and King. This was none other than the Lord Jesus Christ. He was of the Tribe of Judah and a Priest after the order of Melchisedek. As far as the spiritual picture was concerned, Uzziah arrogated to himself the prerogative of the Son of God.

Nadab and Abihu also did great violence to the spiritual picture which was presented in the offerings. The fire which consumed the offering upon the brazen altar and the fire upon which the incense was placed upon the golden altar, signified the presence of God. God indicated His presence in one of two ways, acceptance or rejection. Certain offerings were called sweet savour offerings; others were called non-sweet savour offerings. The fire consuming the sweet savour offerings was a picture of God's accepting the work of Christ which He accomplished on the cross. The fire consuming the non-sweet savour offerings pictured God's judgment poured out on His Son as He hung on the cross. Thus we see that the supernatural fire which was kindled upon the brazen altar when Aaron first placed the offerings thereon was of signal importance in the mind of God. To rob the temple services of this miraculous, symbolic fire was to entirely take away the supernatural from the significance of the services. Nadab and Abihu foolishly endeavored to perform the temple sacrifice by the use of ordinary fire. God's answer to this was to send down His own miraculous fire which signified rejection and which consumed them in judgment.

We believe the sin of Nadab and Abihu to be comparable to the sin of those today who would seek to propagate the Word of God by purely natural means. Our religion, the Christian religion, is a supernatural religion. It is propagated by the dissemination of the living and powerful Word of God. The Holy Spirit is the Agent by Whom the Word is applied to the hearts of men and He is the One Who performs the act of regeneration. We do well to keep in mind the supernatural element as we endeavor to promote the work of God. Of course, in this day of grace God is not pronouncing judgment immediately upon men as He did at certain times under the law dispensation. None need be surprised, however, should God step in and put an end to some of the offerings of strange fire which are placed upon His altar in this day of confusion of religions.

Perhaps it would not be too far fetched to make an application from the names of these two men, Nadab and Abihu. Nadab's name means "liberal." Abihu's name means "God is Father." Certain today term themselves as liberalists. They go around preaching the fatherhood of God for all men rather than the scriptural teaching that we are "children of God by faith in Christ Jesus." Most of these men aver that it matters not what you believe or do, as long as you are sincere in your belief. Such as these had better take warning from Nadab and Abihu.

II. A POSSIBLE CAUSE FOR THE SIN OF NADAB AND ABIHU
Leviticus 10:8-11

While we are sure that drinking strong drink was not the sin for which God pronounced judgment upon Nadab and Abihu, it may have made a contribution to their down-

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fall. This injunction against partaking of wine or strong drink before going into the tabernacle of the congregation followed immediately upon the recording of the incident in connection with Nadab and Abihu, leads us to believe that strong drink might have influenced them in their unwise action. It is entirely possible that under the influence of alcoholic drink they foolishly went into the tabernacle and offered the strange fire upon the altar.

The Lord first of all warned Aaron against the use of wine or strong drink before going into the tabernacle. The following verse gives the reason: "And that ye may put difference between holy and unholy, and between clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord has spoken unto them by the hand of Moses." No man under the influence of alcohol is able to discern between that which is holy and that which is unholy, and between that which is clean and that which is unclean. The failure of Nadab and Abihu to distinguish between holy and unholy cost them their lives. On the surface this may appear somewhat harsh but let us stop and consider how many today have lost their lives under the influence of alcohol because they were unable to distinguish between the wise and the unwise. Not only have many lost their lives because of rash things done under the influence of alcohol, but also many innocent people have suffered along with them. Alcoholic drinks are the root of a great many troubles. Nothing can be said in their favor. Certainly the liquor traffic needs to be banned. But whether or not the liquor traffic is halted, Christians need to take a firm stand against that which they know to be so injurious.

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that we could have given the men, even had it been desired to do so."

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OBJECT LESSON

OBJECTS: A crown made of paper and a small wine glass.

EXPLANATION: Exhibit the crown and ask the children what a crown reminds them of. It should remind them of royalty— of kings and princes. Now get them to name some of the qualities a king should possess. They will probably name—courage; a fine, strong, clean body; honesty; good manners; a strong character; love—etc. Take the list that they have made and show them that a king cannot posses all of these fine characteristics, which he should have, and drink. Drinking obliterates every one of these fine qualities.

Explain that Christians belong to the royal family of God. They are sons of God. They should act like kings and princes and possess all of the fine qualities which kings and princes should possess. But those who want to be strong and true can never drink strong drink. Wine and all the other sinful drinks destroy that which is good in a person (Proverbs 31:4).

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Continued from page 307

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IN THE HARVEST FIELD

Continued from page 306

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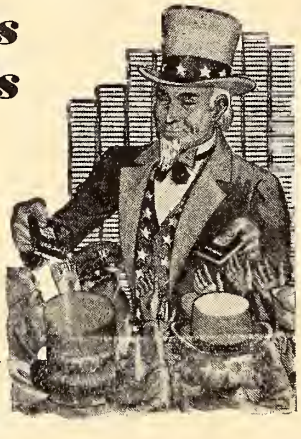
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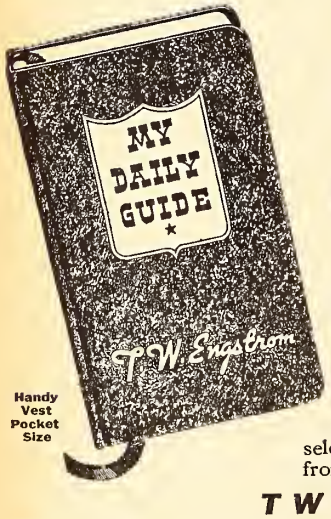


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SCHOOL NEWS FLASHES

Mr. LeRoy Sargant, Business Manager of the Institute, and Mrs. Sargant ('34), Superintendent of Women, returned to the Institute the early part of August after spending several weeks at their home in Bronte, Ontario, Canada.

●

Dr. W. S. Hottel, President of the Institute, spent some time at the Campus following his Bible Conference engagements before returning to his home in Detroit. He will return to the Institute the early part of September and will be accompanied by his wife.

●

Necessary cleaning and remodeling at 2047 Glenarm Place is engaging the attention of staff members in preparation for the opening of classes this fall. Present prospects point to an increased enrollment of new students for whom dormitory accommodations must also be prepared.

●

MARRIED

Pvt. John B. Neal and Miss Fern Houston ('42) were married in the Citadel Square Baptist Church in Charlestown, South Carolina, on July 11, 1943. The ceremony was performed by Rev. W. R. Pettigrew. Only members of the immediate families were present. Pvt. Neal is stationed at Fort Moultrie, Sullivan's Island.

Mr. John B. Wood ('43) and Miss Donna Hanson ('45), were married in the home of the bride in Denver on July 23, 1943. The ceremony was performed by Rev. A. H. Yetter ('28), pastor of the Grace Fundamental Church, assisted by Rev. John Losh, pastor of the Judson Memorial Church. The wedding march was played by Mrs. Paul Seanor. The attendants were Mark Kinnaman ('45) and Junivere Hanson ('45). The ceremony was witnessed by relatives and friends.

●

BORN

To Rev. Tolbert Welch, former student, and Mrs. Welch, a son, Paul Andrew, on June 27, 1943, in Morrill, Kansas.

To Rev. Forrest R. Morningstar, former student, and Mrs. Morningstar (Ruth Carter, former student), a daughter, Carolyn Ruth, on July 24, 1943, in Elkhart, Indiana.

●

WEEKLY MEDITATIONS

Continued from page 303

His peace—what a marvelous peace it is! The world knows nothing about it. The world can neither buy it nor steal it. It is the gift our Sav-

iour alone can bestow. An artist once painted with the strokes of his brush his conception of peace and rest. It was the picture of a raging storm which swept a mountain side and bent even giant trees almost to the earth. Twigs and saplings were scattered far and wide by the fury of the storm. A raging torrent rushed down the hillside—lightening flashed and thunder rolled. But in the tiny sheltered nook of a huge rock sat a mother bird on her nest—her babes safely tucked beneath her. No fluttering of her wings, no fear in her eye—she and her birdlings safe in the shelter of the rock—as safe as if the sun were shining and only a gentle breeze stirring. What a picture of rest and security!

But it does not even compare with the peace that passeth all understanding which keeps the heart and mind of the child who calmly reposes in the everlasting arms even though the storms of life are raging round about. Those arms will never fail. They are almighty, and sheltered there, the trusting child is safe.

WEEK OF SEPTEMBER 26

"Then came Jesus . . . and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God" (John 20:26-28).

THE RISEN LORD

Thomas doubted that the Saviour had
arisen from the dead;
"I must see the cruel nail prints and
His wounded side," he said.
After eight more days came Jesus and
with His disciples met,
Saying sweetly, "Peace be to you do
not worry, do not fret."
Then turned Jesus unto Thomas saying
tenderly to him,
"Reach thy finger, see the nail prints;
oh let not your faith be dim;
Look upon My side, dear Thomas, oh
believe that it is I,
I have risen, I am living, I Who for the
world did die."
Doubting Thomas looked believing, to
His Saviour then replied,
"Thou My Lord, my God, I see Thee,
Thou art living, Who hast died."
Then said Jesus unto Thomas, "Thou
hast seen and now believe,
Blessed are the ones, not faithless, who
have seen not, yet believe."
Have you ever doubted Jesus, doubted
Him, your Lord and Friend?
Oh, remember He is living, He will
keep you to the end.
He is interceding for you at the Father's
own right hand;
Do not doubt Him, He will help you
in each trial and test to stand;
He will ever help you conquer, all your
gold He will refine,
For He says, "I have redeemed thee;
I will keep thee; thou art mine."

Said the atheist to the little Quaker maiden, "How do you know that Jesus Christ is your Saviour, that He died and arose from the dead, that He is now in heaven, and that He will some day return to take you there? You have never seen Him—how do you know? I don't believe

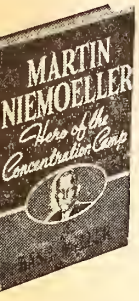
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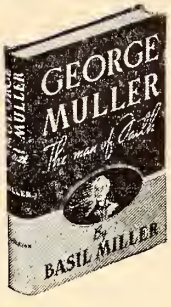


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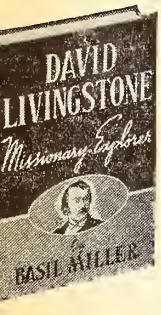


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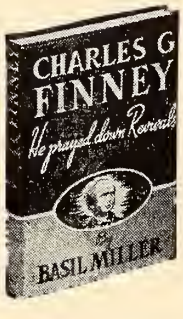
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anything I have never seen."

Looking at him curiously for a moment, she quaintly replied, "Dost thou believe thou hast a brain?—hast thou ever seen it?"

Wise child—she had learned in her youth that many things which are not seen can be believed.

Have you believed that Jesus Christ really did die for your sins, and is now at the right hand of the Father, and have you accepted Him as your Saviour? Or, have you been doubting as did Thomas of old? Have you said, "Lord I must see in order to believe." Or, have you taken Him by faith? If you have not, make this your prayer, "Lord, help Thou my unbelief," and accept Him before it is too late.

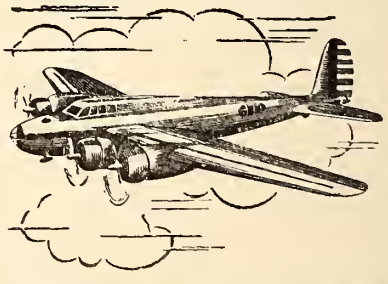
And then some day your faith shall be turned into sight, just as was that of Thomas, and you shall see Him face to face.

★

PROPHETIC STUDIES

Continued from page 299

explain, and that was *Israel*. For our part we are assured that this claim savored after a great deal of self-conceit and pride, and, that it came a considerable distance from being the truth. We feel certain there are a goodly number of things his philosophy could not explain. But be that as it may, he did admit that his philosophy would not explain Israel. Yes, Israel is not only a mystery, she is also a miracle. Apart from Scripture this mystery and miracle cannot be understood. Scripture, however, throws clear and illuminating light upon this mystery and miracle. The faithful God lies back of it all; He has a future purpose concerning Israel which He is working out through the weary centuries and which will be fully accomplished and realized at the second coming of Jesus Christ. The wisdom of God is beyond being traced, the mercy of God surpasses all human sin, and the faithfulness of God is firmer than Heaven and earth. Jesus Christ declared, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).



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An interpretation of the Twenty-third Psalm told in the light of oriental customs makes this Psalm (as well as a portion of John ten, where Christ is portrayed as the Good Shepherd) live before your eyes. A part of this booklet appeared in the October, 1942 issue of "Grace and Truth." Price, 25 cents each; five for $1.00. Order from

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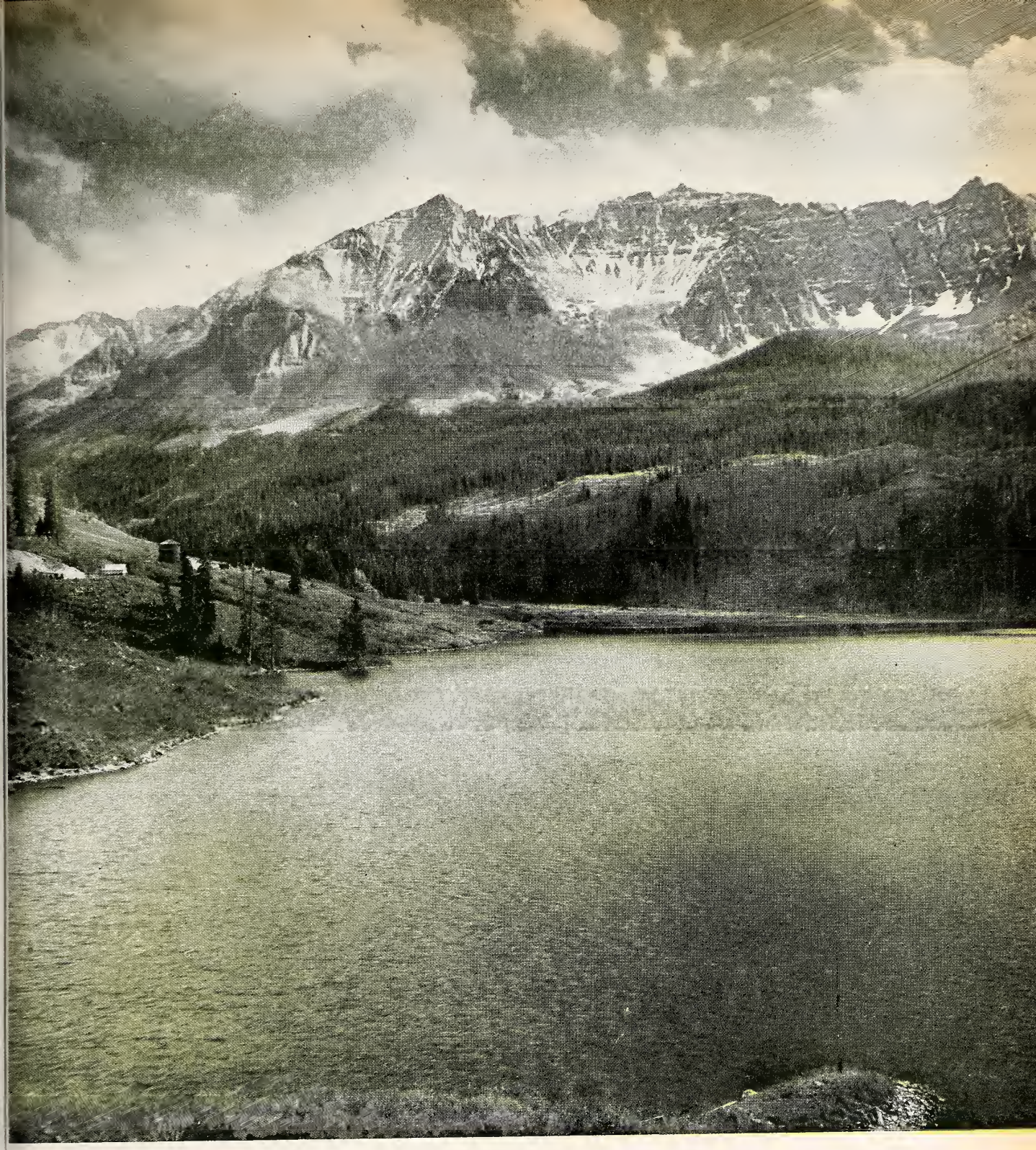
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Rev. Jesse Roy Jones, formerly head of the music department at the Denver Bible Institute, will direct the music for this meeting. His wife, an accomplished pianist, will be at the piano. Mr. and Mrs. Jones have more recently been assisting Dr. R. S. Beal in the First Baptist Church of Tucson, Arizona.

PLACE

All of the services will be held in the Central Presbyterian Church, located at Seventeenth and Sherman.

SPONSORS

The Denver Bible Institute, the original sponsor of this campaign, has offered the sponsorship to the local branch of the United Evangelical Action, which has accepted it. This, it is believed, will make for a wider out-reach and the bringing of the Gospel to the largest number of people possible and that the churches of the city will reap the larger benefit through new converts and spiritual growth in those who attend.

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VOL. XXI OCTOBER, 1943 No. 10

DOCTRINAL STATEMENT

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and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:33-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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EDITORIAL COMMENTS

WHEN WILL WAR CEASE?

This question is discussed by the Editor in a very attractive pamphlet which has been printed for free circulation. Its printing was announced in the September issue of the magazine, and already many copies have been requested and are being circulated. We greatly appreciate this prompt and ready response. It bespeaks interest in the cause of Truth. Those who have asked for packages of this pamphlet have also given gifts to take care of the postage, and even more than that. We thank you one and all.

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THE LOTT'S LEAVING THE INSTITUTE

Rev. and Mrs. Ernest E. Lott are leaving the work at the Denver Bible Institute to take up work with the Back to the Bible Broadcast, directed by Rev. Theodore Epp from Lincoln, Nebraska. Rev. Lott graduated from the Institute in 1933 and immediately upon graduation took up work at the Institute. He has therefore been on the Staff of the Institute for the past ten years having served in various capacities. Mrs. Lott likewise has filled several places.

In one sense we are sorry to make the announcement of the leaving of these cordial and useful co-workers, because we shall greatly miss them. Mr. Lott's place is not easily filled. In another sense, however, we make this announcement with gladness because they are not stepping down in the Lord's work but simply moving on and forward, engaging in a wide and useful ministry. Mr. Lott will fill a large place in the Back to the Bible Broadcast, and our loss will be Rev. Epp's gain. All of us are working together with God. So, while we bid farewell to the Lotts we also say, God bless you and use you greatly.

A VISIT TO THE UNION GOSPEL PRESS

It was the happy privilege of the Editor during the summer months to pay a brief visit to the Union Gospel Press at Cleveland, Ohio. It is always a delight to visit this great institution and to observe the activity constantly going on, but this was an especially joyous occasion. The report of how the Lord is blessing the Sunday-school literature published by this house was heartening and humbling.

Its circulation reaches to almost all corners of the earth, and it is being distributed in tons and tons. Tens of thousands are using it and the blessing received is rich and great. Surely the Lord has raised up this publishing house and this literature for these times.

The Union Gospel Press is one of the outstanding missionary enterprises of this day. Sound biblical literature plays a great part in the work of evangelism and the preservation of the faith in the world. Thousands upon thousands bless the Lord for this publishing house and the literature it publishes. Any Christian lady reading these lines or hearing about this publishing concern, and desiring to work for the Lord and not knowing where to find work, can find it with the Union Gospel Press. There is every kind of work, so that no special preparation is needed beyond being saved and consecrated to the Lord. Any Christian woman who is interested may have further information by addressing the Union Gospel Press, Cleveland, Ohio.

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ANOTHER NEW FACULTY MEMBER

We are happy to report the coming of Miss Mary Hughes to the Institute as another member of the Institute faculty. She came to us from Cressey, Michigan, and we believe will acceptably fill the place she is intended to occupy.

Miss Hughes has graduated from the Business Department of Bob Jones College and from the Missionary Christian Education course of the Moody Bible Institute, and since her graduation has been laboring in the Vacation Bible School field and as pastor's assistant. We welcome her into our midst and ask for her the prayers of our readers.

THE BROTHERHOOD OF MAN

By Dr. John Gresham Machen

The philosophy of the Hellenistic age with its intense interest in questions of conduct, constitutes, indeed, an important chapter in the history of the human race, and can point to certain noteworthy achievements. The Stoics, for example, enunciated the great principle of human brotherhood; they made use of the individualism of the Hellenistic age in order to arouse a new interest in man as man.

The ideal of Christianity was not the mere idea of human brotherhood. Pure humanitarianism, the notion of the "brotherhood of man," as that phrase is usually understood, is Stoic rather than Christian. Christianity did make its appeal to all men. It did include charity to all men whether Christian or not. And it enunciated with an unheard of seriousness, that all classes of men, wise and unwise, bond or free, are of equal worth. But the equality was not found in the common possession of human nature. It was instead in common connection with Jesus Christ. Christianity did not reveal the fact that all men were brothers. Indeed it revealed the contrary. But it offered to make all men brothers by bringing them into saving connection with Christ.

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WANTED — LINOTYPIST

The Denver Bible Institute is in need of a linotypist. Can use some one not able to accept a regular commercial position, but who would like to work for the Lord. This work offers a splendid opportunity for a consecrated Christian man or woman to perform a real service for the Lord. For further information, address:

THE DENVER BIBLE INSTITUTE
Box 1617 Denver 1, Colo.




EDITORIAL MESSAGES

THE NEW CREATION

"If any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new" (II Cor. 5:17).

In our study of Scripture we must be careful to distinguish between the positional, experimental, and practical aspects of Divine Truth. In other words, we must distinguish between what the believer is in Christ, what the Holy Spirit does in the believer, and what the believer is responsible to do because of what he is in Christ, for which the indwelling Holy Spirit is the power and enablement.

In the passage before us we have, first of all, the positional aspect of Truth. The passage reveals the principle of representation; Christ standing for the believer before God, representing the believer in His own Person, character, and merit. But there is here also embraced and comprehended the experimental and the practical aspect of Truth. To be IN CHRIST is to be born again, which is a spiritual experience with the believer. Old things having passed away, or passed by, means a change in the manner of conduct and living. The positional, experimental, and practical aspect of Truth are all embraced in this one great spiritual declaration.

And now let us reflect upon this new creation.

I. THE CONDITION OF THE NEW CREATION—BEING "IN CHRIST"

"If any man be in Christ, he is a new creation." This expresses the principle of representation; the believer being accepted of God in Christ Jesus and standing before God in the character and merit of Christ. It speaks of union and identification with Christ through faith in Christ.

In Christ as the branch is in the vine (John 15:1-5).

In Christ as the stone is in the building (I Cor. 3:9; Eph. 2:20-22; I Pet. 2:4-6).

In Christ as the member is in the body (I Cor. 12:12-13; Eph. 1:22-23; 5:30).

In Christ as the human race is potentially in Adam, created in him as the federal head of the race and sharing with him the fall into sin and its terrible ruin (Rom. 5:12-21).

The first Adam is the federal head of a fallen, ruined, sinful race, a race which went down with him into a ruin so utter that it can never rise from it by itself.

The last Adam, the Lord Jesus Christ is the federal head of a redeemed race, a race that is righteous and holy, being identified with Christ in all that He now is before God and in all that He shall enjoy of future power and glory.

In the purposes of God the believer is so perfectly incorporated into Christ that all that Christ has gone through the believer has gone through with and in Him, and, all that Christ is in the dignity and glory of His person the believer is with and in Him and all the power and glory Christ will enjoy in the future the believer is to share with Him.

The believer has been crucified with Christ (Rom. 6:6; Gal. 2:20).

The believer is dead with Christ (Rom. 6:8).

The believer is buried with Christ (Rom. 6:4).

The believer is planted together in the likeness of His death (Rom. 6:5).

He is quickened together with Christ (Eph. 2:5).

He is raised together with Christ (Eph. 2:6).

He is seated together with Christ in the heavenlies (Eph. 2:6).

He is living together with Christ (I Thess. 5:10; John 14:19; Rom. 6:10-11; 5:10; Col. 3:4).

He is accepted in the Beloved (Eph. 1:6).

He is complete in the perfection and fullness of Christ (Col. 2:9-10; I Cor. 1:30; I John 4:17).

He is suffering together with Christ (Rom. 8:17).

He will be glorified together with Christ and shall reign with Him in His Kingdom (Rom. 8:17; II Tim. 2:11-12; Rev. 5:9-10; Rev. 20:1-6).

All this is involved and embraced in being in Christ. But it is only of those who are in Christ that all these things are true. It is only in Christ that any one is a NEW CREATION,

II. THE NATURE OF THE NEW CREATION—IT IS A NEW CREATION

This great change wrought is not a reformation, it is not the old Adamic creation patched up or made over. We are *His workmanship, created* in Christ Jesus (Eph. 2:10).

No man can create himself anew. This is the work of God, a supernatural work, a great miracle. We are *His workmanship,* and the workmanship is a creation. To create is to perform a miracle. This is what God does when the sinner receives Christ as his Saviour and believes in Him. The believing sinner is born out of God and becomes a member in the family of God (John 1:12-13; Gal. 3:26; I John 3:1).

This *new creation* brings with it a new and spiritual life, eternal life, Christ Himself living within (John 3:14-16, 36; I John 5:10-13; Gal. 2:20).

This *new creation* also brings with it a new nature, divine nature, the nature of God (II Pet. 1:4).

This *new life* and *new nature* is the Holy Spirit indwelling the believer, the Spirit of sonship witnessing with his spirit that he is a child of God (Rom. 8:15-16; Gal. 4:6).

This *new life* and *new nature* is the righteousness of God imparted, and is "contrary" to the flesh and all that is of the old nature (Rom. 8:4; Gal. 5:17).

III. THE RESULTS OF THE NEW CREATION—"OLD THINGS ARE PASSED AWAY; BEHOLD, ALL THINGS ARE BECOME NEW"

In Christ the whole of the old creation is passed by; it is as if it were no longer in existence. With the new creation comes a new view of life and conduct, a new view of our fellowmen, and even a new view of Christ Himself. "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (vs. 16).

In Christ we know all men out of Christ as lost and facing the judgment of God, needing to be reconciled to God (vss. 11, 20).

In Christ we know all who believe in Christ as being one in Christ and on the same level (I Cor. 12:12-13; Gal. 3:26-28; Col. 2:10-11).

In Christ we know Christ to be more than a great reformer, a prophet and a great Jew, but to be a spiritual Saviour, the Lord of all. He is to us a present, living reality in daily life.

All the old things are passed by and all things have become new. In the new creation there is:

A new tendency. An affinity for God and for Jesus Christ. The things of God are supreme and uppermost, and fellowship with God is a delight.

A new constraint. The love of Christ (vs. 14). This constraint means the enjoyment of real and true spiritual freedom; it lifts above the legal performance of duty.

A new service. Being ambassadors for Christ (vs. 20). We tell others about Christ and plead with them to lay down their arms of rebellion and be reconciled with God. This is the greatest service any one can possibly perform.

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IMITATORS OF THE HEAVENLY FATHER

And ye shall be the children of the Highest: for He is kind unto the thankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (Luke 6:35-36).

The context in connection with these words presents the fact that the Lord Jesus taught His disciples that by loving their enemies, bearing patiently the evil done them, and by being kind and generous to all, they manifested conduct suited to the children of the Most High God. Such conduct would be the reflection of the spirit and character of God, their Heavenly Father. The Lord Jesus would have His disciples practice such conduct and manfest such a spirit. And this is the teaching of the New Testament Scriptures throughout.

With this teaching before our mental vision we shall present a few practical observations for our personal study, upon which we should carefully reflect and to which we should give earnest heed.

I. Out of this spiritual teaching of reflecting the Heavenly Father there has sprung the subtle error of the Universal Fatherhood of God and the Brotherhood of man.

It is now being widely taught that God is the Father of all men and that all men are therefore brothers. This is the teaching of altruism, humanitarianism, socialism, and also of modernism. This teaching is being disseminated from multitudes of pulpits and through the press, both secular and religious. And it is widely believed and well nigh universally moulds public thinking, even though it fails quite miserably of being practiced.

The teaching of the Universal Fatherhood of God and the Brotherhood of man, is utterly unscriptural, and a delusion of Satan, whereby he blinds the minds of the masses to the absolute necessity of the birth from above and puts the lie to the Scriptures. Men by nature are not the children of God, but the children of the devil and of wrath. This is what Scripture plainly teaches. The Lord Jesus said to the Pharisees, the most religious people of His day:

> Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John 8:44).

And again, the Apostle made declaration of the Holy Spirit, saying:

> And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others (Eph. 2:1-3).

It will be seen from this passage that the Apostle puts both the Jew and the Gentile upon the same platform. Apart from regeneration and vital union with Christ, all men are "the children of wrath" and have no relationship and no fellowship with God whatever.

To become the children of God men must be born from above or out of God.

Only those who receive Jesus Christ as the Son of God and their Saviour, and believe on Him as the One lifted up on Calvary as the sin-offering for the world, can become, and are the children of God (John 1:11-13; 3:3, 5, 14-16). Only in Christ can sinful creatures be the children of God. "For we are all the children of God by faith, in Christ Jesus" (Gal. 3:26). This settles for ever the question of spiritual sonship and Fatherhood of all who believe the Bible.

II. Out of the spiritual teaching of reflecting the Heavenly Father there has grown the subtle error of a purely social Gospel.

The social gospel is the teaching that men need to cultivate the grace of love, kindness, unselfishness, and self-sacrifice as a common brotherhood, and that this is all there is of Christianity.

This teaching likewise is the doctrine of altruism, socialism, and modernism. And it is boldly and widely proclaimed. Many outstanding and popular writers, as well as lecturers and preachers who hold in open contempt and boldly ridicule and deny the authority of the Holy Scriptures and the blessed Gospel of Christ and of grace, advocate the spirit of love, self-sacrifice and living for others, upon the ground of mere human culture and religion. This is the only gospel they recognize and preach. When this spirit prevails in society, they tell us, all is well with mankind and the world.

But we emphatically register our protest against this rapidly increasing teaching and belief, because it is unscriptural. It is a subtle error, inspired by Satan, who is the god of this age, by which he blinds the minds of the unbelieving masses, lest the glory of Christ should shine unto them (II Cor. 4:4). This social gospel teaching rejects the Gospel of Christ, the Good News that in Christ Jesus, by His substitutionary death and His victorious resurrection, God has provided salvation for all who will believe in His Son. This social gospel is the enemy of the Gospel of the grace of God, a satanic substitute for the Gospel of Christ and the Divine way of salvation. We reject it with horror, as we would a rattlesnake, and we denounce it with a passionate zeal, as we would the most deadly poison.

Then furthermore, we make bold to affirm that a real, genuine, self-denying love and unselfishness never grow from the soil of human nature. They are the product and fruit of the Holy Spirit (Gal. 5:22-23), and therefore the result of regeneration and the "renewing of the Holy Spirit" (Titus 3:5, A. S. V.). We shall never get men to really love one another, until we get them "born again" and to become new creatures in Christ Jesus (I John 3:14; II Cor. 5:17; Gal. 5:15).

III. The spiritual teaching of reflecting the Heavenly Father, while it does not apply to mankind in general, does apply to those who are the children of God by the new birth.

What the Lord Jesus taught His immediate disciples in this connection has an application to God's people in these days as well.

In living a life of unselfishness generosity, love and mercifulness the children of God manifest the Spirit of their Heavenly Father, and thus they reflect Him and imitate Him before the world who is lost in sin. And the Lord Jesus is not alone in this teaching. St. Paul by the Holy Spirit in addressing the Ephesians exhorts, saying,

Fatherhood and Sonship

By the Editor

"Your Heavenly Father knoweth that ye have need of all these things" (Matt. 6:32).

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are. For this cause the world knoweth us not, because it knew Him not" (I John 3:1, A.S.V.).

The terms "Father" and "son" call attention to a filial relationship. This is the earliest of all human relationships. The first instinct that arises in the infant heart is the knowledge and love of the parent. The first words lisped by the child are papa and mamma. Some time later comes the knowledge of other ties and relationships of life, such as brother, sister, friend, while still later comes the most absorbing of all affections and relationships, that of husband and wife. These relationships are all sacred and wonderful.

The term "Father" calls to mind a peculiar relationship in the Godhead. We note that the Supreme Being is One, but, in some sense not fully revealed in the Old Testament, is a unity in plurality. The English title "God," which occurs in Gen. 1:1, is from the Hebrew "Elohim," which is a uniplural noun. The Trinity is latent in Elohim. This uniplurality implied in the Name is directly asserted in Gen. 1:26-27, in the words "Us" and "His."

This plurality is shown in the use of the plural pronoun in the inter-

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> Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour (Eph. 5:1-2).

We observe that the word "followers" in this passage is rendered "imitators" in the A. S. V., and the word "dear" is rendered "beloved." As children whom the Heavenly Father dearly loves, believers in the Lord Jesus Christ should imitate their Father by walking in love, to which the sacrificial love of Christ is a strong and an urgent appeal, as well as a passionate and a stirring impulse. It is obvious that the Heavenly Father desires His children to reflect Him in His love and mercifulness to those all about them in the world. There can be no mistake but that this is clearly the revealed will of God for His children. And this they are able to do only as they are empowered and energized by the indwelling Holy Spirit and enabled by the in-living Christ.

How vain is the effort of man! And yet how apt he is to attempt to do purely spiritual things in the energy of the flesh. The unregenerate are not capable of loving their enemies, neither of returning good for evil. The unregenerate are not capable of doing unto others, as they would they should do unto them. Such spiritual conduct demands a spiritual life and nature. Only those who are born again and in possession of the Holy Spirit can begin, in any real sense, to live according to the exalted standard of the Word of God.

The real Christian life is the Christ-life. To recognize the great truth of His Divine indwelling, through the Holy Spirit, and to fully yield to Him, so that every part and energy of our being is under His blessed sway and so He Himself sits upon the throne of our heart, ruling and reigning there and thus reflects and manifests Himself in and through us; this is the real and true Christian experience and life. Then, and then only, can we be imitators of God, for then "Christ liveth in me" will be an actual experience in our lives. Then we are indeed living epistles, such in whom the truth is incarnated and Christ is reflected in His beautiful character and graces. The clearest and most convincing evidence of Christianity is a life incarnating truth and reflecting and manifesting the Spirit of Christ.

"My dear, in thy face I have seen the eternal!" said Bunsen to his English wife when dying. "A noted infidel dared not stay in Fenelon's company for two hours; it would 'compel him to be a Christian.'" "Hume confessed that his Deistic 'philosophy could not explain a Christian life.'" "True Christians are living epistles, translating the Word of God into actual forms, illuminating and illustrating that Word, and, in actual deed and word manifesting the life and spirit of Christ, the Divine Indweller by the Holy Spirit." "Christians are the world's Bible"—the only one that many ever read.

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MISPLACED MAJOR EMPHASIS

In most of the prevalent current discussions of "a new social order" and "building a better world," the main emphasis is upon the *material welfare* of society—land, food, clothing, houses, education, recreation and so forth. Whether so intended or not, if spiritual welfare is mentioned at all it is so briefly and casually done as to imply that it is rather secondary to the other. In fact, the notion of some seems to be that material welfare will insure spiritual welfare in the last analysis.

Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And Paul said that "the kingdom of God is not meat and drink; but righteousness, and joy and peace in the Holy Spirit." The major emphasis of the New Testament is upon the deeper things of the Spirit of God and of the spirit of man as empowered and led by the Spirit of God. Only a secondary emphasis is placed upon material things. This does not mean that the importance of material things in their place is not recognized and emphasized. But the major emphasis of the New Testament is upon spiritual things, and it insists that this insures the solution of the question of material things. "All these things shall be added unto you."

The righteousness, joy and peace in the Holy Spirit, which mark out the Kingdom of God, are brought in by the proclamation and application in a redemptive way of the Gospel of grace. This brings in the truths of Christ's atoning death, His resurrection and ascension and second coming, salvation by grace through faith, "ye must be born again" and so on. But in most of the current social discussions, the chief exponents scorn these revealed truths and engage in academic discussions of social and economic matters with but slight reference to the Gospel, if any reference at all.

A better world cannot be built by reversing the New Testament emphasis. —*Baptist and Recorder*

relation of Deity in other Scriptures. Compare Gen. 3:22; Ps. 110:1; Isa. 6:8.

That this plurality is really a Trinity is intimated in the threefold ascription of the seraphim in Isa. 6:3.

That the interrelation of Deity is that of Father and Son is directly affirmed in the Old Testament (Ps. 2:7; Heb. 1:5).

On the other hand, the Holy Spirit is constantly referred to in such a way that His Personality is recognized, and to Him are ascribed all the Divine attributes (Gen. 1:2; Num. 11:25; 24:2; Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; II Sam. 23:2; Job 2613; 33:4; Ps. 106:33; 139:7; Isa. 40:7; 59:19; 63:10).

At the baptism of Jesus Christ, for the first time the Trinity, foreshadowed in many ways in the Old Testament, is fully manifested (Matt. 3:16-17).

In the commission given by our Lord to His disciples, as Matthew gives it, the Saviour revealed the final Name of the one true God to be Father, Son, and Holy Spirit (Matt. 28:19-20).

God is one, but subsists in a Personality which is threefold, indicated by relationship as Father and Son; by a mode of being as Spirit. In the accomplishment of human redemption God revealed Himself in the fullness of His Personality and Being, and each Person of the Godhead performed a certain agency (John 3:14-16, 5-6).

The term "Father," on the other hand, calls to mind a very wonderful relationship between God and His people. He is their Father and they are His children. What a wonderful relationship! No wonder John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The relationship is so blessed that the love which brought it about is wonderful in both *kind* and *degree*. It is an undeserved and great love that we should be called the children of God. Let us carefully consider this relationship.

I. THE FATHERHOOD OF GOD

It is necessary to consider this great teaching both negatively and positively, so as to be guarded against erroneous ideas about the Fatherhood of God.

1. *God is not the Father of the lower creation.* He is the Creator of all things and therefore of matter and all the lower forms of life, but there is a barrier beyond which the material universe and the irrational creation cannot pass. They belong to God's creation but are not a part of His family. The pet dog, cat, canary bird, and parrot may be in the household, but they are not in the family. There is even an unpassable gulf between the highest order of the lower creation and rational man, and much more so between the lower creation and God. God is interested in the universe and the lower forms of life as their Creator and Sustainer, but God is not their Father (Acts 17:24-28; Matt. 6:26-30).

2. *God is not the Father of angels.* In Heb. 1:5 we read, "Unto which of the angels said He at any time, Thou art My Son, this day have I begotten thee?" Not to any one of them.

The angels are called "sons of God" but are not begotten of God, but created by God and Christ (Gen. 6:2; Job 38:7; Neh. 9:6; Col. 1:16).

The angels are ministering spirits, sent of God to minister to those who are the heirs of salvation (Heb. 1:14).

The angels are the servants of God, and they are glorious and wonderful beings, whose chief attributes are strength and wisdom (II Sam. 14:20; Ps. 103:20; 104:4).

The angels are creatures of God, belonging to the great hosts of spiritual beings which He created, but they are not the begotten children of God, and God is not their Father. The angels are not the equal of God's children and never will be. Neither will God's children ever be like the angels. They are two distinct and separate companies of beings.

3. *God is not the Father of all humanity.* In our study of this point we need to be warned against the modernistic teaching now so prevalent and widespread and which declares that God is the Father of all mankind, and that all men are brethren. This is the teaching of the Fatherhood of God and brotherhood of man. This is a subtle snare of Satan.

IT IS TRUE, AS THE APOSTLE TEACHES, THAT THE HUMAN RACE AT ITS BEGINNING WAS "THE OFFSPRING OF GOD" (Acts 17:28-29). It will be noted in this connection that the apostle is not speaking of God as "Father," neither is he teaching the so-called brotherhood of man. He is quoting certain Greek poets and approving what they said, to establish the fact that in his creation man is "the offspring of God."

Dr. Young points out that the word "offspring" is from the Greek *genos* which means race—kind. Paul, in exposing idolatry, refers to the work of God in creation, in which He created man in His own image (Gen. 1:26-27), and is arguing, that, therefore, man is an intelligent, moral, and rational being and that because of that fact the "Godhead" cannot be likened to a dumb, senseless, dead idol, no matter how artistically it be molded.

The apostle is not speaking about spiritual relationship, and therefore did not have in mind the Fatherhood of God, neither the brotherhood of man. These relationships, resulting from faith in Christ, and have their source in God's grace.

We observe that in tracing the genealogy of Christ, Luke declares each and every generation down to Adam to be the offspring of the preceding generation; of Adam alone he says, "which was the son of God" (Luke 3:23-38). Adam alone was the son of God because of his creation by God, and in him the entire race of mankind are "the offspring of God."

THE HUMAN RACE, IN ADAM THE FEDERAL HEAD OF THE RACE, BROKE AWAY FROM GOD AND IS RUINED, SINFUL, AND ESTRANGED. Adam, by his sin, brought the curse upon the whole creation (Gen. 3:16-19).

As the federal head of the race, the race became sinners in Adam and the Divine sentence of death passed upon all (Rom. 5:12-14).

Adam drew down into his own sin and ruin the whole race of mankind. It is well that we should remember what is said about the unsaved and unbelieving in the New Testament. Speaking of those who disbelieved, our Lord said, "Ye are of your father the devil" (John 8:44). Likewise, when describing the unregenerate, He said, "The tares are the children of the wicked one" (Matt. 13:38). The Apostle Paul wrote about the unsaved, declaring them to be "the children of disobedience" and "the children of wrath" (Eph. 2:2-3).

By virtue of their creation men are not born the children of God. No unsaved man or woman can address God as Father in Heaven. The father the unregenerate worship, is a different sort of person and lives in a different place. The familiar lines of Pope are pure heathenism:

> *"Father of all, in every age,*
> *In every clime adored:*
> *By saint, by savage, or by sage,*
> *Jehovah, Jove, or Lord."*

4. *Men do not become the children of God by a legal act of adoption.* How this fiction ever got into modern theology is hard to understand, for the New Testament is very particular in stating that we are constituted children of God, not by adoption, but by the new birth and by believing and being in Christ (John 1:12-13; Gal. 3:26).

A child may become a legal child and heir of a family, by adoption,

but no one can become a child and heir of God by adoption, but only by regeneration. We become children of God by being begotten of God by the Holy Spirit and the Word (John 3:5; I Pet. 1:23; Jas. 1:18).

5. *The teaching of the Fatherhood of God in this spiritual and filial sense is a New Testament doctrine, and was not revealed in the Old Testament.* The Old Testament reference to Deity as Father is not a reference to Fatherhood on the ground of redemption, but rather on the ground of creation, physical redemption and tender care. The Fatherhood of God is frequently referred to in the Old Testament, especially in reference to Israel and David and his reigning son (Jer. 31:9; Deut. 32:6; Mal. 1:6; 2:10; Isa. 64:8; 63:16; II Sam. 7:12-14; I Chron. 17:13; 22:10; 29:10; Ps. 89:26).

The careful study of these Scriptures will disclose the fact that they do not teach the Fatherhood of God as founded upon spiritual redemption, the new birth, the possession of spiritual life and Divine nature.

In relation with Israel, the fatherly relationship is assumed in a special way, and is founded upon creation and physical redemption, and it was national. No Old Testament saint ever was called or thought of himself as a child of God. No one ever called God his Father. The most devoted and godly of Old Testament saints were recognized and honored as servants of God, but never as children of the Father God.

In connection with David's son, the fatherly relation and care of God refers primarily to special fatherly care and affection, while ultimately, and in reality, it refers to unique sonship, because it refers to Christ the Son of God (Matt. 1:1; Rom. 1:3).

The blessed revelation of the Fatherhood of God was not given in the Old Testament but was reserved for the coming of Christ and His teaching, as well as the fuller revelation contained in the New Testament. Our Lord revealed to His disciples the Fatherhood of God, and that as a mutual possession—"*Our* Father which art in Heaven" Matt. 6:9).

In the New Testament we learn that God is the Father of our Lord Jesus Christ (II Cor. 1:3; Eph. 3:14; I Pet. 1:3).

In the New Testament we also learn that God is the Father of all who believe on the Lord Jesus Christ and are born again (John 1:12-13; Gal. 3:26; Eph. 2:18-19; 3:15; 5:1; I John 3:1).

By the regenerating work of the Holy Spirit the believer is made a legitimate child of God. We are the children of God by faith in the Lord Jesus Christ and the act of regeneration.

II. THE FATHERHOOD OF GOD INVOLVES SPIRITUAL SONSHIP WITH ITS PRIVILEGES AND BLESSINGS

All who are born again through faith in the Lord Jesus Christ and are in Christ, are by this fact the children of God and possess the privileges and blessings of the children of God.

The privileges and blessings of those who are children of God are numerous and wonderful.

1. *The children of God are the possessors of the spirit of adoption* (Rom. 8:15; Gal. 4:6). The moment of faith in Christ and the new birth, the Holy Spirit is bestowed and received, and He gives the inner consciousness of the Fatherhood of God. It is by Him the believer cries, "Abba, Father." The cry is spontaneous and filial.

2. *The children of God are the partakers of the Divine nature* (I Pet. 1:23; II Pet. 1:4; I John 3:9). The incorruptible seed of the Word begets a Divine nature, and that nature is the "seed" that remains in the child of God. This nature cannot sin, though the human nature can, and it produces the fruit of righteousness and love (I John 2:29; 3:7, 14; 4:8, 12, 20).

The Divine nature possessed establishes affinity with God and makes communion with God both possible and delightful, and it is by this God works in us "to will and to do of His good pleasure" (Phil. 2:12-13).

3. *The children of God have free access into the presence of God as Father* (Eph. 2:18). This access to the Father means that we can pour out our hearts before Him, that He listens to our prayers, and that we are at home in His blessed presence and find our greatest delight to be in His presence.

4. *The children of God have the tutorship of the Father's discipline and training* (Heb. 12:5-11). The word rendered "chastening" in this Scripture, more literally translated is "son training." It refers to the way the Father educates and trains His children. His discipline of His own is not anger, nor judgment, but it is education. The disciplinary and educational process of the Father is by providence. He permits His children to be tested and tried by hard experiences in life. The things which make us see and understand our own weakness and dependence upon the Father are among the choicest lessons He allows us to learn. This *child training* of the Father is one of the blessings and privileges of the children of God, and mark: the apostle declares that those who are without this *son training* are not children but mere bastards. Every truly born again soul knows the painful lessons of the Father's discipline and instruction, whereby He seeks to subdue the natural will and produce true righteousness of life.

5. *The children of God have the assurance of the Father's protecting and providing care* (Matt. 6:25-34). The Father knows what His children need, and He makes Himself responsible to care for them. If we faithfully mind His business intrusted to us and humbly trust Him, He will care and provide for us (Phil. 4:6-7, 19).

6. *The children of God are heirs of God and joint heirs with Christ* (Rom. 8:16-17; Titus 3:4-7). The children are the father's heirs. To them comes the property, the titles, and the inheritance. God's children share the rights and fortunes with Christ. The power and glory that are His and that He shall enjoy throughout the Kingdom dispensation and the ages to come will be shared by those who are His. Who can imagine what our inheritance will be! No one. Human mind cannot conceive the future blessings and glories that shall come to the redeemed. What it will mean to be like Christ and with Him, and to share His throne and glory is beyond our present conception and appreciation.

An interesting incident is told about an old millionaire in England, who died, apparently without leaving a will or any heirs. His personal effects were sold at public auction by the administrator, among other things a picture of his son, long since dead. No one seemed to value it but a poor old woman who had been the nurse of the dead son. She had only a shilling and feared to bid so little, but she ventured to offer it, and as no one else made a bid it went to her. After taking the picture home she carefully dusted it and cleaned it and while restoring the backboard she found a document of some kind concealed behind it. Thinking it might be a paper of much value, she took it to the administrator. He glanced over it and then told her that she had done well to take care of it for it was the old man's will, and, better still, it bequeathed all the property to the person who should purchase the picture of his son. His boy was so dear to him that he wished anyone who had interest enough in him to buy his picture, to have his property. Interest in the son brought a great inheritance.

This illustration forcefully reminds us of the love God the Father has for His only begotten Son and of the rich blessings and the glorious inheritance that comes to those who

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The Family of God

ITS POSITION
ITS CALLING
ITS DESTINY
ITS FOOD
ITS RAIMENT

By William L. Pettingill, D.D.

GOD'S ELECT FAMILY

In the fifty-third chapter of Isaiah, which chapter is Messianic throughout, a question concerning Messiah is raised in the eighth verse: "Who shall declare His generation?" The reference is to the fact that the Messiah, our Lord and Saviour Jesus Christ, left no descendants, no *family.* This is the usual Scripture meaning of "generation." The Bible seldom uses this word in the modern sense as pertaining to the people living on earth at the same time, or as relating to the lifetime of the average mortal. When the Bible speaks of "the generations of Adam" or of some other man it refers to his family. "Generation" comes from a word meaning that which is *born* or *generated.* When our Lord said in Matthew 23:36, "All these things shall come upon this *generation,*" and in in Matthew 24:34, "This *generation* shall not pass till all these things be fulfilled," He was speaking of the nation of Israel, the *family* of Jacob, and declaring that it should not cease from being a nation, that it should not pass away from the earth, till all the things He had been predicting concering that nation had been accomplished.

"Who shall declare His generation?" The Messiah's generation as to the past, that is His *ancestry,* is often declared and described in the Book; but in the physical realm He was the last of His line, and therefore, as to His *descendants,* no one is able to declare His generation: "for He was cut off out of the land of the living," says the prophet; "for the transgression of My people was He stricken."

The question raised in Isaiah 53:8 is not answered in that chapter. The language of verses 10, 11—"He shall see His seed, . . . He shall see of the travail of His soul, and shall be satisfied"—doubtless refers to the Father's contemplation of His Son and His satisfaction in Him.

But a complete answer to the question of Isaiah 53:8 is found in Psalm 22, "The Psalm of Sobs," in which the agonies of the cross are so vividly portrayed. At the thirtieth verse it is written: *"A seed shall serve Him; it shall be accounted to the Lord for a generation."* In the spiritual realm He has a large family, gathered out from among the sons of men and born again into the family of God. These belong to Christ; they are His; and since they are Christ's they are "Abraham's seed, and heirs according to the promise" (Gal. 3:29).

When, "in due time," the eternal Son of God was leaving His heavenly home to become incarnate in order that through death He might save us from death, He outlined His purpose in words recorded for us in the fortieth Psalm, as is shown by the use of these words in Hebrews 10:4-7. It was "not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God." And His ministry throughout was characterized by His delight in doing the will of God. Of all who have ever lived on earth He alone did always those things which were pleasing in God's sight. "It is My meat," said He, "to do the will of Him that sent Me."

BRINGING MANY SONS UNTO GLORY

The will of God for His Son included the thirty-three years from Bethlehem to Calvary, with the contradiction of sinners against Himself to be endured all the way; it meant the shame, and the cross. But the end and aim of it all was to gather out from the world a people for His name, which people were to constitute the *generation,* the family of God. Thus it is written that "it became Him, for Whom are all things, and by Whom are all things, in bringing many *sons* unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them *brethren,* saying, I will declare Thy name unto My *brethren,* in the midst of the church will I sing praise unto Thee. And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me" (Heb. 2:10-13; compare Psalm 22:22; Isa. 8:18).

DECLARING GOD'S NAME TO THE FAMILY

It was on the day of His resurrection that our Lord, revealing Himself to Mary of Magdala, forbade her to touch Him until He had gone into His Father's presence. "But," said He, "go to My *brethren,* and say unto them, I ascend unto My *Father,* and your *Father;* and to My God and your God" (John 20:17-18). Thus He was fulfilling the promise of Psalm 22:22, quoted in Hebrews 2:12; He was declaring God's name to His brethren. Never before had He in this sense called His disciples His brethren. But now that He had begotten them unto a lively hope by His resurrection from the dead, they were in the new family, and from thenceforth God was to them the God and *Father* of their Lord Jesus Christ and therefore their God and Father.

Leaving Mary, He ascended into His Father's presence, and the Father greeted His Son with the words of Psalm 2:7, so often quoted in the New Testament and applied to our

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have enough interest in Him to believe and trust in Him. Everything comes to us through the Son of God. Our union with Him brings the Father's acceptance and love, as well as an eternal inheritance. All that Christ is and has we shall share with Him. What a glorious prospect!

"Behold the amazing gift of love
The Father hath bestowed
On us, the sinful sons of men,
To call us sons of God.
"High is the rank we now possess,
But higher we shall rise;
Though what we shall hereafter be
Is hid from mortal eyes."

Lord: "Thou art My Son; this day have I begotten Thee." He had just come forth from the grave as the first-begotten from the dead (Acts 13:33). "Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psalm 2:8).

"O JOY!"

But His work was not yet done. It was on that same day that He returned to earth and showed Himself to His disciples, greeting them with the gladsome exclamation, "O joy!" And He allowed them to come and hold Him by the feet and worship Him (Matt. 28:9, Scofield margin). Then, after forty days of many infallible proofs in which He showed Himself alive after His passion, He commissioned His disciples—now His brethren—to go out into the world and find the rest of the family, that the Father's house might be full.

LEADING THE CHILDREN HOME

When our Lord left the earth and "ascended up on high," He "led captivity captive," He went not alone into His heavenly home, but He took with Him the spirits and souls of all the redeemed of all the past ages, releasing them from their temporary abode, and moving the paradise section of hades into the third heaven (Ps. 68:18; Eph. 4:8-10; II Cor. 12:2-4). What a wonderful day was that! Surely the battlements of the celestial city were thronged by the innumerable angels of God to welcome the Victorious One as He swept upward through the heavens at the head of His redeemed hosts. On and on He goes, upward and upward He leads them, even to the place "far above all heavens" (Eph. 4:10) where the throne of God is. His triumphant shout is recorded for us in Isaiah 8:18, though we could not have recognized it but for Hebrews 2:13: "Behold! I and the children which God hath given Me!" Ever since that day the children have been going up from earth to heaven. Down here we are sad at their departure and hang crepe on the door and wear weeds of mourning; but up there they are glad at their arrival and rejoice over them with singing.

THE EXPECTANT ONE

It was upon our Lord's final arrival in heaven that He was greeted by His Father with the words of the one hundred and tenth Psalm, "Sit Thou at My right hand till I make Thine enemies Thy footstool" (Compare Matt. 22:41-45; Mark 12:25-37; Luke 20:41-44; Acts 2:24, 35; Heb. 1:13; 10:12-13). Now He sits at the right hand of the Majesty on high, as the Firstborn among many brethren, eagerly expecting and awaiting the time when all the family shall be brought home, each child in the family presented without fault before the presence of His glory with exceeding joy.

THE FAMILY DESCRIBED

In First Peter 2:9 the children are described. They are (1) *a generation*—that is, a family, the family of God. They are (2) a *chosen* generation—that is, an elect family, each child chosen in Christ from before the foundation of the world. They are (3) a *priesthood*—each member of the family is a priest, having immediate access to God and immediate relation to Him as Father. This gives us the right to pray, and the right to make an acceptable offering to God. These are the Christian's exclusive prerogatives. No one else has a right to pray or to offer anything to God. They are (4) a *royal* priesthood—that is, a company of kingly priests, priests who are to reign with the High Priest when He shall sit upon His own throne, ruling the world as King of kings and Lord of lords. It is a mistake to suppose that He is now gathering out a company of subjects for the future kingdom. Rather He is gathering out a company of co-rulers with Him over the kingdom. They are (5) a *nation*. In the Parable of the Vinyard the Lord Jesus warned Israel's leaders that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof (Matt. 21:43). That nation is the church of God, every member of which is a citizen of heaven. The nation is scattered now but it will one day be brought together in the Father's house. They are (6) a *holy* nation. There is no other such nation, nor is any other nation occupying such a place in the counsels of God. "Holy" means to be set apart, and the church which is the body of Christ is set apart in the mind and heart of God, gathered out from all other nations and made one in Christ. They are (7) a *peculiar people* — or, rather, as in the Revision, a people for His own possession, a people gathered not only *from* but also *unto*. A people, separated unto God, a people peculiarly His, a people for Himself.

WONDERFUL

How wonderful! *Children* of God; "and if children, then *heirs;* heirs of God, and *joint heirs with Christ*" (Rom. 8:17). Born again; begotten unto a living hope, and "unto an inheritance *incorruptible,* and *undefiled,* and that *fadeth not away*" (I Pet. 1:3-4). "Behold what manner of love the Father hath bestowed upon us, that we should be called *children of God;* and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we *children of God,* and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on him purifieth himself, even as He is pure" (I John 3:1-3, R.V.).

"Children of God," oh, glorious calling!
Surely His grace will keep us from falling.
Passing from death to life at His call:
Blessed salvation! Once for all!

May God enable us to live in the power of this blessed truth! "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light."

THE CHILDREN'S FOOD

The family of God must have food, and food is provided. The same Christ Who is our life (Col. 3:4) is also our food. In the sixth chapter of John He tells us about it. Says He: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me" (vss. 51-57).

From this Scripture the ritualists get their doctrine of the "real presence," whether in the form of transsubstantiation, consubstantiation, or impanation; holding that in the bread and wine of the Lord's Supper there is the actual presence of our Lord's flesh and blood, and that in partaking of these elements the communicant is feeding upon Christ.

On the other hand, the non-ritualist usually goes to the other extreme, teaching that, while the flesh and blood of Christ are not really present in the eucharist, we are nevertheless feeding upon Him when we partake of the bread and wine, though this feeding on Him is only in a symbolical sense.

The truth lies in neither of these two positions. It is not enough to feed upon Christ symbolically; nor are we called upon to look for the real presence of His flesh and blood in the bread and wine of the memorial feast He instituted; but we *are* called upon to feed upon Him really,

and in a far deeper sense than can be done at the breaking of bread in the Supper. We have His own solemn word for it that unless we eat His flesh and drink His blood we are dead. We therefore *must* eat His flesh, we *must* drink His blood, we *must* eat *Him.* He Himself says it: "He that e*ateth Me,* even he shall live by Me."

Moreover, since those who do not thus eat Him are dead, having in them no life, it follows that all who have life in them are already, whether they realize is or not, eating Him. If we are truly born again, then we have life in us, and He declares that all such are feeding upon Him. It is entirely possible, as we know, in the physical realm, for a child to be feeding without realizing what he is doing. And even so it must be in the spiritual realm. Let us follow the analogy thus suggested.

LIFE AND FOOD

All life comes from life. All life comes from a living seed. The physical life, since it comes from corruptible seed, is itself corruptible. The spiritual life, since it comes from the incorruptible seed of the Word of God, is itself incorruptible and therefore abides for ever (I Pet. 1:22-25).

And all life must be fed. The natural life, coming from corruptible seed and therefore itself corruptible, feeds upon corruptible food. The supernatural life, coming from incorruptible seed and therefore itself incorruptible feeds upon incorruptible food.

Food, to *be* food, must have life in it. Even the corruptible food for the nourishment of the natural life must have life in it when it is eaten, else it will poison instead of nourish, and destroy instead of build up. It is true that the food animal from which our beefsteak and other flesh food come is killed before it reaches our tables, but nevertheless the flesh must have life remaining in it if it is to benefit us. This is why we insist upon fresh meats, vegetables, fruits, etc. We must eat them while the life is still in them. If a long interval is to come between the killing of the animal, or the reaping of the vegetables or fruit, and the eating of the food obtained from them, the meat or vegetable or fruit is artificially preserved during that interval. This is to retain the life of the food until we are ready to eat it. And it is even so concerning the food for the supernatural life. It is *living* food—*living* bread, the bread of *life.*

FROM BENEATH AND FROM ABOVE

All the food for the natural life grows up, directly or indirectly, out of the dirt. This shows that as to our flesh we are dust, as the Scripture tells us—"Dust thou art." But all the food for the supernatural life comes down from above; nothing earthly can nourish or sustain the new life that comes through the new birth.

THE MYSTERIOUS CHANGE

When we feed upon natural food it is changed within us into human flesh. Whether we eat the flesh of cattle or sheep, or fruits or vegetables, all is, by the mysterious process of digestion and assimilation, transmuted into human flesh and blood, brawn and bones, etc. But it is not so with the food which comes down from above; this is not changed into anything human, but by it Christ is reproduced in us. This is because it is not the human in us that is feeding upon the heavenly food; it is the new man within us, which is created in righteousness and true holiness. The old life cannot feed upon heavenly food, any more than the new life can feed upon that which is "of the earth earthy."

In the natural life, when a child is born into the world he is a sort of animated appetite, and food must be immediately forthcoming. And the food provided by nature for the natural life in its beginning is milk—milk from the mother's breast. But what is milk? The question is not easy to answer, but if we trace the milk and see what the child does with it we may find what it is. What becomes of the milk after it enters the child's stomach? No one can explain the process through which it passes, but we all know that the milk is changed into flesh and blood. And does not that prove that milk was flesh and blood all the time, and that as the child drew the milk from the mother's breast he was eating the flesh and drinking the blood of his mother? Milk is flesh and blood in solution—flesh and blood reduced to form suitable for food—which when passed through the processes of digestion and appropriation becomes flesh and blood again.

THE WORD OF GOD IN TWO FORMS

This study in analogy will help us to understand our Lord's teaching about Himself as our food. The Bible is the Word of God, and Christ also is the Word of God. Peter tells us "as newborn babes" to "desire the sincere milk of the Word," that we may "grow thereby." Just as in the natural realm milk is flesh and blood in solution, so in the spiritual realm the Scriptures are the flesh and blood of Christ, so to speak, in solution, or in a form in which He may be apprehended and assimilated. When we feed upon His Word we are feeding upon Him. This is evidently the key to His utterance in John 6:63, "The words that I speak unto you, they are spirit, and they are life."

THE FULNESS OF HIM

Of course it will be understood that we could not eat the flesh and drink the blood of that body of Christ in which He walked during the days of His earthly mission; nor yet of that body now glorified in which He sits on the right hand of the Majesty on high. But there is another body of Christ. The church is His body, the fulness of Him that filleth all in all." All the born-again ones are joined to Him in that body—"members of His body, of His flesh, and of His bones" (Eph. 1:23; 5:30). It is from Him as the Head that "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh the increase of the body unto the building up of itself in love" (Eph. 4:15-16). The Word of God warns us against turning away, "and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19).

FOOD FOR GROWN-UPS

But milk is only the simplest form of food. In the natural life the child passes on from milk, having grown thereby, and cuts teeth, in order that he may eat solid food. Mere growing is not enough; growing strong is necessary; and for this the solid foods are provided through nature. The use of solid foods involves more labor than the use of milk, but the labor is well worth while.

There is much of milk in the Bible—that is, spiritual food in simple form, easy of understanding and requiring but little study for its comprehension. But there is also an abundant storehouse of solid food, the "strong meat" of the Word, which demands hard work for its finding and enjoyment. It is God's plan that His children should go on from infancy in spiritual things to "full growth;" but this is impossible on an exclusively milk diet. In Hebrews 5:11 to 6:1 those addressed are rebuked for their failure at this point. The writer had much to tell them of the Lord Jesus Christ, but he finds it difficult to teach them. He says: "Ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the Word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age (growth), even

those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection (full growth)."

It is not meant by this that we should entirely give up drinking milk. Simple truth is always refreshing and helpful, even to spiritual grown-ups, but solid food is also necessary.

APPETITE

What is eating? Just what is included in the process? By tracing this process we may find rich instruction relating to our privilege of feeding upon Christ. First, there must be an appetite. How true this is in the natural realm! There may be an abundant supply of wholesome and nutritious food, but if appetite is lacking eating is impossible. Just here, perhaps, is the point of breakdown in many a Christian life. Every young convert loves his Bible; but, alas! how many older Christians must confess that their first love for the Word of God is gone! The probable explanation is that at some point they have failed to obey the Word, and thus have lost their taste for it. How we need to pray for the holy relish for the Word voiced by God's servants of old! "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth" (Ps. 119:103). "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Jehovah God of hosts" (Jer. 15:16).

There is rich instruction on our subject in the words of I Peter 2: 1-3: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." These things are like garbage that must be put aside if we are to enjoy the food provided for the children of God. Only as these things are thus disposed of may we "as newborn babes earnestly desire the sincere milk of the Word," or have any real appetite for it. Notice, too, the parallelism between "the Word" of verse two and "the Lord" of verse three. When we eat the Word we are eating Him.

MASTICATION

Given food to eat, and a desire for it, the next step in the process is mastication: the food must be chewed. A dog would bolt it without chewing; but we are not talking of dogs, but rather of the sheep of Christ and how they should eat.

Under the Jewish law all "clean" animals—that is, animals which might be eaten or offered in sacrifice, including sheep of course—were ruminants or cud-chewers. We may learn from this that we who have become presentable to God should also be ruminants, or cud-chewers. The dictionary shows that the two words "meditate" and "ruminate" are radically the same. When we are meditating upon the Word of God we are chewing the cud. "O how love I Thy law!" said the Psalmist; "it is my *meditation* all the day" (Ps. 119: 97).

The purpose of mastication is twofold: first, it reduces the food to fine particles, making it easy to swallow and preparing it the better for the action of the gastric fluids of the stomach; and, secondly, it mixes it with saliva, which further assists the digestive process. In Hebrews 4:2 we are told of certain who were not profited by the preaching of the Gospel because it was not "mixed with faith in them that heard it." Food properly masticated will be mixed with saliva and will "go down smoothly," and be welcomed into the stomach. Just so, the Word of God thoroughly ruminated or meditated upon is likely to be mixed with faith and thus made acceptable to the mind, the organ of spiritual digestion.

DIGESTION

After mastication and swallowing comes digestion. By a wonderful process, of which we are very ignorant except that we know that certain causes produce certain results, the strange laboratory called the stomach analyzes the food introduced into it, and prepares it for various uses as the body has need. This answers to the "rightly dividing" of the Word of truth which is enjoined upon us in II Timothy 2:15.

ASSIMILATION

After digestion comes assimilation. The Word of God must be laid hold upon, appropriated, and made a part of our very selves. This will come from intensive study, of which God's people know far too little in these days. There is a tremendous difference between a careless reading of the Bible and its careful and earnest study.

EXERCISE

And, finally, there must be exercise. We eat to live, but it is not enough merely to live; we should eat in order to work. The Word of God brings to us the strength of God, that by it we might be "strengthened with all might according to His glorious power." It is monstrous that any child of God should be feeding upon His Word merely for the enjoyment of it. The rule of the Book is that if any will not work neither shall he eat; and this may apply in spiritual things as well as in the natural world (II Thess. 3:10).

May God show us how true it is that "man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live" (Deut. 8:3; Matt. 4:4; Luke 4:4). "But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22-25).

THE CHILDEN'S CLOTHING

The winter season in northern countries brings to the fore the question of how to keep warm. Our homes must be heated, and also our places of employment; and, too, there is the matter of raiment: "wherewithal shall we be clothed?" (Matt. 6:31). For this our Father has made abundant provision of wood, coal, oil, etc., so that His creatures may be comfortable. Not only for those who love Him has He done this, but also for those who hate Him. He Who "maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), giving to all "rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17), has also taken thought for our need of raiment, and has encouraged us to trust Him for this. "Your heavenly Father knoweth that ye have need of all these things" (Matt. 5:28-32), and so He has caused to grow the wool, the cotton, the linen, and the silk. And in addition to the sheep with its fleece, the silkworm with its wondrous product, the flax for the linen, and the plant for the cotton cloth, there are the fur-bearing animals, all ministering to the physical needs of man, who alone among God's creatures is in need of artifical clothing. It was sin that stripped us and made us naked, and it is by the grace of God that our nakedness is covered, not by anything we have produced—for who among us could produce a single sheep, or silkworm, or a bit of flax, or a cotton plant? Had it not been for His gracious care for us, we all must have perished.

Let it not be forgotten that man's first garments, after sin had stripped him, were produced through blood shedding. A substitute had to die that the sinning pair might be saved from death by exposure. "Unto Adam also and to his wife did Jehovah make coats of skins, and clothed them" (Gen. 3:21). The typical sig-

nificance of this incident is inescapable. It points to " 'Christ made unto us righteousness' — a divinely provided garment that the first sinners might be made fit for God's presence" (Scofield).

This brings before our minds the idea of *spiritual* clothing. And the Scriptures have much to say of spiritual raiment, and give full and rich instruction to the children of God as to what should be their spiritual dress.

Clothes, when referred to symbolically in the Book, are often a type and figure of conduct—that is to say, manner of life, habits. It may be remembered that sometimes a suit of clothes is actually called a habit, as for example a "riding habit."

And consider for a moment how apt this symbol is. For habits, like clothing, are the things seen *upon* us by those amongst whom we live and move. We *wear* them, and we are judged by the things we thus wear, and by the way we wear them.

Early training has much to do with our habits—our spiritual raiment. Dr. Martin B. Anderson, the famous president of what is now the University of Rochester, used to say of his students that each of them came to college bringing with him "a segment of his home;" and that before he had been there long they all knew what kind of a home he had left. Surely; and how did they know these things but by observing his clothes—the thing he wore. Physical and spiritual clothes indeed, but for the more part spiritual—his habits.

A personal friend of this writer, who was employed in a men's clothing store, was one day waiting on a young man, evidently a farmer boy. Selecting a suit from stock he asked the lad to take off his coat, in order to try on the new one. Presently he said to his customer:

"Young man, I never saw you before, nor heard of you; but I think I know where you live."

"How could you know that if you never before saw nor heard of me?" asked the farmer boy.

"Well, never mind how I know, but I think I know where you live."

"Where do you think I live?"

"I think you live in Cecil County, Maryland, somewhere in the neighborhood of the Blue Ball or the Brick Meeting House."

"Why, man, I live just halfway between the Blue Ball and the Brick Meeting House! Now how did you know that?"

"Well, boy, it was on account of that coat you just took off. When you are home it hangs in the kitchen, doesn't it?"

"Yes, it does."

"And you burn wood in the kitchen stove?"

"Yes."

"Oak wood, from the farm?"

"Yes."

"And does the stove sometimes smoke?"

"It surely does."

"That's how I knew. I myself was born on a farm near yours. We also burned oak wood from the farm. There's no smoke in the world that smells just like that particular oak-wood smoke. I haven't smelled that odor before since I was a youngster, but I knew it when I smelled it."

The moral to be gathered from this little story is that we should have a care how our clothing may smell — particularly our spiritual clothing, our habits, our doings, our conduct. It is written of our adorable Lord that all His "garments smell of myrrh, and aloes, and cassia, out of the ivory palaces" (Ps. 45:8; compare verses 6-7 with Hebrews 1:8-9). All that He is and does smells of heaven and the heavenly wardrobes. Not to His enemies indeed is the odor pleasant, but in Him is the Father "well pleased," and forth from Him there always goes up to the Father the odor of "a sweet smelling savour." To be thus well-pleasing to God is the true Christian's highest ambition, even to be "unto God a sweet savour of Christ" (II Cor. 2: 14-16).

The glorious Son of God is always "quick of scent in the fear of Jehovah" (Isa. 11:3, literally); and cannot be deceived by even the cleverest attempts of the enemy. When Simon Peter sought to turn Him away from the way of the cross, "He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men" (Matt. 16:22-23). Peter had only just been born again and had not yet got rid of his old clothes!

Under the Law of Moses Israel was told what to wear (Num. 15:38-39; Deut. 22:11-12). This was in order that they might be known as a people separated unto God; but this finally degenerated into an empty form, and was therefore hateful to God, Who looks not on the outward appearance but upon the heart (Matt. 23:5). His desire is that we should "be clothed with humility" our adorning being not the "putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 5:5; 3:3-4). Of course, this "hidden man of the heart" is none other than "the Man Christ Jesus," and when He has His proper place in our lives and hearts we shall be properly clothed. "Let us therefore cast off the works of darkness"—our old clothes belonging to the old life —"and put on the armour of light," even putting on "the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14).

In Colossians 3:5 we are exhorted to mortify our "members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." These are hidden and secret things. And then in verses 8-10 the matter of raiment is taken up and we are told what not to wear: we are to "put off" such things as "anger, wrath, malice, blasphemy, filthy communication" and lying, seeing that we "have put off the old man with his deeds; and have put on the new man." And where is the man whose heart God has touched that desires any more to wear the filthy rags of the old life? The longing of the believer's heart is to walk with Him in white; and He says: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" (Song 5:3)

Clothing is provided, too, to fit the various needs of God's children. For sonship there is the *toga virilis* befitting the place of sonship; for the athlete in the race there is the garment suitable with every weight laid aside; and for the warrior there is "the whole armour of God" fitting the soldier for offense and defense (Eph. 6:11-18). In this full panoply the Christian man of war is irresistible and invincible.

When the family of God, the "chosen generation" (I Pet. 2:9), is finally manifested with its Lord and Head in glory, each member thereof will be arrayed in fine linen, clean and white (Rev. 19:8, 14). For this the whole creation waits, even the unveiling (apocalypse) of the sons of God (Rom. 8:19). "Then shall the righteous shine forth in the kingdom of their Father" (Matt. 13:43).

Israel as a nation will in that day rejoice in the fulfilment of the promise of Isaiah 61:3: "to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25).

WAITING FOR ADOPTION

By Charles M. Neal

If any man is in Christ, he is a new creature.

If any man is in Christ, he is there because he has been born again (John 3:3, 5). This new birth is said to be from incorruptible seed, and through the Word of God (I Pet. 1:23). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). And again it is said, "For we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10). We do not become children of God, nor are we made heirs of Christ, by the process of adoption. There are in human relations two ways by which a child may be son and heir of his father; he may be a *born* son or an *adopted* son and in either case he is a legal heir. If he is a born son, he is never spoken of as being adopted. Now, in spiritual things, and according to the loose way of talking, it seems that the two ways are used interchangeably. We hear it said very often by teachers and preachers that "we are children of God by adoption." But according to our title at the top of the page, and the text from which it was taken, our adoption lies out in the future and is for that reason, something to be "waiting for."

Ye received the spirit of adoption.

John the Baptist went before the face of Jesus "in the spirit and power of Elijah," but he was not Elijah (Luke 1:17; John 1:21). Again, "the spirit of the Antichrist" was in the world in John's day and in the world in our day, but *the Antichrist* has not yet arrived (I John 2:22; 4:3). Paul had the "spirit of faith," such as David had, and spoke of things in like strain (Ps. 116:10; II Cor. 4:13). The use of the word "spirit" in these passages seems to mean that each in turn had somewhat of the same quality of the person or thing mentioned, without being such in fact. This is in keeping with the thought as presented in the text from which we take our paragraph heading. That whole verse reads as follows: "For ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). As Christians, Paul and those Romans, had not yet received adoption, but they had received *the spirit of* adoption. This is very evident from the context, for in verse 23 all those of the first-fruits of the Spirit are said to be "waiting for our adoption."

That we might receive the adoption of sons.

"Adoption" in the Bible usage is not to make one a son, for we are *born* sons. It is something which sons receive, at their birth or some time later. What *adoption* is and when it becomes a reality, lies ahead of us in this investigation. It is certain that those under the law were not eligible for adoption. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). All sons are heirs—but in the childhood state they do not receive the inheritance, for they must wait for that "until the day appointed of the father" (Gal. 4:1-3). "The day appointed of the Father" is doubtless the day when *adoption* of sons takes place, but this passage does not seem to identify that time. But other passages will help.

Having foreordained us unto adoption as sons.

In this passage we are informed that we were chosen in Christ before the foundation of the world and that we have been foreordained "unto adoption as sons" (Eph. 1:4-5). But *what* adoption is, and *when* it becomes a reality to the heirs who are sons, we are not informed. The marvelous value of such is assured by the inspired mention of it in this place. The same is true in another place where adoption is mentioned. We refer to that wonderful list given in Romans 9: 4-5. In that list of seven wonderful things coming from Israel, plus that eighth, even Christ, *adoption* is the first in the list. Adoption here has to do with Israel. But Old Testament saints cannot be made perfect without those of the New Testament according to Hebrews 11:40. Wonderful lessons could be gathered from these passages, but they do not yield the particular fact for which we seek at this time, that is, what *is* adoption, and *when* was or when will it be realized?

Waiting for our adoption, to wit.

If this passage does not yield the information we seek we shall be left in the dark, as to *what* and *when*, for this Scripture exhausts the list where the word adoption occurs in the Bible. God never leaves us stranded, for this passage *does* supply what we seek—it supplies it with great clearness. Take that paragraph, Romans 8:18-25, and look carefully. "For I rekson that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the revealing of the sons of God." *Reveal* means *to take off the cover*. John tells us the exact time when the cover will be removed. "Beloved, now are we the sons of God, and doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:1-3). We are made like Jesus at the second coming of Christ (Phil. 3:20-21). This is doubtless "the revealing of the sons of God." Let us look at two other verses from the paragraph, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "Adoption" according to Paul is "the redemption of our body" and the time of such is at the return of Christ from heaven when the sons will be *revealed*.

Unto the redemption of God's own possession.

We are sealed with the Holy Spirit of promise "which is an earnest of our inheritance" (Eph. 1:13-14). This earnest of the Spirit and all His blessings are doubtless what Paul calls "the firstfruits of the Spirit." The Holy Spirit of promise looks forward to the full realization of what is ours when the purchased possession is liberated into "the glo-

rious liberty of the children of God" (Rom. 8:20-21). The hope spoken of in verses 24 and 25 is doubtless what Paul calls in another place "that blessed hope"—the return of Christ. The childhood state of the Church is *"now"* and the placing as sons (adoption) will be *"then"* as Paul makes the application in I Corinthians 13.

That we may be no longer children.

As we look over Christendom, with its more than 200 denominations, we must conclude that we are yet in the childhood state of the Church. Please look into the fourth chapter of Ephesians as you read this paragraph. We are there exhorted to "keep the unity of the Spirit in the bond of peace." In verses 11 to 16 (A.R.V.) there are seven "Untos." *Unto* means "in the direction of." It is in the midst of this seven that we are spoken of as children tossed to and fro. There it is said, "Till we all attain unto the unity of the faith and the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." That is not true of any at the present time. That time comes in the next chapter where Christ presents the Church to Himself without spot or wrinkle. That day, my friends, is the day of adoption. *Adoption* in the New Testament pertains to the *body*. The full realization of all our hopes awaits that time. In the spirit of adoption we look forward. We no longer see a broken law, for Christ answers that and therefore fear has banished and in the spirit of adoption we cry, "Abba, Father" in the fullest of confidence and joy. This is the day appointed of the Father—Adoption day.

The Intercessory Work of Christ

By Theodore Mercer

A message delivered by graduate Theodore Mercer in connection with the Commencement Exercises at Bob Jones College, Cleveland, Tennessee, May 16, 1943.

Benjamin Disraeli, one of the most important figures of Victorian England, was a Jew. On one occasion, his political enemy, O'Connel, derided him, calling him a Jew of the posterity of the impenitent thief. Disraeli's reply has become famous: "Yes, I am Jew, and when the ancestors of the right honorable gentleman were savages in an unknown island, mine were priests in the temple of Solomon." Through sin and rejection the priestly line of the forefathers of Disraeli was broken, but Psalm 110:4, the text, says of Christ, "Thou art a priest forever after the order of Melchizedek." This single Old Testament prophecy announces the eternal priesthood of Christ.

Since the expulsion from the garden, the function of a priesthood has been important in man's relation to God. All the religions of the world have been either a perversion of the true revelation from Jehovah God or a denial of this revelation; and all these religions embody in their teachings the idea of a priesthood. The priestly function has been performed by men of different offices, but the mediatorial office has remained the same. The priest has been the mediator between man and his god.

The priesthood was the heart of the Jewish religion as revealed by God to Moses in the Levitical system. The tribe of Levi was set apart as the priestly tribe among the twelve, and the house of Aaron was consecrated as the priestly family. To Aaron and his descendants was committed the mediation between Jehovah God and His covenant people, Israel. The scope of the Old Testament priesthood was threefold: first, the priest was to offer sacrifices before the people; second, the priest was to go within the veil to make intercession for the people; and third, after God's acceptance of the sacrifice and intercession, the priest came forth to bless the people. These priestly functions are summed up in the words reconciliation, intercession, and benediction. As the Great High Priest, Christ fulfilled these functions, became both the prototype and the antitype of all Old Testament types and shadows. The Lord Jesus Christ effected reconciliation at His first coming, when, by His death, He offered Himself as a sacrifice for sin; intercession He is now accomplishing in heaven between His first and second advents; and the great benediction He will announce at and after His coming return.

It is of the intercessory work of Christ that I shall speak. The writer of Hebrews says, "For Christ is not entered into the holy places made with hands which are figures of the true but into heaven itself, now to appear in the presence of God for us." This statement was literally fulfilled when Christ ascended from Mount Olivet after His resurrection ministry of forty days. The writer of Hebrews further says that after Christ had by Himself purged our sins, He sat down at the right hand of the majesty on high. Paul says, "Who is he that condemneth? It is Christ that died; yes, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." The intercessory work of Christ may be viewed, I think, in four aspects. These phases of Christ's present work may seem to overlap; yet each has a special relation to the believer.

The scripture reveals Christ as the believer's advocate with the Father. That is, The risen Christ is the Christian's representative in heaven. All the standing the believer has is accorded to him by Christ's death and guaranteed to him by Christ's appearance in the heavenlies. John writes in his epistle, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous:" All sin is sin against God, and it must be judged. John is here referring to the sins of a Christian. It is plainly stated that it is not God's purpose for His children to sin, but He has provided cleansing for defiled saints. Sin in the life of a Christian breaks the fellowship with the Father. "If we say that we have no sin," John says, "we deceive ourselves, and the truth is not in us." The apostle is saying that to deny the presence of the sinful, Adamic nature is self-deceit and the predicate for defeat and disillusionment in the Christian life. Every one of you Christians knows the grief of fellowship broken with God sometime in your Christian experience. And, too, you probably know that joy of restoration to fellowship through confession and cleansing. John gives us the simple but invaluable instruction for this forgiveness and cleansing. He says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We do not have to beg God to cleanse us as His children.

All we must do is to sincerely confess our sins with a holy desire to forsake them and not repeat them. In deed, John says, "He that is born of God does not practice sin." We should daily confess our sins that we may be cleansed from them. Unconfessed sins accumulate and lead to coldness, indifference, backsliding, and finally chastening from the Father. The work of Christ as my advocate and your advocate is a phase of His intercession that vitally concerns us. Happy is the Christian who has learned the secret of unbroken fellowship through the friendship of Christ as his advocate.

In the second place, the intercession of our Lord includes his receiving and answering the prayers of believers. Jesus said to the disciples on the eve of His crucifixion, "Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full." The poet has described prayer as

. . . the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.
Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

Every healthy Christian can state specific instances where prayer was definitely answered. Perhaps a loved one was won to God through continued prayer. A financial need was met, or God gave enabling grace to meet a spiritual problem because of prayer. Certainly more things are wrought by prayer than this world dreams. Every answered prayer is a token of the work of the interceding Christ. His commands and promises of prayer illumine the pages of the gospel record, and they encourage the feeblest believer to activity in prayer. Praying in Christ's name is more than a form with which we end our petitions. It is praying in the will and spirit of Christ, whose presence before the Father guarantees the answer to prayer. Can you imagine what Christian living would be without prayer? Then remember that Christ lives today to hear and answer your prayers. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The secret place according to our Lord is the closet of prayer. Are you getting returns on the checks of prayer that you are passing through the heavenly window, endorsed by the Hearer and Answerer of all prayer?

In the third place, the scripture reveals that Christ is working in every believer to bring that individual believer to perfection and glory. This perfective work is being accomplished by the answer of our prayers and also by the work of advocacy. Yet, in another sense, it is being accomplished in still another way. Paul reveals to us that positionally we are now seated with Christ in the heavenlies. We have a perfect standing before the Father because of our perfect Saviour. But the state of our Christian experience is far below our exalted standing. How are these two going to be brought together? This is where the work of Christ comes in. Paul declares, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Jesus began a work on the day of conversion that He will keep on doing until He completes it in glory. Hebrews 7:25 is a verse that is most often quoted in connection with the salvation of the lost, but the context will show that the interpretation is for Christians. The preceding verse speaks of the unchangeable priesthood of Christ. Then verse twenty-five says, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession." This passage is explained by Romans 5:10—"For if, when we were enemies, we were reconciled to God by the death of His son, much more, being reconciled, we shall be saved by His life." This verse does not mean that we are saved by the life of Christ. The exact opposite is stated in the first part of the verse. But since we were reconciled by the death of Christ, even so much the more now by the power of an endless life shall Christ do everything that pertains to our perfection and glory. Paul, himself, is an excellent illustration of this perfective work in the individual believer. When Saul of Tarsus was converted from heaven on the Damascus road, he was a narrow, bigoted Jew, persecuting the Church of God. Through sanctifying grace of the ascended Lord, Saul the persecutor became Paul the Apostle. At conversion, Paul knew nothing of the Christian way. God hid him away for three years in Arabia and gave to him the revelation of the gospel contained in the epistles. From the day of conversion, Paul died daily and lived the resurrection life until he could say, "I am now ready to be offered." The later epistles of Paul reveal this growth in grace that he experienced. Thus Christ was perfecting Paul, bringing his state up to the Apostle's exalted position in the Saviour. Christ is bringing many sons to glory, and this He is accomplishing by His work in each believer. The Holy Spirit is working in each Christian to produce Christian character and the fruit of the Spirit as the Christian is being sanctified daily. Certainly the believer can sing:

Arise, my soul, arise,
Shake off thy guilty fears;
The bleeding sacrifice
In thy behalf appears;
Before the throne my surety stands.
My name is written on His hands.
He ever lives above
For me to intercede,
His all redeeming love,
His precious blood to plead;
His blood atoned for all our race
And sprinkles now the throne of grace.
Five bleeding wounds He bears,
Received on Calvary
They pour effectual prayers,
They strongly plead for me. . . .
My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father cry.

The Christian philosophy is "All things for Good". This is literally true. These "All things" are but another step to the Christian's maturation. Daily as the believer yields himself to God, he is delivered from the power and influence of sin. At the return of Christ this deliverence will be suddenly climaxed in instantaneous conformity to Christ and deliverence from the very presence of sin in the redemption of the body. Faithful is He that promised, who also will do it.

The intercessory work of Christ has a special relation to the Church as a whole. To Paul was committed the revelation that the church was a living organism made up of Jew and Gentile in one body, the body of Christ. Also the church is revealed as the bride of Christ. As the bridegroom, Christ has a particular love and care for his bride. Paul compares the relation of Christ and his church to the marriage relationship. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . This is a great mystery: but I speak concerning Christ and the church." On the cross, Christ redeemed the church, purchasing it with his own blood. Now, in love, he is sanctifying the church, getting her ready for the bridal call. Through the spread of the gospel, the church as the body and bride is being completed in number, cleansed, and sanctified. Over and over in the Scripture, believers are exhorted to be holy as Christ is holy. And the high calling of the church is constantly being held before the individual believer and the church collectively.

New Testament prophecy reveals the destiny of the outward, ecclesiastical church as apostasy. In vivid contrast, the destiny of the true church is revealed as glory. As Israel is God's earthly people, so the church is His heavenly people. Despite all the apostasy and skepticism of the present day, millions of living believers are preparing themselves to meet the Lord at his coming; others, having died in the faith, rest from their labors, awaiting glory to come. It is now

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Design in the Word of God

By Maurice G. Dametz

Second Study in a Series on Design

We have seen the hand of the Infinite Designer in His works. Coming now to the greatest of all God's works, the Word of God, may we not expect to discover the same wondrous design that we find manifest in nature?

The Psalmist bears testimony: "The law of the Lord is perfect" (Ps. 19:7). The perfection of God's Word is not only moral and spiritual, it is the perfection of design and structure. It is a numerical perfection. Dr. Arthur T. Pierson has so clearly pointed out that as in nature we find the numbers 1, 2, 3, 4, (4 and 3 added together making 7, multiplied together making 12), and their combinations; so in the Word of God we find exactly the same things hinted. What does this reveal? Plainly this; that behind God's works, there is a Mind that measures, counts, weighs, strictly proportions, determines ratios and constructs the entire universe on a definite numerical basis. Turning to the Word of God, even the casual reader notices that the same facts and laws prevail. God has constructed both His works and His Word according to an architectural and symetrical plan.*

When we come to the Word of God we notice that the four numbers 1, 2, 3, and 4, with their combinations (the sum of 4 and 3 making 7, their multiple making 12), the number 10, which is the sum of 1, 2, 3, and 4; and their multiples 40 and 70 and 100 and 490 (70x7) and 1000 and 1260. All these numbers are seen from the beginning to the end of the Word of God, and they are in such connections as to make it impossible that they should occur there by chance.

THE NUMBER SEVEN

This is the most familiar of the Bible numerals, most familiar because it occurs most frequently. The number seven underlies all time. The first natural division of time is stamped by this number. On the seventh day God rested from His creative work, His work of creation being completed (Gen. 2:1-3).

When God ordained the ritual for Israel He stamped seven upon it. The seventh day was a holy day (Exod. 20:8-11). The seventh month was hallowed by the feast of the tabernacles, the feast of the trumpets, and the day of atonement (Lev. 23). The seventh year was the sabbatical year, a year of rest for the land (Lev. 25:2-4). After seven sabbaths of years (7x7), the fiftieth was marked and kept as the year of jubilee (Lev. 25:8). Israel through neglect and disobedience failed to observe the sabbatical years for a period of 490 years, so God permitted them to be removed as captives to Babylon for a period of 70 years (70x7 equals 490). Thus the land was given its sabbatical rest.

THE CHRONOLOGY OF THE BIBLE

All of God's dealings with His people have to do with the actual duration of time rather than specific dates. In Old Testament history, God's dealings with Israel are measured out into four periods consisting of 490 (70x7) years.

The first period begins with Abraham and extends to the Exodus of the children of Israel out of Egypt. The time covered was 505 years. From this total may be deducted the period that Ishmael as the seed of Abraham, was occupying and usurping the place of the promised seed, and delaying the promised seed (Isaac). That period was 15 years (Gen. 16:16; 21:5-10).

From the Exodus to the dedication of the temple was 490 years in God's reckoning, although the actual expiration of time amounted to 573 years. The years are carefully recorded in Acts 13:20.

Wilderness	40
Period of Judges	450
Saul's reign	40
Reign of David	40
Solomon's fourth year	3
Total years	573

It will be seen from a passage in I Kings that there is an apparent discrepancy in the number of years (I Kings 6:1); the I Kings reference stating that 480 years has expired, while Acts 13:20 with I Kings 6:1 (including the three years of Solomon's reign) bring the total to 573 years. This makes 93 years unaccounted for. But the Holy Spirit did not make a 93 year mistake. This part of Israel's history was marked by grievous backslidings and these backslidings were dealt with in judgment. Five times in the book of Judges it is recorded that Israel was in bondage to surrounding nations on account of her drifting away from God. These periods of lapse into sin are carefully recorded.

Mesopotamian bondage, Jud.	3:8, 8
Moabite bondage, ..	3:14, 18
Canaanite bondage, ..	4:3, 20
Midianite bondage, ..	6:1, 7
Philistine bondage, ..	13:1, 40
Total years	93

This 93 years of the Judges accounts for the apparent discrepancy between the Acts passage and the I Kings reference. In Acts God recognizes the actual historical years, while in I Kings the years of backsliding are blotted out and not reckoned against Israel, showing marvelously God's grace in the blotting out of sin.

To the 480 years we add the seven years in which the temple was in the progress of building (I Kings 6:38), and the three years which were required to furnish it (I Kings 7:13-51), which make a total of 10 years that the temple was being built and furnished. 480 plus 10 equal 490 years, or 70x7 years from the Exodus to the dedication of the temple.

The third period of 490 years is from the dedication of the temple to Nehemiah's return to the land in the twentieth year of Artaxerxes (Neh. 2:1). The actual years amount to 560, but from this we deduct the 70 years servitude of Judah in Babylon (Jer. 25:11-12; Dan. 9:2). 560 minus 70 equals 490 or 70x7 years.

From the return of Judah under Nehemiah to the cutting off of the Messiah at the crucifixion was 483 or 69x7 years. This period of time was forecast in Daniel 9:24-27. The seventieth week of this prophecy is still future and will be fulfilled during the tribulational days yet to come upon the earth. When the seventieth week is ended it will make a total of 490 or 70x7 years. It will be seen that the years of Israel's backsliding during the present dispensation are another gap period, and are not reckoned against Israel. This is a marvelous demonstration of the grace of God in the forgiveness of His people. Thus the number seven is stamped upon the times and seasons of Scripture.

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**The Bible and Spiritual Criticism,* Pierson

Prophetic and Dispensational Studies

BY THE EDITOR

THE RAPTURE OF THE SAINTS AND THE GREAT TRIBULATION

Note: This article is printed in pamphlet form and is one of twelve such pamphlets written by Dr. Hottel on important Bible themes which may be had for 50¢, postpaid, by addressing the Book Nook, Box 1617, Denver 1, Colo. Send for these pamphlets today. A real blessing awaits you from the study of these Bible messages.

History records the fact that in the beginning of the eighteenth century an English clergyman named Whitby introduced into Theology what he called a "new hypothesis of prophetic interpretation," which had to do particularly with the earthly Kingdom of our Lord Jesus Christ and His coming to reign in this Kingdom. The new hypothesis was this: that the Church would gradually extend her influence until the whole world would be converted to Christ and Christianity; that this conversion of the world would constitute the establishment of the Millennial Kingdom; and that Christ would not return until after the Kingdom has been established. This hypothetical theory came to be known as "post-millennialism," since it argued that Christ would not come until after the Millennium.

The acceptance by the church of this vapory theory wrought great damage in her midst, in that the Blessed Hope was well nigh completely set aside and eclipsed—since the Return of Christ was rendered so remote as to be no hope at all—and the flame of evangelism was practically extinguished by the substtution of another program which was supposed to speed up the work of "world conversion." This program led the church into all sorts of reform and educational schemes; consequently also into worldliness and ultimately into modernism. And all this cut the nerve of Scriptural evangelism and individual soul saving, because of the effort of reconstructing society and making the masses and the world-system Christian through the acceptance and practice of the ethical teaching of Jesus Christ. The spiritual harm done by the embrace by the church of this post-millenial theory is beyond human description.

On the other hand, however, the Spirit of the Lord has in recent years revived an interest in the study of prophecy, and, as a consequence, the Blessed Hope of the Church has been rediscovered by a great many, and the flame of evangelism has been rekindled and has spread far and wide. All over the world there are churches and groups of believers that are on fire for the Lord, through whom the work of evangelism is carried forward, both at home and abroad. This revival has brought about the consecration of lives and material possessions to the Lord, so that a great wave of Scriptural evangelism has and is spreading abroad to the ends of the earth. It has been and is a blessed revival.

As always, however, Satan stood ready to again becloud the Blessed Hope and extinguish the flame of evangelism. He has, therefore, introduced another theory which is almost as harmful as Daniel Whitby's "new hypothesis." This new theory is that of a post-tribulation Rapture; that is, that the Rapture of the saints will not occur until *after* the Great Tribulation; which means that the saints living when the Tribulation breaks out will have to pass through it and endure its dreadful sufferings and horror. Upon due reflection, it will be observed, that if we adopt this theory, we must at once abandon the hope we hold of the Lord's imminent coming for the saints. There is no use "looking for that Blessed Hope" (Titus 2:13) if the man of sin must first appear, and if the Great Tribulation must exhaust its fury before the saints will be raptured into the presence of the Lord. This theory, like post-millennialism, beclouds and eclipses the Blessed Hope, and what is more—it makes havoc of the biblical teaching about salvation.

We shall consider, first, the Elements of the Great Tribulation; and second, Salvation and the Rapture of the Saints.

I. THE ELEMENTS OF THE GREAT TRIBULATION

The Great Tribulation is elaborately described in the Book of Revelation. Among the elements which enter into and make up the horror of those awful years and days, the most awful are the "vial" or "bowl" judgments. These come last. The "seal" judgments are already past when these break forth. The "woe" judgments have fallen and are past. And now "the seven last plagues" come.

We shall not enter into detail concerning these last plagues, for that is not necessary in view of our immediate purpose. Only one fact concerning them needs to be mentioned; that is, that they are "judgments," and more than that, they are "wrath." It is written:

> And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
>
> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb (Rev.14: 9-10).
>
> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God (Rev. 14: 19).
>
> And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God (Rev. 15:1).
>
> And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, Who liveth for ever and ever (Rev. 15:7).
>
> And I heard a great voice out of the Temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth (Rev. 16:1).
>
> And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath (Rev. 16:19).

It is manifest from these references that the seven last plagues of the Great Tribulation will be judgments and the wrath of God poured out upon men and the earth; and it will be unmixed wrath—wrath which knows no mercy. This wrath of God will fall in seven successive pourings

upon the earth during the Great Tribulation.

It is extremely important to note that the "vials" of "the wine of the fierceness of the wrath of God" thus poured out, will come from the very "Temple of the Tabernacle of the Testimony in Heaven." In Revelation 15:5 we read, "And after that I looked, and, behold, the Temple of the Tabernacle of the Testimony in Heaven was opened." It will be from thence that the wrath of God will be poured out. How striking! The wrath of God poured out from the very abode and presence of God. The judgments thus poured out will be the judgments of God.

Then, further, it will be observed that the messengers of this judgment are clad in robes suited to their ministry of judgment. "And the seven angels came out of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with a golden girdle" (Rev. 15:6). The garments these angels wear and the golden girdle, are all of them the symbols of Divine righteousness. These scenes picture, not simply the full ripening of the "mystery of iniquity"—man drinking to its very dregs the cup of his own evil—but far more the experiencing of the wrath of God upon his sin and rebellion against God. Men will then learn what the holy "wine of the fierceness of the wrath of God" is. There is no description of hell given that equals this horror.

And upon nature, too, will fall Divine wrath; "the sea . . . became as the blood of a dead man" (Rev. 16:3). The rivers and fountains of waters "became blood" (vs. 4). "Men were scorched with great heat" (vs. 9). "They gnawed their tongues for pain" (vs. 10). From what we have seen that most awful element of the Great Tribulation is the "wine of the fierceness of the wrath of God" poured out upon men and the earth. The Great Tribulation is judgment from God upon sin. This fact must be noted and remembered in our study about this horrible period of time.

II. SALVATION AND THE RAPTURE OF THE SAINTS

Salvation is one of the greatest themes of Holy Scripture, and the Rapture of the saints in one of the great events foretold in New Testament prophecy. It is a sad and humbling fact that many who profess to believe on the Lord Jesus Christ and to be saved, and who say they believe the Scriptures, know so little in reality about salvation and the Rapture of the saints in relation with salvation. Many profess to be saved and yet fear they may be lost; and many speak about the Rapture of the saints and fear they may not share in it. They fear they are not good enough to be granted such great and wonderful blessing. Let us note what is implied in being saved.

1. The believer is saved and assured that he shall not come into judgment. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Salvation is not a thing the believer hopes to attain some day, but a blessing he has obtained from God by grace through faith in Christ. He is saved already. Salvation is a present possession of all who believe on the Lord Jesus Christ.

Being saved through faith in Christ, the believer is free from the judgment for sin.

"There is therefore now no condemnation (judgment) to them which are in Christ Jesus" (Rom. 8:1).

Every sin of every believer was fully expiated by the Son of God on the cross. The believer, therefore, will never come into judgment for sin. This fact is the certain and assured Word of God. If the Bible is true (and it is) then this is a settled fact and guarantee.

2. The believer is likewise justified and saved from wrath through Christ. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9).

The believer is justified now already; that is, he is declared righteous by a holy God because of his faith in Christ Jesus. He stands before God in Christ as perfectly free from sin as though he had never sinned. The issue respecting his sins has been righteously settled, since Christ died in his behalf and has by His death satisfied every demand of the law and every claim of Divine holiness (Rom. 3:24-26). The issue respecting his sins, having been righteously settled, God does not again charge him, and Jesus Christ does not condemn him (Rom. 8:33-34). The issue respecting his sins, having been righteously settled, will never again be raised; he is justified once for all and for all eternity.

The believer being justified by faith in Christ Jesus shall be saved from wrath through Him. Scripture speaks definitely and clearly concerning this blessed fact.

"Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9).

"Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus Which delivered us from the wrath to come" (I Thess. 1:9-10).

"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with Him" (I Thess. 5:8-10).

Words could not be any more definite, explicit, and positive than these. Here is assurance of the most positive kind. The believer, being now justified, shall much more be saved from wrath through Jesus Christ. He is not appointed to wrath, but to obtain salvation by our Lord Jesus Christ. This, beloved, is the hope and prospect of the believer. This is conclusive. A believer cannot be the subject of Divine wrath, whether that wrath be poured out on earth or reserved to the lake of fire. We may rest fully confident that not one drop of Divine wrath shall ever fall upon the soul that believes on the Lord Jesus Christ and is saved and justified by faith in Him.

3. The method of the Divine deliverance from the wrath to come obviously is the Rapture of the Church, the saints of God. We shall now turn to the fourth chapter of First Thessalonians where we read about the Rapture of God's people. In verses 16 and 17 it is written:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Here the Apostle tells how the sleeping saints will be raised and living saints will be changed and all will be caught up together to meet the Lord in the air. This is the Rapture. The word "rapture" is from the Latin *rapio*, a form of which is *raptus* the root of our English "rapt" and "rapture." The word means to snatch or catch away; that is, to be transported. This is what will take place when Christ comes for His own. The Church or the saints will then be "caught up" to meet Him in the air. Not a single one will be missing. All who have His life in them will share in this blessed experience. And this event will take place before the Divine judgments and wrath shall fall upon the earth. This fact is clearly revealed in the same Epistle to the Thessalonians.

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ANSWERING YOU

Rev. Harold A. Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oftttimes the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —*Editor*

In James 2:24 we are told, "Ye see then how that by works a man is justified and not by faith only." In Galatians 2:16 we are told that "A man is not justified by the works of the law, but by the faith of Jesus Christ." Is this not a contradiction?

There are no actual contradictions in the Word of God. "All Scripture is given by inspiration of God," and "God is not the author of confusion" (II Tim. 3:16; I Cor. 14:33). Both Paul and James were inspired by the Spirit of God in recording the above statements which *seem* to be contradictory. Believing this, we must therefore conclude that they are not contradicting one another, but that their statements, once they are clearly understood, will be found to be in the fullest harmony.

Let us look a little more closely at what James said, and in doing so, let us bear in mind that well-known principle of Bible study, "Every Scripture must be interpreted in the light of its context." As we study the context, our attention is arrested by the words of verse 18: "Yea *a man may say,* thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Immediately the question comes to mind, "Is it not possible that the seeming contradiction here is, after all, a matter of viewpoint? Is it not possible that James is speaking of justification in the sight of *man,* whereas Paul is speaking of justification in the sight of *God?*" The words of verse 18 certainly seem to suggest that this is the case.

This suggestion is confirmed by Paul's discussion in the fourth chapter of Romans, verses 2 to 5. There he says, "*If Abraham were justified by works,* he hath whereof to glory, *but not before God;* for what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Note two things here. First Paul admits the possibility that Abraham may be justified by works, but he says plainly that it is *not before God* (verse 2). On the other hand, he insists that before God a man's faith is counted for righteousness, even though he is *without good works to show it* (verse 5).

Now let us turn once again to the statement of James and see if his discussion further supports this proposition. Note verses 21 to 23: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God."

At first glance it appears strange that in support of his teaching that Abraham was *justified by works* (verse 21), James should quote the Scripture from which Paul derived proof that Abraham was *justified by faith without works* (Compare James 2:22 with Romans 4:3). As a matter of fact James does *not* quote this Scripture in support of the proposition that Abraham was justified by works. You will notice that the Scripture which prompted our question says, "by works a man is justified and not by faith only." In other words there are two sides to the doctrine of justification. On the one side a man is justified by faith; on the other a man is justified by works. Actually James quotes or alludes to *two* Scriptures. The first of these teaches justification by faith, and the other teaches justification by works.

The first Scripture which James quotes (Gen. 15:6) says, "Abraham believed God, and it was imputed unto him for righteousness." This Scripture teaches that Abraham was justified by faith, and as Paul points out, it teaches that he was justified by faith without works.

In the second Scripture referred to (II Chronicles 20:7), we are told that Jehoshaphat, the king of Judah, in prayer, refers to Abraham as the "friend of God." (Note also Isaiah 41:8). This reputation Abraham gained *with men* by the works which attested his faith. Beyond all question, one of the most staggering evidences of faith is that to which James refers in James 2:21, namely Abraham's willingness to sacrifice Isaac his son in obedience to the expressed will of God, though from the human point of view such action would seem to frustrate the fulfilment of the promise, "In Isaac shall thy seed be called." (Compare Hebrews 11: 17-19.) It was by such works that Abraham gave evidence to men of his faith. Before God he was justified by faith *without works;* but it took works to show that faith to men, and thus to justify him before men.

When we see these things we recognize, at once, that the teaching of the Holy Spirit, through James, is in the most perfect harmony with His teachings through Paul, and there is no contradiction between the two.

* * * * *

"Is it a sin not to attend church as regularly as possible?"

God's Word says, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10:25). Here is a definite injunction for Christians not to forsake the assembling of themselves together. When one habitually absents himself from the house of God, he is sinning. And that this is a sin of no little moment is clearly seen in the fact that the Holy Spirit admonishes us to exhort one another with reference to it. In the light of this admonition, if we have friends or loved ones who make it a habit not to attend the services of the house of God, we should kindly and humbly, but definitely exhort them to mend their ways. (See also Galatians 6:1.)

* * * * *

I have often heard that children who die in infancy are saved. Is there any Scripture which proves this?"

We believe there is. The Scripture we refer to is II Samuel 12:23, where David says concerning the child of Bathsheba, "I shall go to him, but he shall not return to me."

This child was the child of his father's sin (II Sam. 11:1-5). He died as the direct result of God's

Continued on next page

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judgment on his father's sin (II Sam. 12:14). He died at the age of seven days—one day before he should have been circumcised according to the Law (II Sam. 12:18; Phil. 3:5; Luke 2:21; Gen. 17:12). Surely if ever there was a child whose state could be considered hopeless, if he died in infancy, this would be the child.

But that David is a saved man cannot be questioned. Many Scriptures attest his faith and his salvation. His Psalms testify his faith in the death, resurrection, and coming again of Christ, which facts constitute the Gospel of our salvation. (Ps. 16:10. Compare Acts 2:25-31; Ps. 22:16-18, 27-28. Compare also I Corinthians 15:4-8; Rom. 1:16.) He is listed among the heroes of faith in Hebrews 11:32. His place in the kingdom and his position there is clearly prophesied in Ezekiel 37:24. All these and many other Scriptures bear clear and unmistakable evidence that David was saved.

Now consider again the force of David's words.

"I shall go to him, but he shall not return to me." *Wherever David was going when he died, that child was there, waiting for him.* If we believe, as we must believe, that when David died, he went to the abode of the saved; then in the light of his own words, recorded by the inspiration of the Spirit of God, we must conclude that that unnamed infant was already there. Surely this indicates that children dying in infancy, before they have reached the age of accountability, are taken, by the grace of God to His own arms. Thus the conclusion at which many have arrived through the knowledge of the grace and justice of God, that children who die in infancy before they reach the age of accountability are saved, finds support in this concrete example of the fate of one such infant.

HYMN STORIES

COME THOU FOUNT OF EVERY BLESSING

By Robert Harkness

The daily round of the old barber's shop was becoming somewhat monotonous for Robert Robinson. It irked him. He was determined to get into a more congenial position. Rising early he devoted a part of each day to self-improvement. His educational facilities were meager, but he made the most of them. At the age of fourteen he was apprenticed to a barber in London. He was born in Norfolk, England, in 1735, the son of a Scotch father and an English mother. He was an unusually intelligent boy and at the age of six was attending a Latin School. Thus began the life of the author of "Come Thou Fount."

Early Difficulties

When he was a mere boy he realized the sad loss of his father. In destitute circumstances, his mother was obliged to take boarders to keep the family going. Thus it was at the early age of fourteen the ambitious Robert started work in the barber's shop. In those days the barber combined a mild but crude form of surgery with his other work. For three years the young apprentice felt a growing urge to quit his work. He had grown in knowledge, due to persistent efforts at study. He had begun to associate with dissolute young men. Meanwhile the brave little mother prayed for her son.

Revival Experience

The young barber became restless. He sought excitement. He thought he might find it at a revival service. George Whitefield was at that time conducting revival services. His fame had spread abroad. Robinson decided to hear him. Spiritual matters had not claimed much attention hitherto. Some time later Whitefield said —"He came disposed to pity the poor, deluded Methodists; he left envious of their happiness." The revival fires were burning brightly. Whitefield was a powerful speaker, and his sermon made a deep impression on the youth. Robert became a constant attendant at the revival services. But he did not make an immediate decision for Christ. It was not until two years and seven months afterward that he professed to being soundly converted. He kept a journal and made an entry in Latin recording the facts of his conversion. This entry was made Tuesday, December 10, 1755.

Becomes a Preacher

For some time he continued his work as a barber. Then he thought of becoming a farmer. He went to Mildenhall for this purpose. But God had another plan. He soon began to preach and did this with such acceptance that many were drawn to hear him. In 1758 he preached in Norfolk. Soon after, he left the Methodists and formed an independent church. Then he became a Baptist and was ordained by that body in 1761. He then became pastor of a church in Cambridge. His influence grew and his work developed. He was a tireless worker. He became very popular with the students of the University. In 1790 he made a visit to Birmingham, and one morning, June 9, was found dead in bed.

His Hymns

So far as is known he wrote only a few hymns. He is remembered through being the author of "Come Thou Fount of Every Blessing." This hymn is a universal favorite and most helpful in evangelistic services. There are more perfect songs of worship, but the spirit of this hymn is very cheering in its note of assurance. This hymn is a combination of thanksgiving and petition. It reveals the very heart of the Gospel. It is thought that this hymn was written in 1757 when the author was but twenty-one years of age, shortly after the time of his full surrender to Christ.

A Source of Blessing

Many are the stories and incidents of blessing from the use of this hymn. For one hundred and seventy-six years it has been carrying its great spiritual message. We are reminded of the story told in *The Boston Journal* of a visit made during the Civil War to the rooms of the Christian Commission in Fredericksburg—"Passing through the rooms," says the writer, "I gained the grounds in the rear—a beautiful garden once, not unattractive now. The air was redolent with roses and locust blossoms. Fifty men were gathered round a summer house—sympathetic men who had been all day in the hospital. Their hearts had been wrung by scenes of suffering. They had given out food for body and soul, and cups of cold water in the name of Christ. They were tired now, and thinking of home and quiet scenes. They were of different faiths and from widely separted states. One man, who knew how to strike a harmonious chord, broke into singing—

"Come, Thou Fount of Every Blessing—"

Everywhere from the shadows and shrubbery rose the music of that hymn from men who were, in memory, in the home church or at the home fireside. It was a night scene to be remembered. And then one led in prayer and alluded to the garden scene in Gethsemane. The angel sent to strengthen these brave men in their dark hour was the angel of song, and it floated on the wings of this hymn."

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF OCTOBER 3

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." Isa. 42:16.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

MEDITATION

Oh heart of mine, dark is the night,
The path is rough and steep;
I look and wait and watch for light,
But shadows 'round me creep.

I can not see the way to go,
For night obscures the sun;
But still my heart can whisper low,
"Thy highest will be done."

The shades of night are falling fast,
The disappointment, sore,
O'ertake me, yet I know Thou hast
As much grace as of yore.

But oh, hot tears, unbidden, fall,
My heart is filled with pain,
And in the gloom, I can but call,
"Lord, by my side remain."

For Thou canst change the darkest night
That chances on my way;
Into a path that is as bright
As the fair light of day.

So, Lord, dear Lord, stay by my side—
Forsake me not, I pray;
For then I know what e'er betide,
My night shall turn to day.

My future is as bright as are
Thy promises, so dear;
And so, my life I must not mar,
By doubting, or by fear.

So keep me ever, Lord, until,
In Thine own time and way,
My heart shall know Thy highest will,
And shadows turn to day.

And more than conquer through Him
Who loved us, I shall be;
And with Him share that Glory Land,
Through all eternity.

The light has gone out of your sky and it seems as if the sun would never again shine for you. The darkness deepens into midnight blackness as you feel your hopes, your ambitions and plans cracking about you. So much of life is disappointing. The pathway so often leads over crooked jagged rocks until as you stumble along you find your life bruised and bleeding. You are weary stricken, broken-hearted, and suffering —too crushed to arise again.

But there is one remedy—as you stand among those seeming ruins look up—light will arise in the darkness, hope will displace gloom—your permanent possessions in heaven will ease the temporary loss. Jesus is close beside you in the darkness.

Life can be sweetened by believing that disappointments are His appointments—that the crown comes after the cross, that gain comes after greatest loss, and finally you shall see with tearless eyes and vision all undimmed that all things have worked together for your good. He loves you. *Only believe.*

WEEK OF OCTOBER 10

"He hath said, I will never leave thee, nor forsake thee." Heb. 13.5.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

CONFIDENT TRUST

The tiny babe that sweetly slumbers on
In mother's arms
Has not a worry or a grief or care,
Has no alarms;
It simply trusts its little self unto
That mother heart,
There is no trying—there's no anxious
thought on baby's part;
It does not worry that its mother might
Forsake her child,
Or leave unguarded that wee helpless
one,
So sweet and mild;
There's no concern within that tiny
heart
About its needs,
The mother will not let her darling lack,
She clothes and feeds;
And so the baby slumbers on and sleeps
So peacefully,
Secure and safe for mother guards and
cares
So tenderly.

Can we not trust and rest as safe as this
In Father's arms;
We need not worry, have a grief or care,
Have no alarms;
We simply trust our little selves unto
Our Father's heart;
We need not try nor have an anxious
thought
On our part;
We need not worry that our Father
might
Forsake His child,
Or leave unguarded His weak helpless
one
In storms so wild;
There need be no concern within our
hearts
About their needs;
Our Father will not let His children
lack,
He clothes and feeds;
So we may simply rest in faith and trust
So peacefully,
Secure and safe—our Father guards and
cares
So tenderly.

The baby screamed and cried. Her mother had gone away for a few minutes leaving her in our care. What should we do? We walked with her, sang to her, talked to her, but the wee heart would not be comforted. We began to think she must be in dreadful pain, else why should she cry so pitifully. At last when we had reached our wit's end in trying to comfort her, in walked Mother. She clasped her precious little one in her arms and in less than five minutes she was hushed into peaceful slumber. What had worked such wonders?—Mother's arms. That little heart knew she was safe in Mother's arms. A stranger's arms she did not trust—why shouldn't she cry? But as soon as she knew she was guarded by her mother's love and care, there was rest and joy and peace.

Can we not rest as safely in our Heavenly Father's mighty arms? Even though it may seem that He has forgotten to care, those everlasting arms are still underneath and round about to shelter and to guard. He will never forsake and leave us to the mercy of a stranger although sometimes our hearts like the child's, may grow anxious as we are tempted to fear that we might be left to our own resources. Ah, no; our Father is still watching and loving and caring with far more wisdom than could any earthly parent. And so we rest in peace ever trusting those unfailing, tender, loving arms. He will never leave us or forsake us.

WEEK OF OCTOBER 17

"And he saw them toiling in rowing, for the wind was contrary unto them. And he went up unto them in the ship; and the wind ceased." Mark 6:48, 51.

MY PILOT

My little bark is weak and frail;
It can not face the storm and gale;
The billows it can never ride,
Without my Pilot's hand to guide.
But He knows where each danger lies,
Knows where the rocks and reefs arise,
And He'll not let one dashing wave,
Be too severe—He's there to save.
And though the sky has lost its light,
And storms may rage through all the
night,
I still can feel my Pilot there,
And safely home, my bark He'll bear.
His word the wildest storms can still,
They sweetly yield unto His will;
I know my Pilot's guiding hand
Will steer my bark to heaven's land,
Where darkening storms shall all be o'er,
And calm shall reign forevermore.

A terrible storm was raging at sea. Almost everyone on board the ship was

up and dressed expecting at any time that the ship would be dashed mercilessly upon the rocks. As the hour of midnight approached the storm increased and alarm grew. Many passengers were walking about in a frightened and disturbed manner as the ship tossed like a toy upon the wild waves. The captain's wife and little four year old daughter were on board the ship. The wife went into the stateroom to awaken and dress the little girl who was peacefully sleeping. Upon being, as she thought so rudely awakened, the child rubbed her eyes sleepily and lifted her curly head while she calmly asked, "Isn't Daddy on deck?" Upon being told that he was, she snuggled back under the covers as she answered, "Then I'm going back to sleep."

No fear was in her heart—her father was on deck. Nothing tragic could happen to the ship while he was there. Why should she be frightened even if a storm did rock the ship to and fro?

Our heavenly Father is at the helm to pilot our lives. Can we not learn a lesson of trust from the child who had absolute faith in her earthly father? Oh, let us give Him full control knowing that we shall never suffer shipwreck when He is on deck. The greater the danger, the greater the deliverance. In Him there is absolute safety and security.

WEEK OF OCTOBER 24

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Ps. 32:8.

JUST ABIDE

Are you doubtful of your course?
Just abide.
When 'tis time to move He'll lead,
He will guide.

Stay just in the place you are,
Till the day
That your Guide to other paths,
Leads the way.

Every door He'll close for you,
But the right;
And will keep it safely locked
Oh so tight.

When the time comes He'll unlock,
With His key,
One sure door and entrance give
Unto Thee.

Yes, He'll make each circumstance
Work out best,
And in His will thou wilt be
Ever blest.

Although the machine was traveling along at a rapid rate of speed, it seemed that the ground could not be covered quickly enough. A happy family were on their way to visit dear life-long friends some six hundred miles distant. They had planned to make the trip in a day, but now night had fallen and they were still many miles from their destination.

After some hesitation as to whether to travel on or to stop until the following morning they decided to complete their journey that night. However, it grew very dark and rain had begun to fall. The signs along the road grew very hard to read. At last, hours after they should have reached the home of their friends they discovered that they had taken the wrong road and were far from their destination. There was nothing to do but to stay at a hotel for the remainder of the night. The next morning meant a tiresome trip back to the right road as well as the remainder of the trip. How much time and energy they had lost. You say how foolish they were. Why didn't they wait when they were not certain of the road?

Don't criticise them too harshly. How many times in your Christian life have you dashed ahead when you were not sure of your course and have gone the wrong direction? Don't run ahead of the Lord. If doors close, don't force them open. Your Guide will open the right ones at the right time. Your impatience and hurry will only make it necessary for you to lose precious time and you will perhaps have to retrace many steps.

Time is too short to make any mistakes. The return of the Lord may be very near. At any moment He may come back. Just abide in the spot where you are until He says move. You will travel farthest and travel best as He leads you upon life's path.

WEEK OF OCTOBER 31

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

SATISFIED

I know that I'll be satisfied,
When I shall cross that swelling tide,
And look on Him, who for me died,
My Lord and Saviour crucified.

I know that I'll rejoice to see
That One, who hung upon the tree;
Who died to set the sinner free,
Who suffered thus for even me.

I know my joy will overflow,
When to my heavenly home I go,
Away from sorrows here below,
And all the things that test us so.

I know in that eternal day,
My happy heart shall ever say,
"'Twas best to let Him have His way,
As doth the potter mold the clay."

I know that I'll be satisfied,
When I shall reach the glory side;
In heavenly mansions to abide,
With Him, my Saviour, glorified.

But now there comes into my heart
A question, that will not depart,
That almost makes the teardrops start,
It is, "Oh have I done my part?"

When Christ my Saviour I shall see,
Who gave His life to set me free,
Oh then, in heaven, will there be
Reward reserved for even me?

Oh will I hear His sweet, Well done,
When at the sinking of life's sun,
I see His face—earth's course all run,
Oh will I then a crown have won?

Oh, Saviour keep me true to Thee,
In all I am, or strive to be,
That when Thy blessed face I see,
Thou wilt be satisfied with me."

A young man accepted Christ on his death bed. His heart as well as that of his mother was rejoicing in his salvation. How wonderful it was to them to know that he would soon be in the presence of his Saviour—not as a lost sinner but as a saved sinner.

One day near the end of his life on earth, his mother, passing his room heard him exclaim "Oh, God, is it possible?" Hurrying to his bedside she said, "My boy, you are not doubting your salvation, are you?" "No, Mother," he replied, "but I know I shall soon see Jesus Christ, my Saviour, and I can't bear the thought of meeting him empty handed."

Oh what a message to us who are well and strong, with perhaps many years before us. Are we using every opportunity God gives us to lay up treasures in heaven so that we shall not meet Him empty handed? Heaven, after all, is the only safe place for treasures. Let us not fail to live for eternity. The things of earth are so fleeting while eternity will never end.

Are you living for time or for eternity? Will you meet Him empty handed or will you have an abundant entrance? You are the only one who can answer this question. Your corner may not be large or important, but are you being faithful? This is all your Lord requires, and this will receive His "well done" when you are called upon to give an account of the way in which you used your life and the opportunities He gave you. Then ask Him to keep you faithful and true each day of your life so that you will live as you will once wish to have lived when you look on your dear Saviour's face.



Distribute among your friends a very helpful tract by the editor, *When Will War Cease?* Free upon request.

PROMOTION DEPARTMENT

BY E. E. LOTT

DR. HOTTEL IN PEKIN, ILLINOIS, OCTOBER 12-17

We want to again remind our readers in the Pekin area that Mr. Hottel will be in the Seventh Street Gospel Tabernacle during the dates given above. Plan now to attend. In addition to the evening meetings he will speak mornings at 10:00 a. m. on Wednesday (13), Thursday (14), and Friday (15). He will be heard on the air over station WJBC (1230 K.C.) between 1:00 and 1:30 p. m. Central War Time on Sunday.

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REPORT FROM GIDEON BANQUET IN COLORADO SPRINGS, COLO.

On the evening of September fourteenth Dr. Hottel and his wife attended the monthly rally and banquet of the Colorado Springs Gideons. About fifty persons were present in the St. Paul's Methodist Church where the banquet was held. Fine addresses were given by two Army Chaplains followed by the principal address of the evening brought by Mr. Hottel. This was the third time that these Gideons had tried to engage Mr. Hottel. The message was well received as were the "When Will War Cease?" tracts and sample copies of "Grace and Truth." A number of subscriptions were turned in voluntarily as well as a generous gift for the work of the Denver Bible Institute. This society is led by an energetic president, Mr. Walter D. Guy. Mr. Guy is a restaurant proprietor and plans to spend six months soon traveling in the interests of the Gideon organization. We pray God's blessing upon him and his group.

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REPORT OF CARL C. HARWOOD

Dated September 14.

"We have been holding meetings in Spokane. My daughter, Mary, has been assisting me. We were there under the auspices of Child Evangelism Fellowship and God blessed the work in a very unique way. We had four meetings daily, a radio service, a Bible teaching service in the morning, and an evangelistic meeting in the afternoon and also in the evening. About 30 churches cooperated. We did not take any offerings at all for ourselves, not even for expenses, and within a day or two the city was convinced that we were there for lost souls. Some of the best preachers in town dropped everything and gave us their full support. Churches everywhere were open to us. We did not preach twice in the same church. The result of this week's work was 376 souls in Spokane and 22 in Wenatchee; total, 398 for the past week. We had two big street meetings down town in Spokane. We pulled a big Bond wagon out into the street, and played the Theremin and preached. Sunday night more than 2000 were present. The churches cooperated by dismissing all young people's meetings, and the pastors themselves came to the service. More than 50 accepted Christ at this service. They were taken care of by competent Christian workers and escorted to church. We are planning now a city-wide meeting in a centrally located place and Mary and I plan to go back to conduct these meetings.

"I leave in the morning for Boise, Idaho, for another conference."

P. S.—"You will be receiving some applications for entrance to D .B. I. from Spokane."

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CONFERENCE SPEAKERS

Through the addition of some new members to our staff and faculty, the Denver Bible Institute is able to supply competent speakers to churches within a reasonable distance from Denver over weekends and during examination weeks. Pastors in this Rocky Mountain area should write to Mr. Arthur Hottel, Box 1617, Denver 1, Colorado, and present their needs.

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POPULAR NEW TRACT

The Institute recently published a war time tract entitled, "When Will War Cease?" by Dr. W. S. Hottel. It is printed in colors and the cover is a reproduction of an authentic war scene in New Guinea. People everywhere are invited to distribute this tract which is free for the asking. A large number of orders have been received, and most of the requests have contained money for defraying postage for which we are thankful. You are invited to help us get this vital message out. Our first printing was 10,000, and we will soon have to reprint. Send us your request and state how many you can use.

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PROPHETIC CONGRESS IN NEW YORK

The second Congress on Prophecy will be held in Calvary Baptist Church, New York City, December 5 to December 12, 1943. The first one a year ago was so profitable and successful that this second one has been planned. An impressive group of speakers has been arranged and the meetings should be well worth attending.

CONFERENCES, MEETINGS, AND SUPPLIES

We wish to announce that we shall not only be glad to but desire to arrange for Bible Conferences at intervals, week-end meetings in Denver and within reasonable distance from Denver, and also to arrange for Faculty pulpit suppies as well as student supplies for Sunday-school and Young People's work. Our purpose is to assist wherever possible, if asked to do so. We have teachers and speakers whose ministry will bring rich blessing. Do not be afraid to give us a call. Have us put on a Conference in your church, either a Bible or Youth Conference or rally. Address: The Denver Bible Institute, Box 1617, Denver 1, Colorado.

DESIGN IN THE WORD

Continued from page 340

WORDS AND PHRASES

It is significant that the numbers are stamped upon the occurrence of words and phrases, thus:

"Hallelujah" occurs 28 times, (4 x7).

Christ is spoken of as at the right hand of God, 21 or 7x3 times.

"After the order of Melchizedek" occurs 7 times.

"The stone which the builders rejected" occurs 7 times.

"Thou shalt love thy neighbor as thyself" occurs 7 times.

These, and many more occurrences of words and phrases whereupon the numbers are stamped, reveal to us the Divine hand in the designing of Scripture.

All this could be carried much farther. Is not the fore-going sufficient to convince us of the supernatural design in the Word of God? Shall we call this chance, or accident! Surely such order in the Word of God convinces us of God's hand in designing it. It is impossible that Moses or Joshua, David or Paul, Isaiah or John, could have secured the above results unaided. Man and his thoughts are imperfect. There is only one answer to this phenomenon in the Word of God, and that answer is — GOD. This is pre-eminently God's Book. "The law of the Lord is perfect."

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

PRAYER FOR A BOMBER

On the inside of a bomber delivered in North Africa from the United States was written this message: "God bless the crew of this plane. I will pray for your safe return."

This bomber has now successfully completed nineteen perilous missions without a single member of the crew being wounded.

Pilot Capt. Wm. R. Pritchard, in discussing the strange history of his plane, said:

"We (the crew) think there's something to that little prayer. After all, if it was just luck the old law of averages would have ruled us out long ago. There have been all too many times when something above and beyond our armored protection and skill has pulled us through."

—*Christian Beacon*

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THE UNIQUE CHRIST

His birth was contrary to the laws of life. His death was contrary to the laws of death. He has no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the Sea of Galilee and they supported Him. When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust. Three years He preached His Gospel. He wrote no book, built no church, had no monetary backing. But after nineteen hundred years He is the One central character of human history. The Pivot around which the events of the ages revolve and the only Regenerator of the human race.

Was it merely the Son of Joseph and Mary Who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvary's Hill for the redemption of sinners? What thinking man can keep from exclaiming, "My Lord and my God?"

What is Christ to you?

—*The Challenger*

JEWISH NOTES

Stockholm (JTA)—Acting in reprisal for the British bombing of the Ruhr dams, the Nazis authorities have deported 50,000 Jews from the fortress town of Terezin, in the Czech Protectorate, to "death camps" in occupied Poland, the Swedish newspaper, *Aftontidningen* reported this week.

Civil Rights Removed

Stockholm (JTA)—A decree removing all Jews remaining in Germany and the Czech Protectorate from the jurisdiction of civil and criminal courts and placing them under the control of the police authorities is published in a recent issue of the *Reichsanzeiger*, official gazette of the German Government, received here this week. The decree also provides that all property belonging to Jews reverts to the state upon their death.

Mussolini's Anti-Semitism

Mussolini once ridiculed the Nazi race policy as uncivilized. Then, as Hitler's power grew, he ceased to criticize the persecution of the Jews. Finally, five years ago, he started to emulate the Nazi's own brand of barbarism. Economic and social discrimination was followed by actual persecution. But the Italian people never had their hearts in it.

—*Chicago Jewish Chronicle*

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I WILL BE TRUE

This tale is told of one of England's most forceful statesmen. Morning after morning he entered the old family gallery and stood, as if in worship, before the ancestral pictures. He was heard to say again and again, "I will not forget; I will be true." His eldest son often watched him in awe and wonder. At the age of twelve his father took him with him one day and explained this daily exercise. He said to him, "You must hear these people speak." "What, Father, can they say?" Then his father pointed to each picture and said: "This one says to be true to me. The second one says to be true to thyself. The third one says to be true to thy home. The last one, which is my mother, says be true to God. I go out from them, my son, every morning, saying, I will be true."

—*Federation News*

THE BELIEVER IN CHRIST

The believer is "the light of the world," "the salt of the earth," "a city set on a hill," "a child of God," "a friend of God," and "heir of God and joint-heir with Christ." He is a "partaker of the divine nature"; he is "one with Christ," and Christ is one with him; he is "espoused" and "married" unto Christ; he is a member of the body of Christ; he is bone of Christ's bone and flesh of His flesh. Christ "liveth in him," dwells in his heart, sups with him, and he sups with Christ; the Father, Son, and Holy Spirit (the blessed Trinity in unity) make their abode with him, and condescend to have "fellowship" and "communion" with him; he is "chosen in Christ"; is "accepted in the Beloved"; he has "redemption through His blood; he has "put on Christ"; is "in Christ"; is "crucified with Christ," is "risen with Christ," and is "seated in heavenly places with Christ."

The believer has an anchor for his hope, a Forerunner already entered into heaven on his behalf, a Captain to command and direct him, a great High Priest for his Advocate and Intercessor, a home in prospect where all is bright with joy, and a faithful Promiser Who has said, "I go to prepare a place for you; I will come again and receive you unto Myself," then to be with Him and like Him for ever. —Author unknown.

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OUR UNCHURCHED MASSES OF YOUTH

53,198,000 children and youth, under the age of 25, live in the U. S.

16,319,000 may be more or less influenced by "the fear of the Lord" through the knowledge of God's Word.

36,879,000 are receiving no religious instruction from any agency, either Protestant, Catholic or Jewish.

7 out of 10 of our youth are living in the dark, concerning Jesus Christ —"The Light of the World."

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A QUESTION THAT CHANGED A LIFE

II Timothy 3:16

An infidel said to a newsboy concerning the New Testament: "I would like to know why I should believe this Book?" The boy replied: "I should like to know why you shouldn't believe it?" The infidel was unable to answer, and the newsboy's question changed the whole course of his life. *Ram's Horn*





BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

SOUND SOUNDS

I. The Sound of Creation
"Their sound is gone out into all the earth"
Ps. 19:4
Rom. 10:18

II. The Sound of Atonement
"His sound shall be heard when he goeth into the holy place"
Exod. 28:35

III. The Sound of Salvation
"Blessed are the people that know the joyful sound"
Ps. 89:15

IV. The Sound of Testimony
"From you sounded out the Word of the Lord"
I Thess. 1:8

V. The Sound of Resurrection
"The trumpet shall sound"
I Cor. 15:52

—T. B.

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HOPE

I. Without Hope
The natural condition of all
Eph. 2:12

II. A False Hope
The condition of the deluded
Job 8:13

III. A Good Hope
The portion of the true believer
II Thess. 2:1

IV. A Living Hope
The possession of the pilgrim
I Pet. 1:6

V. A Sure Hope
The present stay of the saint
Heb. 6:19

VI. A Shameless Hope
He maketh not ashamed
Rom. 5:5

VII. A Purifying Hope
The effect this hope has on the believer
I John 3:3

—J. N. C.

FAITH CHANGES OUR HEADSHIP

Romans 5

I. The Faith that Justifies

1. The faith that justifies is the faith that believes the report (Isa. 53:1-11. See also Romans 10:9-10, 16-17).

2. Justification is larger than forgiveness. Forgiveness removes the punishment of guilt, while justification removes the guilt. A governor can pardon a criminal but can never justify a criminal.

3. The word "forgiveness," in any form, occurs but once in Romans (Rom. 4:7). Justification, the same as righteousness, occurs 65 times in Romans.

4. The term "Law of Pardon," used so much by many, is not scriptural phraseology. The word "pardon" is not in the New Testament. Justification is by faith—not law.

II. Seven Happy Results of Justification

1. Peace with God. (5:1) and the peace of God (Phil. 4:7).

2. A new standing (5:2) where grace overflows.

3. Rejoicing in hope and tribulation (5:2-3).

4. Hope which lifts our heads (5:3-4).

5. A love super-human distributed by the Holy Spirit (5:5).

6. The indwelling Holy Spirit (5:5).

7. Joy in God (5:11).

NOTE: Romans 5:6-10 is parenthetic. It is a discussion on assurance, showing how we can joy in God. Read also Philippians 1:6.

III. The First and Last Adam

1. The First Adam by one trespass brought sin into the world (5:12-14).

2. He is a figure of the Last Adam (5:14; 15:43-47).

3. By Adam's one trespass judgment came upon all men. By Christ's "one act of righteousness" justification came unto all men (5:15-19).

4. The purpose of law is to show the sinfulness of sin (5:20-21; 7:12-13).

5. The act of grace is more than a match for the trespass Note the "much more" (5:15, 17, 20).

6. If man is lost it will be for one sin (John 16:9; Acts 17:30).

7. Accepting what Christ did on the cross enables God to impute His act to us. This immunizes us to judgment (John 5:24).

This is the Gospel—that is—
"Glad News"

—C. M. Neal

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WHAT GOD HAS DONE AND WHAT HE EXPECTS US TO DO

I. God saves us that we may seek to save others (Matt. 4:19; Luke 22:32).

II. God comforts us that we may be comforters (II Cor. 1:3-4).

III. God blesses us that we may be a blessing (Gen. 12:1-2).

IV. God loves us that we may love Him and those whom He loves (I John 4:19; II Cor. 5:14; Eph. 5:1-2).

V. God gave up all that we might give up all (II Cor. 8:9; Phil. 3:8).

VI. Christ suffered for us that we might suffer for Him (I Pet. 2:21; Phil. 1:29).

VII. Christ laid down His life that we should lay down our lives for our brethren (I John 3:16).

VIII. God teaches us to worship that we may worship Him (Matt. 6:9-10; John 4:24).

IX. God glorifies us that we may glorify Him (II Cor. 3:18; Rom. 4:20).

X. God will glorify us in eternity that we may manifest His glory (Rom. 8:30; II Thess. 8:10).

—C. P. C.



In the HARVEST FIELD

Conducted by
B. Grace Crooks

"The men in the service are hungry for the Gospel," writes Rev. Laurel Inabnit ('38) of Belgrade, Montana, who has been engaged in evangelistic work since last fall. Previous to that he pastored two churches. Mr. Inabnit is now working in conjunction with the "Victory Prayer Group," an organization of young people who are eager to do something for the Lord. The Group contacts several trains on transcontinental lines and thus reaches thousands of service men as well as civilians each week with the Gospel. When a train pulls in, the amplifier is ready and sends out the strains of a Gospel hymn. The young people are ready to hand Gospels and tracts to the passengers who come out to hear the program. One mother wrote expressing gratitude for the blessing the Group had been to her son who had been on one of the troop trains, saying that they had been the only ones in eleven thousand miles of travel who had made an effort to do something for his soul.

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Miss Grace Edmondson ('31), who for some years has been serving the Lord in the Mexican Christian Center, Tucson, Arizona, is now taking further training at Bob Jones College, Cleveland, Tennessee.

Word comes that Mr. Ostrer, a missionary of the Bethel Mission of Eastern Europe, was called home to be with the Lord while confined in a Nazi concentration camp. Let us remember in prayer Mrs. Ostrer who until recently had also been confined in a concentration camp, and whose health has been impaired as a result.

-:-:-:-:-:-:-:-:-

On this page will be seen the picture of the large group who gathered for the dedication of the new home on 30th and Williams in Denver of the Grace Fundamental Church (formerly the Berean Fundamental Church which met at 2047 Glenarm Place). The dedicatory service was held on Sunday afternoon, August 15. The Rev. John Klein, pastor of the First Avenue Presbyterian Church, gave the dedicatory address, and Dr. W. S. Hottel, President of the Institute, the dedicatory prayer. The pastor, Rev. A. H. Yetter ('28), conducts a daily broadcast, Monday through Friday, over station KMYR, Denver, at 7:30 a. m.

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SCHOOL NEWS FLASHES

The Institute "family" is deeply grateful to Mrs. E. Hooper of Palisade, Colorado, for the generous gift of nearly 200 bushels of peaches. A large number of ladies from the Campus vicinity and from Denver assisted the Institute staff in canning the fruit.

On Monday, September 6, an informal reception was given for the following incoming members of the faculty and staff: Rev. and Mrs. Leo Lapp from Minot, North Dakota; Rev. and Mrs. Arthur Hottel, Mrs. Erma West, Mrs. S. I. Reed, from Hazel Park, Michigan; Miss Sylvia Blake from Lakeland, Florida; and Miss Mary Hughes from Cressey, Michigan.

The opening of school this year brought back memories to those Alumni who sat in classes at 2047 Glenarm Place in years gone by. The building had been transformed by the diligent efforts of cleaners, painters, etc. The Fellowship Supper was held on Thursday, September 16, in the downstairs Dining Hall which had been newly painted. A cordial welcome was extended to the fine group of new students coming from Albuquerque and Santa Fe, New Mexico; Albin and Midwest, Wyoming; Ferndale, Three Rivers, Hazel Park, and Laingsburg, Michigan; Wellfleet, Nebraska; Biddle, Montana; Ogden, Utah; San Francisco, California; Monte Vista, Fruita, and Denver, Colorado. Various denominations are represented by the new students, and seven of the students came from churches pastored by the following Alumni: Rev. Ralph Obitts ('30) of Albin, Wyoming; Rev. Pat Clifford ('33) of Three Rivers, Michigan; Rev. Max Kronquest ('37) of Laingsburg, Michigan; Rev. Ivan E. Olsen ('36) of North Platte, Nebraska; Rev. Clyde Shaffstall of Fruita, Colorado; and Rev. A. H. Yetter ('28) of Denver. The room adjoining the Dining Hall, which used to be the linotype room, is now an attractive lounging room. The old press rooms have been transformed into a men's lounge and dormitory. Registration was held on Friday, and Saturday was given over to the school picnic. Class sessions began on Monday morning, September 20. The Library and Registrar's office are located in the same room as years before, with the Dean's office across the hall. Classes meet in the Auditorium and the smaller class rooms on first floor. The enlarged Book Nook is now located in the old "primary room." Classes are in session from 8:00 a. m. to 12:35 p. m., Monday through Friday. A cordial invitation is extended to visitors, especially at the Chapel Service at 9:40 a. m. and the President's Hour (Personal Christian Living Class) at 11:00 a. m.

Recent out-of-town Alumni visitors at the Institute were: Miss Ruth Wood ('37), who assists in the office work of the "Back to the Bible Broadcast" of Lincoln, Nebraska; Rev. Henry Dahl ('35), who has been engaged in evangelistic work at Steamboat Springs, Colorado; Rev. and Mrs. Ralph E.

Continued on page 364



Group Attending Dedication Service

The DAYS of YOUTH



The Valley of the Poplars

BY HAZEL N. JOHNSON

Mr. Renton was driving but not with the ease of a man enjoying his ride for his shoulders were rigid and his mouth was pressed into a straight line. His eyes were narrowed, and he kept them focused on the road straight ahead except when he would glance, with a smirking smile, at his wife beside him. His daughter, Julia, in the back seat was enjoying her ride immensely, because she loved to talk, and Dave proved a good listener. Dave, the son of Mr. Renton's youngest brother, was an invited guest of the Rentons on this automobile trip through Idaho. Because of gas rationing and tire shortage, the trip would have been impossible until after the war except for the fact that Dave's uncle had been sent by the government on work in the western part of the state of Idaho which required the use of the car. So Mr. Renton decided it would be a good vacation for his wife, daughter, and Dave who was visiting them at the time.

Dave was blind as the result of a terrible accident five years before the time of our story. The accident was caused by two cars colliding and was always somewhat of a mystery to Dave. His Uncle had been driving the car, and Dave had just begun talking to him about the things of the Lord when the other car came upon them, and Dave was knocked unconscious. He chose not to dwell in his mind upon the time of sickness and blindness which followed, but rather to trust the Lord, for at least he knew the Lord had permitted it to happen. So now, though Dave could not see with his physical eyes, yet he had a spiritual sight which saw far beyond the beauty of this world to the glories of the next. He had learned to love the Lord so much more since the things of this world were shut out to him, and just to talk with him was to realize that, like Paul, "for him to live was Christ."

Julia loved the things of nature, and she did well at describing the beauty of the changing country side of southeastern Idaho. Somehow today she out-did herself and was so touched with the wonder of this land of extremes that her excitement was contagious to this blind cousin of hers. But to Dave the beauty of this earth spoke of a more glorious beauty to come. None of the Renton family were Christians, and Dave's spiritual applications of Julia's descriptions were the cause of Mr. Renton's straight shoulders and grim expression. Mrs. Renton, who did not let anything bother her, would raise her eyebrows occasionally, and singing softly to herself enjoyed the ride in her own way.

Dave could not see this silent response to his remarks but sensed it, and in his heart he prayed. He loved his aunt and uncle and did so yearn that they might be saved.

"Oh, Dave!" Julia said, "Here is something interesting on the left of the road. There is a field almost covered with lava rock. Now it is on both sides of the road. Everywhere there is black rock. It looks as though nature had gone on a spree and thrown rocks around as a farmer scatters grain. This ground is absolutely worthless because of those ugly, dead, cold rocks. They must have been thrown from some volcano close by, because the field is just peppered with them."

She paused for breath, and Dave said, "Does it make you think of a cemetery, Julia, where cold bleak stones mark the place where lifeless bodies lay?"

"Why, Dave, yes, it does. How funny—" began Julia.

"Not funny, Julia, but glorious. Glorious because it is only the body that is buried, for God's Word says 'Absent from the body and present with the Lord'; glorious also for scripture tells us that 'the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord.' It is sad, though, Julia, to think of those who have died outside of Christ, for they are not raised when Christ comes for His own."

"Dave—you know I did not mean it was funny. There is nothing funny about a cemetery," said Julia who, though thoughtful, yet tried to dodge the topic. "Then, Dave," she continued, as though not interrupted, "here on one side is still rock, rock, and more rock, which really does look like death, but on the other side there is such a contrast, for here is life. From some very high and rugged mountain peaks in the distance a stream gushes down to water a narrow strip of fertile land. A little white farm house is tucked back among a grove of trees, and cows are grazing out there in the greenest green pasture you ever saw. It looks like an emerald stone mounted in a lava rock setting. How hard the farmer must have worked to clear his ground of those ugly rocks."

"All because," put in Dave with a happy smile, "of the life-giving water. Uncle Ben," said Dave addressing the stern driver of the car, "have you ever considered how barren this world would be without water? It would be a desert, sage brush, worthless clay, and deserted, sagging, grey farm houses."

"It would be pretty bad, wouldn't it?" answered Mr. Renton briefly.

"Isn't that a real picture of our lives without the Water of Life? Without the Lord, our lives are barren, shriveled, dried up." Dave realized he was taking a risk at displeasing his uncle, but he felt he must do it.

Uncle Ben did not answer, but the car swerved a little because for the moment he was startled by the picture of life without Christ as Dave had pictured it. He was mad too to think that his nephew would dare call him shriveled and dried up. He knew the way of salvation, for Dave's father, his younger brother, had pleaded with him many times to accept Christ. Once he almost had. He had wanted to that night as they were walking home together in the rain, but he had been too proud. Stubbornness and pride had characterized so much of his life. Dave, who was so much like his father, was again touching this same heart-string. He resented it, fought it, yet somehow wanted it.

"Oh! Ooooooohhh! Mother! Dad! Dave! Oh, look! Look at that valley down there. Did you ever see anything so enchanting in all your life? Dave," said Julia, addressing herself to her blind cousin, "just as we came over the crest of the hill we saw this beautiful valley stretched out below. We are coming to farms and trees—and what trees! Right now we are driving along a road lined with the most gorgeous poplars I have ever seen. So tall, they look almost fifty feet high; so straight with their branches pointing upward to the sky. So green and shimmery that they are actually a wall of shimmering greenness. A thick wall of gently moving green leaves, dark and lovely."

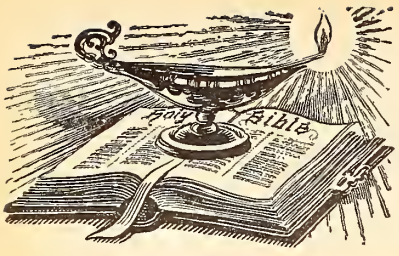
"There must be a river near here," put in Dave.

"Why, yes, there is. It's the Snake River. I was just going to tell you about it. From here you can see how it winds back and forth just like a huge serpent going down the valley. But, Dave, how did you know there was a river?" asked Julia.

Dave smiled at this impetuous cousin of his whom he remembered as a very pretty child with long braids the color of taffy, he used to think. And her eyes were big and blue. But that was five years ago, and he knew she must have developed into a beautiful girl by now. "How did I know, stupid? Because there cannot be life without water—the life-giving water."

Mr. Renton, who again caught the spiritual application, thought, "Life,—water—." Then he asked himself the question, "Am I dead? Dead in trespasses and sins?" He remembered the phrase, for it was one Dave's father had often used. Just then his pride conquered his saner thinking, and to himself he said, "Oh, bosh!"

Continued next month



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

THE SACREDNESS OF HUMAN LIFE

FOURTH QUARTER, LESSON 6

SUNDAY, NOVEMBER 7, 1943

Lesson Text: Exodus 20:13; Matt. 5:21-26, 38-45

Devotional Reading: James 4:1-10

Golden Text: "Whosoever hateth his brother is a murderer" (I John 3:15).

LESSON EXPOSITION

By E. E. Lott

I. THE LAW AGAINST MURDER

Exod. 20:13

The lesson today centers around the the sixth commandment. Man may injure and kill the human body, and because of this God gives a specific order forbidding it. However, it is comforting to know that no man can kill the soul (Matt. 10:28). Man's soul is immortal. It is the presence of this immortal soul in a man that makes him more valuable in the sight of God than animals. May we reflect for a moment on a few well-known facts.

God created man, not animals, in His own image. He Himself gave this as a reason for capital punishment of murderers (Gen. 9;6). He gives laws of brotherly love, love toward Himself, divorce, etc., for men, but not for beasts. He sent Christ to die for men but not for the animal kingdom. Man is in a special classification, and because of this, his body, although biologically animal, is not to be killed. We know of a false religion which applies this sixth commandment to eating of meat, arguing that this applies to the killing of animals for food. How foolish to confuse man with animals. This is the fundamental error of the evolutionary hypothesis.

We have listed one erroneous view on this subject. Now let us consider another. There are those who are confused over the killing of the enemy in battle and the killing of a personal enemy as the result of hate or malice. The responsibility for the former is assumed by the nation of which we are citizens, and we are specifically told to be subject (Rom. 13:1; I Pet. 2:13-15). The responsibility for the latter, when done maliciously, rests with the individual. The law of capital punishment was first laid down by God to Noah (Gen. 9:6) and confirmed for this age to Paul (Rom. 13:4).

II. THE LAW AGAINST ANGER

Matt. 5:21-22

In six different places in this chapter is found the expression or its equivalent, "It hath been said, but I say unto you." Let it not be thought that this is an indication that Christ was about to disagree with the law or the counsel of the prophets. On the contrary we hear Him say earlier in this same chapter, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (vs. 17).

Christ's purpose was to go deeper than the *letter* of the law and show the *spiritual* application to every phase of one's life. Take for example His teaching about murder. In verse 21 He repeats the old Mosaic law. Then in verse 22 He shows that anger is related to murder and should likewise be shunned. Most people, and especially Christians, are not tempted to kill, but a lot of people are tempted to get mad. Christ shows that to keep from killing is obedience to the *letter* of the sixth commandment, but to keep from hate or anger is obedience to the *spirit* of the law. May God help all of us to keep the *spirit* of the law. The golden text bears out this same relationship between the inward passion of a man and the actual deed. It must not be forgotten that "as a man thinketh in his heart, so is he."

The King James version has a qualifying clause in verse 22, "without a cause." This changes the meaning of the passage in our opinion, leaving room for anger. The American Revised and Rotherham versions omit this phrase, proving that there is some question as to its right to be in the sacred canon.

Christ also gives some stern warnings in verse 22 about the use of opprobrious epithets in passion, saying RACA or THOU FOOL. "Raca" means "vain fellow," and "thou fool" could be rendered "graceless wretch." Although both of these are rather foreign to us, they were very clear to Christ's audience. We have here a progression in degree of the seriousness of these sins. It is first declared that he who is *angry* with his brother is in danger of judgment; that is, by the judges, or lower court: he who calls him *Raca,* is in danger of being punished by the Council, or Sanhedrin: but whosoever said, *thou fool, thou profane* person, shall be in danger of hell fire. The Greek word for "hell" here is *Gehenna* which had reference to the valley of Hinnom where, anciently, human sacrifices were offered (II Chron. 33:6; Jer. 7:31), and where a perpetual fire burned during Crit's time consuming the rubbish of the city. This word is frequently used in the New Testament, and always for the place of final punishment.

III. THE LAW ABOUT RECONCILIATION

Matt. 5:23-26

The thief on the Cross became reconciled to God. This was the most important thing, and the only thing he could do. Had he had a chance, he should have been reconciled to society through righting the wrongs of his wayward life. However, all men are not nailed to a cruel cross, and cannot hide behind the thief. Christ lays down a principle here of a clean heart and conscience before God will listen to our worship at the altar. It all hinges on the thought brought out at the beginning of this lesson. God loves the man He created and does not wish him to be harmed physically, mentally, morally, or spiritually. If two people are at variance with each other, then God wants reconciliation if such is possible before listening to their worship. G. Campbell Morgan says, "The altar is the way into purity, not an excuse for impurity. The intention of the altar is loosing from sin, not hiding it. The altar calls upon man to cooperate with God to the utmost of his ability in this moral restoration. The very first value of the altar is that it reminds a man of his sin. The very first value of Christian worship is that it starts the activity of the conscience, and compels men to think of the actuality of sin."

The case cited by the Lord is that of a man who had a legal complaint against him. He argues that it is better to stay out of court, even if one must accept an unreasonable settlement. Paul echoes this in I Corinthians 6. In verse one he says, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Then in verses 6 and 7 he suggests that it is better to suffer wrongfully than to go to law.

1V. THE LAW AGAINST REVENGE

Matt. 5:38-42

The law quoted by Christ in verses 38 and 39 is given in Exodus 21:24, Leviticus 24:20, and Deuteronomy 19:21. It was intended for the magistrates as a guide for justice. It outlined the maximum penalty that could .be exacted However, the scribes had perverted the law and used it as license for private revenge. Christ's instructions here are designed to counteract this. He speaks of turning the other cheek. The smiting of the cheek is not only an injury but is an insult (II Cor. 11:20). Christ's servants are to be more willing to suffer a second insult than to avenge the first one (Jas. 5-6; I Pet. 3:9; I Thess. 5:15; Rom. 12:19). Bishop Hall says pointedly, "Revenge hurts both the offerer and

sufferer; as we see in a bee which in her anger loseth her sting and lives a drone ever after."

The illustrations given in verses 40-42 are different but the counsel given follows the same principle as that explained above. The *coat* refers to the tunic, inner garment, often long, worn with a girdle (Acts 12:8). The *cloak* refers to the outer garment which was not to be taken in a pledge (Ex. 22:26, 27). Even this latter was to be given up to avoid a controversy.

The kind of conduct outlined here is what one would expect of Christ Himself. We who bear Christ's name are to be like Him in our walk. This is a most solemn responsibility and serious matter. An appeal is made in verses 46, 47 and 48 that Christians be different from non-Christians.

V. THE LAW ABOUT BROTHERLY LOVE

Matt. 5:43-45

Wherever the Gospel writers indicate that Christ quoted something as in verse 43, "Ye hath heard that it hath been said," one cannot be too sure that He was quoting the Old Testament scriptures. Sometimes He did quote, and other times He used Scriptures plus tradition. Verse 43 is an example of the latter. In Lev. 19:18 we find the first part of the quotation, "Thou shalt love thy neighbour as thyself." But it says nothing about "hate thine enemy." This proves that Christ was quoting the traditional perversion of the scribes and pharisees.

It is quite unique that the whole of Leviticus 19:18 and its context quite decidedly disagrees with the thought of hating enemies. Verse 17 even says, "Thou shalt not hate thy brother." Christ had the job of changing tradition and causing the disciples to see the true spiritual picture. How our Lord does ring the changes on the subject of loving enemies. He closes His remarks by saying in effect (vs. 45) that they must love their enemies in order to merit the place of *children of God.* He reminds them in vss. 46-48 that love toward friends alone makes one no better than heathen for they do that. Christians must go a step further like God Himself who gives rain to all men (vs. 45) and love their enemies. In this large sense all men are our neighbors and we are to love them. Other places where this teaching occurs are Prov. 25:21; Rom. 12:14, 20.

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THE LESSON ILLUSTRATED

SACREDNESS OF HUMAN LIFE

An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—3000 Practical Illustrations.

Not long ago a young man of twenty was arraigned in one of the Boston district courts for assault with intent to kill. The preliminary history of the boy is interesting, because it indicates a dangerous road down which any hot-blooded youth is liable to make a swift descent. He belonged to a respectable family, but from very early years he showed a fiery temper, and his parents were too busy or too thoughtless to correct and restrain it. The habit of giving way to anger grew upon him, and he became quite uncontrollable. At times no one dared to oppose him, and the youth, who was generally pleasant and good-natured, became the periodic tyrant of the household. At one time he beat his little brother into insensibility, and might have killed him, had he not been forcibly restrained. The apology for him at home was, "It's Charles' infirmity. He can't help it."

Early one morning Charles went to his uncle and demanded two bankbooks that he knew were in his uncle's possession. Receiving a refusal he flew into one of his fits of rage. Beside himself, and probably not clearly knowing what he did, he seized a cane and struck his uncle several blows, till the old man sank to the floor. In an instant, terrified at his own violence, the youth came to his senses; but it was too late.—3000 Practical Illustrations.

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OBJECT LESSON

OBJECTS: Bag of money, diamond ring, gold watch, any article of value.

EXPLANATION: How many of you boys and girls would like to exchange this bag of money for mother or dad? Just think of all the things you could buy with it. Name some things that you would like to buy. Oh, you think mother is worth more than that? Well, let's include this lovely diamond ring; certainly that should be a very high price price to pay. (Discuss the loveliness and the desirability of it.) Do I hear an objection that that isn't enough? (Add several other objects of value as a watch, etc., and discuss the value of each and the reason why one would like to exchange all these things for a person such as their mother or dad. They no doubt will disagree and will claim that they would rather have their loved one if they have the opportunity to speak.) Yes, I'm sure you are right. These things would not be worth the loss of even one life. God realized the value of life, too, because one of the commandments is "Thou shalt not kill." (Impress upon them the value of a life in comparison with the material things of life.)

THE SANCTITY OF THE HOME

FOURTH QUARTER, LESSON 7

SUNDAY, NOVEMBER 14, 1943

Lesson Text: Exod. 20:14; Matt. 5:27-30; Mark 10:2-12

Devotional Reading: Prov. 2:11-22

Golden Text: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

LESSON EXPOSITION

By W. S. Hottel, D.D.

Reprinted from The Adult Bible Teacher

The Scriptures assigned for the present lesson study have to do particularly with marriage and divorce. They present, in reality, Scriptural teaching about the sacredness of marriage. And how needful it is that this teaching should be prayerfully studied these days. We have come upon a time when the marriage bond is but lightly regarded, and when the sacredness of this Divine institution is arrogantly ignored. One of the greatest evils of these modern days is the divorce evil. This evil is very rapidly becoming a scandal, if it has not already grown to be a scandal, and it threatens to undermine the safety and sacredness of the home. It is well, therefore, that we should turn to the study of Scripture concerning the sacred institution of marriage.

THE SEVENTH COMMANDMENT: ADULTERY PROHIBITED

Exo. 20:14. Thou shalt not commit adultery.

This commandment is directed at an evil which defiles the marriage bond. The marriage state is to be kept in purity. The safeguarding of the marriage bond through faithfulness is that conjugal honor which to a true husband and wife is dearer than life. The family is based upon the respect of the marriage bond, for when that bond is broken through lust, the family is broken. It will be noted that the violation of this commandment was to be punished by death (Lev. 20:10). A sin, threatened

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Subscription, one dollar per year. Advertising rate, fifty cents per column inch.

Harry Shepard, Circulation Manager
3237 Grove Avenue, Lorain, Ohio

with such punishment, must be a grievous evil in the sight of God. The commandment strikes at an evil which is growing with frightful rapidity in these days. Adultery is the cause for a great number of broken marriage vows and homes. What a terrible laxity there is in the marriage relation these days! The sanctity of this sacred institution is well nigh gone, and even many professed Christians are making seriously light of it.

THE SAVIOUR-KING'S TEACHING ABOUT LUST AND ADULTERY

Matt. 5:27, 28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

In these words we have our Lord's exposition of the seventh commandment. He first quotes the commandment and then shows that it strikes deeper than the outward act, or the actual deed committed. The Pharisees interpreted this law to make it consist in the act of adultery, while Jesus shows that adulterous thoughts and dispositions are adultery. If a man allows himself to gaze at a woman, that thoughts and desires of intercourse are excited, he is an adulterer. This commandment forbids all lusting after the forbidden object. It will be noted that Lust Conceiving is the beginning of sin (Jas. 1:15). To lust any evil is a bad step towards sin. It is well that we should guard our eyes and keep them from gazing upon forbidden and evil things. The eyes are provided with covering (eyelids), possibly not only to protect them from physical danger, but also to close them against beholding evil. Let us remember that a look of the eyes may stir and excite evil desires lurking in the fleshly nature and heart, and may lead to terrible sin.

29, 30. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

In these words we have, first of all, our Lord's prescribed operation for the prevention of fulfilling the desires of the flesh. He here lays down the duty of mortifying the members of the body. The members mentioned, the Right Eye and the Right Hand, are those which are the most Useful and Profitable. The evil referred to is indicated in the word Offend. This word really means to Stumble. The Right Eye causeth to Offend or Stumble by wanton glances, upon tempting and forbidden objects. The glances lead to yielding to temptation and hence to the practice of evil. The Right Hand causeth to Offend or Stumble by wanton outreach or embrace. This outreach or embrace leads to deeds of evil. It is obvious from what the Lord here teaches that the best and most useful members of the body, may lead into very heinous and dangerous sins. If these members of the body lead into sin and consequently into ruin, it were better to Pluck Out the Eye, and Cut Off the Hand, though it be the Right Eye and the Right Hand. This is figurative language by which the Lord teaches the mortification of the members of the body. This teaching is in perfect accord with the teaching found in the New Testament Epistles in reference to the Old Man and His Deeds. The old man is to be Put Off and the members of the body are to be Mortified (Eph. 4:22; Col. 3:5). The believer in Christ is to Keep Under the Body, and to Bring It Into Subjection (I Cor. 9:27). This kind of treatment of self demands resolution and determination. We need to be sincerely determined to restrain the members of the body as well as the imagination from unlawful objects. With calm and determined purpose we need to avoid all the occasions of sin. It is necessary also continually to use every available means whereby sin may be entirely subdued in us. It is as the believer walks in (by) the Spirit, he will not fulfill the desires of the flesh (Gal. 5:16). In this case the fruit of the Spirit, instead of the works of the flesh, will be manifest in the life (Gal. 5:17-23).

In these words we have, in the next place, the danger of ruin if the members of the body be allowed to be the instruments of sin. It is profitable that one of the members of the body should perish, though it be an Eye or a Hand, even those which can be least spared, and not the whole body should be cast into hell. The Saviour-King here speaks of Hell as being a reality. How can we think of it in any other sense? Yes, beloved, there is such a place as hell, a place of damnation and ruin. It is the place into which the lost are finally cast, the Lake of Fire, Which Is the Second Death (Rev. 20:15). It is, however, the abode of the lost only. No saved or born-again person will ever be cast into hell. The unregenerate live under the influence and power of evil and sin, and in their lives the power of sin has never been broken (comp. Eph. 2:1-3). They do not, therefore, have it in them to want to mortify the deeds of the body, and even if they would do so, they could not succeed in reality.

THE SERVANT-SON SETTLES THE QUESTION ABOUT DIVORCE

Mark 10:2, 3. And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them, What did Moses command you?

The Pharisees came to Jesus with a question, because they envied the influence He had with the people, and were determined to perplex Him and to prejudice the people against Him. The question they asked was a good and a proper question, if it had been put with a humble and an honest desire to know the mind and will of God in the matter; but they proposed it to try the Lord, seeking an occasion against Him, and an opportunity to expose Him, no matter which side of the question He should take. Bishop Ryle says, "The extent to which the Jews allowed divorce for absurd and frivolous causes, would be almost incredible, if we had not the evidence of their own Rabbinical writings on the subject. A full account of the matter will be found in Lightfoot's *Horae Hebraicae* on Matthew 5:31. One passage quoted by him will be sufficient to give the reader an idea of Jewish customs about divorce: "The school of Hilleth saith, 'If the wife cooks her husband's food ill by oversalting it, or overroasting it, she is to be put away.'" The Pharisees brought this question to Jesus to see what He would say, not that they might honestly and sincerely know the actual truth about the matter, but in order that they might ensnare Him and find a just occasion of reproach against Him. Unbelieving, self-conceited and self-righteous cavilers will go to great lengths in their attempt to discredit those they hate for the sake of the truth. It is well for the Lord's ser-



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vants and people to be on their guard, lest, under pretense of being advised with, they become ensnared, and the enemies of the Lord and the truth gain the advantage of them.

The Lord Jesus made a wise reply to the question of the Pharisees, for He knew their hearts and their minds. He was never at a loss as to what to say, either to a dishonest or to an honest inquirer. He called their attention to the Law of Moses, for which they feigned to have a great deal of respect. He did this, no doubt, in the first place, to give testimony of His own respect to the Law of Moses, and to show that He had not come to destroy it, but to fulfill it, as He had previously declared (Matt. 5:17-20). The Lord, no doubt, called the attention of the Pharisees to the Law of Moses, in the second place, in order that He might engage their respect for it, and that He might therein find an answer to their question which would not merely silence them, but which would at the same time be a keen and painful rebuke to them. How wise and skillful He was! It is always wise and well that every argument concerning every moral and spiritual question be drawn directly from the Scriptures.

4, 5. And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

The Pharisees owned that Moses only suffered, or permitted, a man to write his wife a bill of divorcement, and to put her away. This knowledge they had gained from Deu. 24:1, which says, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." The meaning of this permission was that if a man would put away his wife, he had to do it in writing, delivered into her own hand, and so put her away, never to return to her again.

The Lord Jesus had previously made clear and emphatic declaration concerning the question of divorce, saying, "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced commiteth adultery" (Matt. 5:32). To clear this declaration and to defend it, He told the Pharisees that the reason why Moses, in the Law, permitted divorce, was such an one, so that they ought not to make use of that permission; for it was only for the Hardness of Their Hearts. The word "hardness" from the original means an obstinate untractable disposition. The meaning obviously is that Moses permitted the writing of a bill of divorcement, and the putting away of a wife, because of the hardheartedness of the men, who were too mean and obstinate to manifest any forbearance and love, and so much set against their wives, that if they could not divorce them, they might be tempted and even yield to the temptation to murder them. They must not put away their wives unless they are willing to own that their hearts are so hard as to need this permission. The Lord's reply must have been a strange revelation to them, yea, a sharp and painful rebuke.

6, 7, 8. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh.

In His further reply, the Lord in these verses refers to the original institution of marriage, which affords such a strong reason against divorce, as actually and really amounts to a prohibition.

First, in the beginning God made them male and female; that is, one male and one female. In the original creation there was but one pair of human beings (Gen. 1:27). Adam could not put away his wife and take another, for there was no other to take; he was shut up to the one alone. This was a clear intimation to all the sons of Adam that they must not seek to divorce and remarry, neither must they marry more than one wife.

Second, When the first male and female were, by the institution of God, made husband and wife, the law was that a man shall leave father and mother, and cleave to his wife (Gen. 2:21-25). There was in this law the intimation of nearness and intimacy, but also of continuance and perpetuity; they were united by a bond that was to know no separation (Mal. 2:14, 15).

Third, The result of the original union of man and wife was, that, though they were two, yet they were one flesh. The union between them was the most intimate that could be, so intimate and sacred that there was no provision made for its violation.

Fourth, God Himself had joined the first pair together by the very act of their creation; Eve was in Adam when he was created and was later taken out of him. By this very fact and act God had joined them together; He fitted them to be comforts and help meet for each other, and therefore, in His wisdom and purpose decreed and purposed that they should live together. Marriage is not an invention of man, but a Divine institution, and therefore, it should be thoughtfully and reverently entered into and when once entered into, be guarded with reverence and diligence.

9. What therefore God hath joined together, let no man put asunder.

The Lord Jesus concluded His reply to the Pharisees by this very definite and explicit declaration, which in actual reality was a command. According to

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the record of Moses concerning the union of the first male and female, in Gen. 2:21-25, God joined them together. The union which God Himself has made, is not to be lightly dissolved and broken. Man is not to undo what God has done. Says Matthew Henry, "So that if the question be, What did Moses command? (Mark 10:3), it must be answered, 'Though by a temporary proviso he allowed divorce to the Jews, yet, by an eternal reason God forbade it to all the children of Adam and Eve, and that is it which we must abide by.'" It is to be observed that Mark does not make mention of the exceptional allowance of divorce by the Lord, when the marriage tie has been broken by unfaithfulness, which Matthew records in Matt. 5:32.

10, 11, 12. And in the house His disciples asked Him again of the same matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

The disciples frequently took advantage of their being alone with Jesus to ask Him about the teaching He set forth. In this instance they asked Him concerning His teaching about divorce. No more is here related of this private conference, than the law Jesus laid down about divorce, namely, That it is adultery for a man to put away his wife, and marry another; it is adultery against the wife he puts away. He added, "If a woman shall put away her husband, and be married to another, she committeth adultery." In this way Jesus clarified and enforced His teaching about marriage and divorce to His disciples.

-:-:-:-:-:-:-:-:-

THE LESSON ILLUSTRATED

SANCTITY OF THE HOME

Quetelet, the famous statistician, made a calculation based upon the very careful and complete statistics of European life-insurance offices, and proved that the time of the greatest risk (or highest death-rate) in men's lives is from the age of fourteen to twenty-five, and culminates when they should have reached their early prime. Unhappily, the reason is not far to seek. Indulgence in tobacco, alcoholic liquors, and impure habits, all involving violation of God's laws within the human frame, if begun in early life, will, at the age of twenty-five, report themselves in wretched sequels of deterioration, often even unto death. The saddest sight in all the world is not a grave of the dead, grievous as that might be, but it is a grave of the living,—humanity sepulchred while yet alive.—Frances Willard.

-:-:-:-:-:-:-:-:-

OBJECT LESSON

OBJECTS: Several kites and strings (These may be made from paper and two sticks).

EXPLANATION: I have some kites here to show you this morning, which I'm sure you boys and girls would like to own (display kites). On a spring day, several years ago, I was out walking; and as I came to an open space, I saw several boys flying kites. High against the blue of the sky the kites stood out, floating on the breezes that kept them aloft, guided by strong cords held in eager little hands. One of the boys spied me as I stood watching them, and called out, "Oh, do come here and feel how these kites pull!" As I took the string in my hand, I could feel it tug and pull, and what do you suppose it seemed to be saying? "Oh, why don't you let go of the string? You think I am high up in the sky, but if you would only let me loose and give me freedom, I'd show you how high I could go!" As it tugged and talked it broke loose. We watched it, and it wavered uncertainly for a moment, swept from side to side, then suddenly turned topsy-turvy, its tail streaming out behind it, and came floating down, down, down—helpless to right itself. At last a strong wind swept it up against a telegraph wire, and there the poor kite hung by its tail; all bedraggled and torn to shreds. Many boys and girls like to be free from mother's apron-strings, and some even run away from home. I know one

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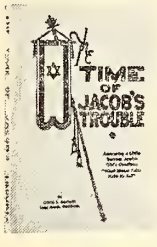
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HONESTY IN ALL THINGS

FOURTH QUARTER, LESSON 8

SUNDAY, NOVEMBER 21, 1943

Lesson Text: Exod. 20:15; Lev. 19:11, 13; Luke 19:1-10, 45, 46

Devotional Reading: Matt. 6:24-33

Golden Text: "Thou shalt not steal" (Exod. 20:15).

LESSON EXPOSITION
By W. S. HOTTEL, D.D.

Reprinted from The Adult Bible Teacher

The present study has to do with honesty, which is a very important principle of conduct. Jehovah God knowing man as He does, knew the temptation to dishonesty that would beset Israel, and for this reason gave command that they should not steal. In giving this command God prohibits a very common sin, a sin which is committed in a number of ways. To steal is to take from some one else what rightly belongs to him. This vice may be practiced in various ways, such as extortion, cheating and by shrewd and clever scheming securing that which belongs to another. It may also be practiced by taking outright what belongs to another. The sin of dishonesty is not only a sin of which Israel was guilty, but it is a sin that is common to all men, the Gentiles as well as the Jews. We need to carefully guard against it.

THE EIGHTH COMMANDMENT: STEALING PROHIBITED

Exod. 20:15. Thou shalt not steal.

This commandment has to do with the rights of private property. These rights are to be respected. Throughout Scripture God recognizes individuality and personal human rights. The right to own and hold personal property is one of these human rights. A socialist community is foreign to Scripture, and he who interferes with the right of any human being to own his own property and goods, does so in rejection of this Divine concept and principle. The principle of eighth commandment is very broad and reaches deeper than simply breaking into another's house and taking his goods, or, in robbing another by outright theft. It includes unjust wages for service rendered, unfaithful service given, dishonest profits, trying to escape paying honest bills, taxes, car fares, and in short taking advantage of anyone for the sake of personal gain. Stealing may be done in many ways that no human law can take hold of. In fact, clever lawyers frequently use the law to perpetrate wholesale robberies by their wealthy clients.

ISRAEL COMMANDED NOT TO STEAL OR DEFRAUD

Lev. 19:11, 13. Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Israel is here commanded not to take away the property of another, either by outright theft, or by fraudulent dealing and falsehood in bargaining. Israel must not cheat, or deal falsely. Jehovah their God requires "truth in the inward parts" (Ps. 51:6), and also in outward acts and dealing. A holy God demands truth, integrity and equity from His people. They should act honestly and speak the truth.

Then also, Jehovah commands Israel not to interfere with the rights of others; these rights shall not be kept from them, neither by fraud or robbery, nor by detaining their wages, The word rendered "defraud" is translated "oppress" in the A.S.V. This precept on the whole treats about a fair and just consideration of the poor who work with their hands for their living. They have no reserve capital, but live from hand to mouth. They must not be oppressed nor robbed. The laborer should have just wages and it should be paid as soon as the labor has been bestowed. Not to give a just wage and to detain it after it is due is robbery.

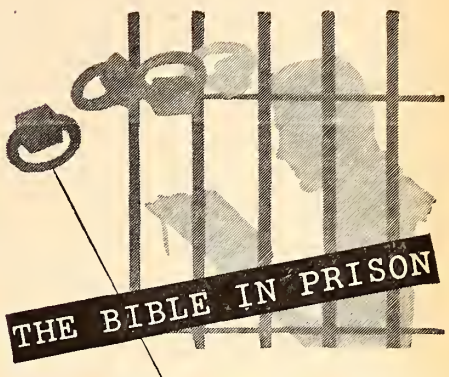
ZACCHAEUS ANXIOUS TO SEE JESUS

Luke 19:1. And Jesus entered and passed through Jericho.

Jericho is known as "The city of palm trees" (Deu. 34:3; Judg. 1:16). This city is about six miles from the Jordan and fifteen miles from Jerusalem. It was from a point opposite to Jericho that Moses viewed the land of Canaan (Deu. 34:1). When it was taken by Joshua Jericho had been cursed (Josh. 6:26). In the reign of King Ahab, Hiel of Bethel defied and underwent the curse (I Kings 16.34). In later years Jericho became a great and wealthy town, being fertilized by its abundant springs (II Kings 2:21). This place was enriched by its palms and balsams. It is said that the trade in balsam was quite extensive, and suggested that Zacchaeus probably superintended the tax collectors who had charge of the revenue from that trade. Our Lord was now on His way to Jerusalem and the Cross. On His journey, He entered and passed through Jericho. This was His last visit to this city. On this momentous journey and in this last visit to Jericho, our Lord won a noted convert, the man Zacchaeus. He was the last convert, so far as we know, before the Cross. The penitent thief was the next.

2, 3, 4. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

We have, in the first place, a description of Zacchaeus, Who and What he



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was. The name Zacchaeus means pure, innocent. It was a name said to be common among the Jews, and that a famous rabbi about that time, bore it. Zacchaeus undoubtedly was a Jew. The publicans were generally Jews. Zacchaeus was a chief publican; that is, he was the chief or principal receiver of taxes in that district having other tax gatherers under him. He was rich. It is evident from his own words that at least some of his wealth had been ill-gotten (Luke 19:8). It is, however, probable that Zacchaeus possessed considerable property before he engaged in the employment of a publican; as large securities were required of those who farmed taxes under the Roman governors. Being rich to begin with, he doubtless greatly increased his wealth by his lucrative occupation. Zacchaeus was generally held in low esteem, for he was counted to be a sinner (vs. 7).

We have, in the second place, the reference to the desire of Zacchaeus. Zacchaeus had a desire to see Jesus Who He was. He evidently had heard a great deal about Jesus, and perhaps especially that He was the Friend of publicans and sinners. He was accustomed to a great deal of contempt and hatred, and so was really anxious to see the Man who might be friendly to him, judging by His reputation. He sought to see Jesus Who He was. There was undoubtedly some curiosity in his desire, but also a good deal of reality. He desired to know Who Jesus was, since he was convinced that He was not a mere ordinary man. It was an excellent and commendable desire. Would to God more people these days were anxious to know the Lord. Who He is. The Scriptures plainly tell us who He is, so that those who will to know Him may come to know Him. According to Scripture, Jesus is Jehovah-Saviour, God enfleshed, the One come into the world to give eternal life and to save the lost (Matt. 1:21, 23; John 1:1, 14, 18; I Tim. 3:16; John 10:10; 3:17; I Tim. 1:15). The desire of Zacchaeus was full of intensity; he was deeply in earnest. The crowd was large, and he was small of stature, so that he could not see Jesus. His desire was so intense that he forgot all about his dignity, and like a boy ran ahead and climbed up into a sycamore tree (an Egyptian fig). By so doing he made himself the object of ridicule. A wealthy publican running along the road, and climbing into a tree, in order that he might see a religious teacher, no doubt called forth a great deal of mockery; but Zacchaeus was so deeply in earnest about the matter that he did not care about ridicule or mockery. He overcame all the difficulties in the way and pressed through to a vision of Christ.

ZACCHAEUS RECEIVES JESUS JOYFULLY

5, 6. And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully.

Zacchaeus went into the tree to see Christ, and when Christ approached the tree, He looked up to see Zacchaeus. Christ who is God in the flesh (John 1:1, 14, 18; I Tim. 3:16), sees every one of Adam's race in their real condition (Ps. 139:1-3; Eze. 16:6; John 1:48). The Lord called Zacchaeus by name, which shows that He had singled him out to be one of His. "He calleth His own sheep by name, and leadeth them out" (John 10:3). This must have at once convinced Zacchaeus that Jesus was more than an ordinary man. The Lord asked him to come down out of the tree without delay, and invited Himself to be his guest. This is the only instance, to our knowledge, on record in the Gospels, in which we find our Lord offering Himself uninvited to be a man's Guest. The Lord sometimes comes to those who seek Him not (Is. 65:1). Here we have a marvelous revelation of the Lord's perfect knowledge of things. He knew not only the name of Zacchaeus, but the state of his heart, and that he would appreciate the privilege of entertaining Him. The Lord's call to Zacchaeus was "today," so he had no time to trifle and loiter. God's call is always today (II Cor. 6:2; Heb. 3:7, 8). Zacchaeus responded promptly to the call of Christ. He received Jesus joyfully, and that is all he did do. What else could he do?

ZACCHAEUS SAVED AND TRANSFORMED

7. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner.

The crowd murmured at Jesus because he went to "lodge" (A.S.V.) with a sinner. The Lord likely lodged with Zacchaeus over night. The "all" here, no doubt, refers to the Pharisees, and the pharisaical element of the crowd which followed the Lord. The self-righteous Pharisees felt mean at Jesus because He received sinners, and scoffed Him for doing so. It is written: "And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them" (Luke 15:2). They meant what they said as a reproach to the Lord; but it was His glory. It was a testimony to Him that He sought the sinner, was willing to save him, and to abide with him. As Jesus abode with Zacchaeus, so likewise does the Lord by His Spirit abide with the believer all through this age (night) (comp. Col. 1:27; I Cor. 3:16; 6:19; Heb. 13:5).

8. And Zacchaeus stood, and said unto the Lord; behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.

Just when Zacchaeus made the great confession here recorded, is not indicated; and why should it be? It matters very little when he made this confession, but it effects eternal salvation that he did make it all all at any time. What a marvelous confession it is! The money-loving sinner, who, no doubt, had been dishonest in his dealings with his fellow men had become honest on the spot. He had become liberal, too. His heart had become detached from his money and was attached to Christ his Saviour. He was overcome by the love of Christ, to receive Him joyfully, and now his heart was full of love toward Him. Loving the Lord Jesus as he did, he also had sympathy and love for the poor, and therefore said he would give half his goods to the poor. We observe that it is reasonable to assume that Zacchaeus first made restitution to those he had defrauded, and afterwards gave half of what was honestly and justly his own to the poor. If this was not the case, he would have given away what was not his. It will be noted that the love and sympathy of Zacchaeus for the poor, was practical and manifest. He did not merely express love and sympathy for them, but gave of his money to relieve their poverty and need. Real Christian love is practical; it is love indeed (I John 3:16-18). Zacchaeus openly declared he would make fourfold restitution. Fourfold restitution was the restitution a thief was commanded to make (Exod. 22:1-4). Zacchaeus meant to clear himself of all the wrong he had done to others.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

In answer to the taunt of the Pharisees that Zacchaeus was a "sinner" (vs. 7), Christ made an open and a bold testimony to the salvation of Zacchaeus. He said salvation had come to his house "this day" or "today" as the A.S.V. renders the word. When the sinner receives the Lord Jesus Christ, that is, believes on Him, he is saved, born from above, and receives eternal life (John 3: 14-16, 18, 36; 6:47; 20:31; I John 5:1). The Lord Jesus also said salvation had come to the House of Zacchaeus, which, no doubt, included the whole family. The Lord Jesus likewise said that Zacchaeus was a son of Abraham. He was of the seed of Abraham, no doubt, by natural birth, but now that he was made a partaker of Abraham's faith, he became a son of Abraham by the new birth (Gal. 3:9, 29). In His great testimony to Zacchaeus, Jesus not only witnessed to the salvation of Zacchaeus to those who heard it, but also gave assurance to Zacchaeus himself. The assurance of salvation is given to all who believe on Jesus Christ, in the Word of the Lord, and is confirmed and attested by the witness of the Holy Spirit with the quickened and renewed spirit of the believer (Acts 16:31; Rom. 10:6-10; 8:16, 16).

10. For the Son of Man is come to seek and to save that which was lost.

This beautiful passage seems to be the Lord's general reply to the unkind criticism of the crowd who had expressed their surprise at His going to "Guest with a man that is a sinner (vs. 7). He thus exposed and enlightened their ignorance of Who He was and upon what mission He had come into the world. He had come to seek His own lost and straying sheep (Ezek. 34:11, 12, 16). He had come to seek the lost sheep of the House of Israel (Is. 53:6; Jer. 50:6; I Pet. 2:25; Matt. 10:6; John 10:14, 15). He also had other sheep besides those of Israel—sheep among the Gentiles (10:16)—and these also He had come to seek and to save. Jesus came into the world, and became, in incarnation, the Son of Man, in order to seek and to save the lost. He went to the shameful, cruel Cross of Calvary, dying there for the sins of a lost world, and after resting three days and three nights in the grave, arose in triumph over death and now lives in Heaven to save the lost. He is seeking the lost today through the instrumentality of the members of

His mystical Body and saving them through the instrumentality of the Gospel .Rom. 1:16; 10:10-17).

JESUS GOES TO THE TEMPLE AND PURIFIES IT

45, 46. And He went into the Temple, and began to cast out them that sold therein, and them that bought; saying, unto them, It is written, My House is the House of Prayer: but ye have made it a den of thieves.

Upon arriving at Jerusalem, Jesus went straight up to the Temple and began to cleanse it. There were many pilgrims at Jerusalem, and they had numerous needs. They needed their money changed and they had to buy animals for sacrifice. The cloisters, precincts, and even the outer court of the Temple had become the scene of a noisy and greedy barter. In the business performed there was a lot of cheating and dishonesty, so that the Temple had become A Den of Thieves. Jesus manifested a true love for the Temple, drove out these noisy, greedy business men, and restored the Temple to its true purpose, the place of prayer. He had a love for its glory, while the people had a love for the corban (money) and treasury of the Temple. In cleansing the Temple as He did, Jesus displayed His authority as the Son of Man, revealing the fact that He was the Lord of the Temple.

THE LESSON ILLUSTRATED

HONESTY IN ALL THINGS

Two infidels lived together for several years as neighbors in New England. At last one of them heard the Gospel and became a Christian. Soon after the converted man went to the house of his infidel neighbor, and said, "I have come to talk to you; I have been converted."

"Yes, so I have heard," said the skeptic, "I thought you a more sensible man."

"Well," said the Christian, "I have a duty to do to you, and I want you to hear me. I have four sheep in my flock that belong to you. They came into my fold six years ago. They had your mark on them, but I changed it and put mine on them. You tried to find them, but failed. They are in my field with their increase, and now I have come to settle the matter. I have lain awake nights over my sin, and I want to get rid of my burden. I am at your option, I will do what you say. I have a good farm and money at interest, and you can have all you ask, or if it is a few years in states-prison, I will suffer that, only say the word." The infidel was amazed. He began to tremble and said, "If you have the sheep, keep them, if you will only go away; a man that will come to me as you have, must have something that I do not understand. Keep the sheep."

"No," said the Christian, "I must settle this matter, and pay for them. What shall it be?" "Well," said the infidel, "if you must pay for them, give me what they were worth when they got into your field, and 6 per cent interest, and let me alone." The Christian counted out the amount including the interest, then doubled it, then laid down as much more beside it and went his way, leaving a load on the neighbor's heart, almost as heavy as that which he himself had borne.—3000 Practical Illustrations.

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OBJECT LESSON

OBJECT: Large paper stop and go sign. Cut cardboard in "T" shape, cover with green paper and print the word "GO" on it. Slit the "T" at top center and insert a straight bar piece covered with red paper with the word "STOP" on it.

EXPLANATION: Have you boys and girls ever been racing along and suddenly saw before your eyes a red sign like this, which said "STOP"? You waited, and then it wasn't long until the sign said "GO." Because you stopped and waited when you saw the red sign, you go on your way safely. The Lord Jesus gave His disciples some instructions to stop and go, too. Christ told them to WAIT (or stop) for the Holy Spirit to come (Acts 1:4) and then they should GO tell. (Explain to the pupil that they do not have to wait for the Holy Spirit but that He abides in their hearts when they take Christ as their Saviour.) The Holy Spirit helps us to remember that some things are not pleasing to the Lord Jesus. For instance if you see something that you would like very much, but it does not belong to you, He will remind you that it is not honest and pleasing to the Lord to take it. (Use illustrations such as Farmer Jones' apples or something that is an every-day temptation. Cause them to realize that the Holy Spirit is always with them to remind them. They may call it the still small voice inside them.) Cite an incident where you, or someone else, listening to the Stop and Go message concering honesty and the results, putting emphasis on the fact that we will please HIM Who loved us enough to die for us.

TRUTHFULNESS AT ALL TIMES

FOURTH QUARTER, LESSON 9

SUNDAY, NOVEMBER 28, 1943

Lesson Text: Exo. 20:16; 23:1,7;

Matt. 5:33-37; John 8:42-45

Devotional Reading: Rev. 22:10-17

Golden Text: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph. 4:25).

LESSON EXPOSITION

By W. S. Hottel, D.D.

Reprinted from the Adult Bible Teacher

INTRODUCTORY

The title of this lesson, "Truthfulness at All Times," brings to mind one of the fine Christian virtues. To be truthful is to be manly and honorable. The person who speaks and acts the truth is a person who commends himself to the consciences of his fellow men, almost without exception. Who cares for or has any respect for one whose word cannot be trusted, or, whose actions and conduct belie his words?

The sin of lying opens up to study and observation the question of falsehood in every aspect. Lying is allied with dishonesty, deceit, pride, and every form of similar evil. The liar is dishonest, deceitful, and almost generally, proud and boastful. The Scriptures assigned for our lesson study present a wide range of teaching upon this whole question. Let us turn to these Scriptures with a chastened and disciplined spirit and mind.

THE NINTH COMMANDMENT: FALSE WITNESS PROHIBITED

Exod. 20:16. Thou shalt not bear false witness against thy neighbour.

This ninth commandment is broad in its principle, including two kinds of false witness, public and private, either by false witness in court, or raising up and giving currency to false reports in common conversation (Exod. 23:1; Deu. 5:20; 19:16-19; Ps. 15:1-5). Both of these forms of false witness are very sinful. The latter, however, is possibly the most popular. There is nobody so weak of invention that he cannot make up some story to vilify his neighbor, and the greater majority of people are highly gifted to circulate such stories, once they are raised and start the rounds. All this is very bad business; it is not only unkind but also sinful. Slander and gossip are very common evils, even of Christians. Within the scope of this sin comes talebearing as well. According to Scripture this like-

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"Pray ye and say: God save Thy people" (Jer. 31:7).

"Say to the daughter of Zion: Thy salvation cometh" (Isa. 62:11).

"Give ye them to eat."

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wise is a terrible crime (Prov. 6:19; 11:13; 20:19; 18:8; 26:20). An unruly tongue is set on fire by hell and does hellish work (Jas. 3). With what ease and seeming pleasure some Christian people even can utter false statements about others and circulate slanderous reports! In such important concerns, we should attest nothing of which we have not the fullest knowledge and assurance; and all human passions should be carefully watched over, that our evidence may not be warped by any of them. We should be slow to circulate anything which is harmful to another's reputation and when we do speak, we should say only the truth and guard very cautiously against any extravagant expression or false impression. One's reputation is more valuable than property. To rob a man of his reputation is worse than to rob him of his money. Beware, beloved, of self-righteous Phariseeism which leads its possessor to sit in judgment upon everything and everybody and to speak disrespectfully of others.

Exod. 23:1-7. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Raising a false report is often the cause of envy or hatred. Sometimes it is caused by lust for honor or vengeance. The practice is forbidden. Whatever the cause, the result often is fatal. Another command is not to join hands with the wicked in unjust witness. Furthermore, we shall keep far from alliance with a false matter. Nor should we kill the innocent—not by shedding of blood nor by hatred. Murder is attitude of heart, as well as operation of hand. God will not, apart from Christ, justify (acquit, or clear) the wicked. However, through Christ God can be just and still justify the repentant and believing sinner.

THE SAVIOUR-KING FORBIDS SWEARING

Matt. 5:33, 34, 35, 36, 37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by Heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Our Lord, the Saviour-King in this passage calls attention to what had been said of old, namely, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." It will be noted that these are not the exact words of Exod. 20:7; but they express all that it was currently understood to condemn, namely, false swearing. Israel was commanded not to commit perjury, by declaring falsely or breaking a vow (vs. 7; Deu. 5:11; Lev. 19:12; Num. 30:2). Our Lord adds, "I say unto you, Swear not at all." That this meant to condemn swearing or taking of oaths of every kind and on every occasion is not to be thought for a moment. Our Lord does not condemn the taking of oaths such as the Law demands, but the swearing and taking of oaths in a profane manner. First, The custom has Divine authority; Jehovah-God Himself swore by Himself (Heb. 6:13; Deu. 31:20). Second, This custom was followed by the Apostle Paul on a number of occasions (I Cor. 15:31; II Cor. 1:18, 23; Gal. 1:20; Rom. 1:9). Third, This custom was followed by an holy angel who sware by the One who liveth forever and ever (Rev. 10:5-6). Obviously our Lord does not forbid proper swearing and the taking of legal and proper oaths. He is condemning and forbidding swearing in a false manner. Our Lord taught decisively that all profane and frivolous swearing should be abstained from. He mentions Heaven, earth and Jerusalem because these were mostly used in profane swearing. In the mention of Heaven, earth or Jerusalem in swearing, the Name of God was profaned, because it was immediately suggested by the mention of His "throne," His "footstool, and His "city." In swearing by the head and the life, the objection lies in their being beyond our own control, and for this reason it is profanely assumed they have a stability which they do not have. Our Lord adds: "Let your communication be Yea, yea; Nay, nay: for what-

soever is more than these cometh of evil." It is sufficient to say Yes and No, in affirming the truth or untruth of anything (Jas. 5:12; II Cor. 11:17, 18). We should speak the truth in all sincerity, no less, no more, than the truth.

Another declares, "The untruthfulness of our corrupt nature shows itself not only in the tendency to deviate from the strict truth, but in the disposition to suspect others of doing the same; and as this is not diminished, but rather aggravated, by the habit of confirming what we say by an oath, we thus run the risk of having all reverence for God's holy Name, and even for strict truth, destroyed in our hearts, and so 'fall into condemnation' (Jas. 5:12). The practice of going beyond Yes and No, in affirmations and denials—as if our word for it were not enough, and we expected others to question it—springs from that vicious root of untruthfulness which is only aggravated by the very effort to clear ourselves of the suspicion of it. And just as swearing to the truth of what we say begets the disposition it is designed to remove, so the love and reign of truth in the breasts of Christ's disciples reveals itself so plainly even to those who themselves cannot be trusted, that their simple Yes and No come soon to be more relied on than the most solemn asseverations of others. Thus does the grace of our Lord Jesus Christ, like a tree cast into the bitter waters of human corruption heal and sweeten them."—Jamieson, Fausett and Brown Com.

JESUS SHOWS THE JEWS THEY ARE THE CHILDREN OF THE DEVIL

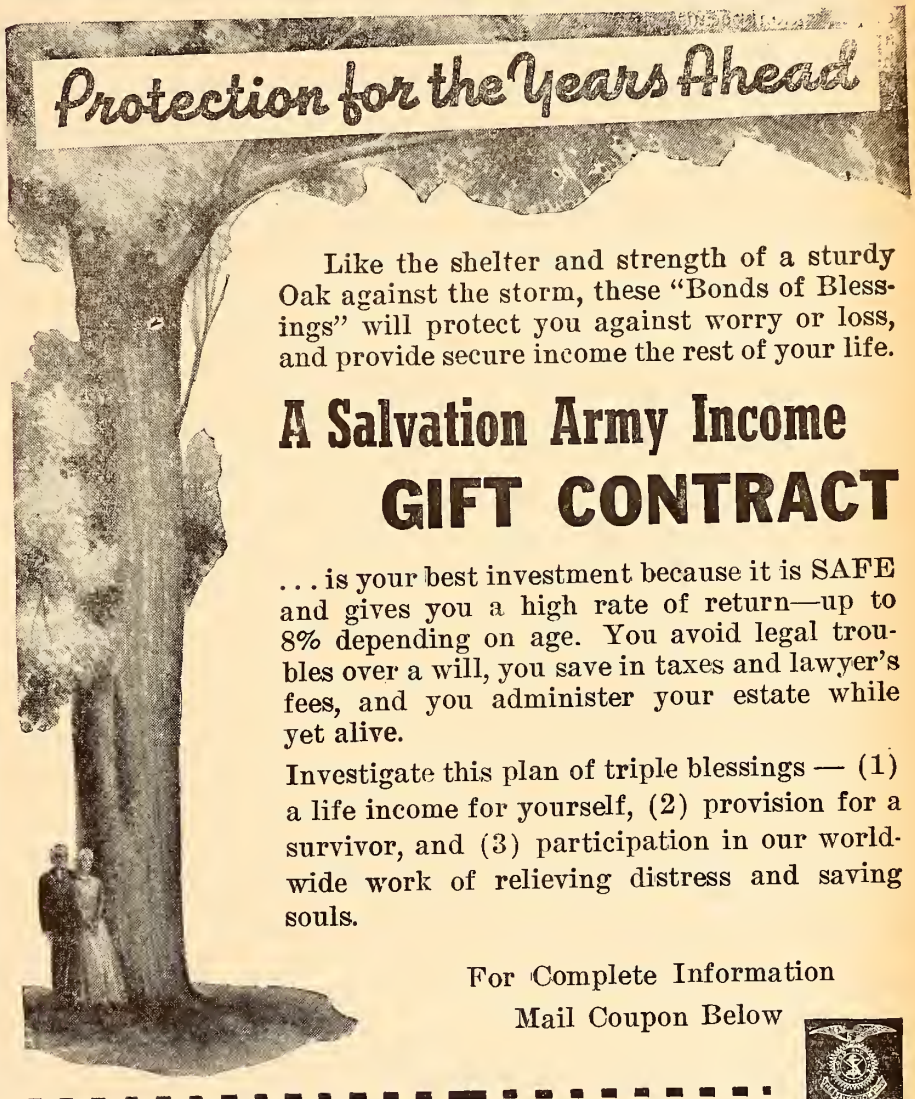
John 8:42. Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God: neither came I of Myself, but He sent Me.

The context reveals the fact that the Jews in Christ's day laid claim to being Abraham's seed and that Abraham was their father (vss. 33, 39). From vs. 41 we learn that they even made a still higher claim, the claim that they had One Father, Even God. In several Old Testament passages we learn that God is called "the Father" of Israel (Deu. 32:6; I Chron. 29:10; Is. 63:16; 64:8; Mal. 1:6). It is obvious, however, from these Scriptures that the reference is to God's relation to Israel as a nation, and not to Israelites as individuals. But the Jews in their spiritual pride and self-righteousness, made no such a distinction. They claimed sonship with God on the ground of national and covenant relationship, and failed to see that spiritual sonship is that which really makes national and covenant relationship worth something. For their foolish and unwarranted claim they brought on themselves the stern rebuke of Jesus. Jesus told them plainly that if God were really their Father, they would manifest it by loving Himself, the Son of God. He had proceeded forth, and come from God—the eternal Son from the eternal Father. He had not come of His own will or choice without commission, but was Sent and appointed by the Father. Jesus gave them to understand that He was the Son of God as well as the Messenger of God to Israel. Such was His relation to the Father and His position. If they were children of God, they would love Him, the Son of God.

Let us note the great spiritual principle announced in this great statement by our Lord. What Jesus declared is this, that love to Himself is the unfailing mark of all true children of God. Are we children of God? There is one simple way of finding out. Do we love Jesus Christ? If not, it is useless to speak of God as our Father, and ourselves as children of God. No love to Christ, no sonship to God! We may be religious, given to good works and profess great piety, but if we do not really love the Lord Jesus Christ, we are still outside the family of God. Spiritual sonship comes by the new birth, through faith in the Son of God, the Lord Jesus Christ (John 1:12, 13; Gal. 3:26). And spiritual sonship is manifested by love for Christ.

43. Why do ye not understand My

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speech? even because ye cannot hear My Word.

In this verse, our Lord makes a clear distinction between "speech" and "word." The expression "word" has a deeper meaning than "speech." By the term "speech" the Lord means the manner of His speaking and expressing Himself. By the term "word" He refers to His doctrine or teaching. He had been speaking to the Jews about Himself coming from the Father, about freedom and "your father," and they did not understand Him. They misunderstood, misinterpreted and stumbled at His expressions. And why? Because Ye Cannot hear My Word or teaching. The word "cannot" refers to a moral inability. They Could Not hear in the sense of perception, because they had no heart and will to hear. Those who have no heart for the truth can never know the truth. Those who will not hear cannot hear.

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Jesus here identified the Jews to themselves and gave them a sharp and stinging rebuke. This utterance of our Lord deserves special attention, both for its reference to the Jews and the devil. It is a telling utterance of deep teaching. Let us carefully note the different points of teaching.

First, Jesus tells the Jews they are of their father the devil. In this statement of rebuke our Lord used a common Hebraism by which persons who are closely connected with, or entirely under the influence of another, are called "his children." Instead of being children of God, as they claimed to be, Jesus told the Jews they were the children of the devil, and He based His judgment concerning them upon the evidence they gave in their own lives; that is, they were showing it, by having a will set on doing the evil things which the devil suggested to them. What they were doing was the mark of their identity. Their deeds proved their relationship to the devil. They were the children of the devil because of their imitation of the devil. We note that the words "ye will" are emphatic in the Greek. The meaning is, "Ye have a will, and a mind, and purpose, and disposition." The phrase "the lusts of your father" means the desires and inclinations of the devil; that is, the desires and inclinations which are peculiarly characteristic of the devil, and according to his mind and purpose. The desires and purposes of the devil can only be to do evil, and the particular evil here indicated is that of murder and lying. All this shows how utterly under the devil's control the Jews were. The devil's power over mankind is this, that he finds them born in sin and with a sinful nature, and working upon their sinful nature, he obtains influence over them to such an extent that he becomes practically their father, or the "father of the wicked" (Matt. 13:38; I John 3:8; Matt. 13:19; Luke 16:8; 20:34). By working upon the sinful natures of the Jews, the devil obtained such utter influence over them, that they practically were his children and he their father He so utterly influenced them that they Willed to do his desires and will.

Second, Jesus declares three things in particular concerning the devil. He says the devil is a Murderer From the Beginning. The word Beginning means from the beginning of the human race. From the time of Adam's creation the devil was set on bringing death into the world, and murdering man both body and soul. In securing the fall of Adam, he killed the whole human race, inasmuch as in Adam all die (I Cor. 15:21 22). The history of the human race is blotted with the bloodstains of murder, from Cain's murder of Abel on down the line. The devil had a hand in all of them. The greatest murder ever perpetrated by the devil was that of the holy and sinless Son of God. He is indeed a murderer. Jesus further says the devil Abode Not in the Truth, Because There Is No Truth in Him. This means that the devil is a fallen spirit, and apostate. He was not created the devil, but was Perfect in his original creation. He did not continue in the state of truth and righteousness in which he was originally created, but apostated, and since then he is void of the truth. In the words "there is no truth in him," our Lord describes the present character of the devil. He is now a being in whom is no truth. He is false, deceitful, malicious, and evil in the whole of his being. Jesus likewise says the devil is A Liar and the Father of It. When the devil speaks a lie, he speaks out of his own heart or out of his own things. He speaks out of those things of which he is full. The devil is a liar and the father of it, a lie. His original lie brought about the fall of man (Gen. 3:1-7). The devil is a Liar as to his very character, and he is the father or originator of a lie. A lie is specifically the result and work of the devil.

45. And because I tell you the truth, ye believe Me not.

Our Lord in this verse shows the Jews how utterly they were under the influence of the devil, in whom is no truth and who is a liar. They were so fully influenced by the devil that they believed the devil and disbelieved the Son of God. They were genuine children of the devil. Men have fallen very low when they believe a lie before they accept the truth. There are multitudes of such these days, Deliberate and willful rejection of wholesale teaching and a turning to fables and falsehood, is the principal characteristic of the apostasy of the last days (I Tim. 4:1-3; II Tim. 4:3, 4).

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TRUTHFULNESS AT ALL TIMES

A young man who had involved himself in debt went for assistance to Cecil Rhodes, the Colossus of South Africa. "How much do you owe?" asked Mr. Rhodes. A sum was named. "Is that all?" That was all. A check for the amount was written out. "Come to see me tomorrow about the appointment, and be ready to leave for the north." The young fellow left happy, but in the morning there was another story. In his dread of stating an amount which to him seemed large, he had not told the true sum of his indebtedness, and had spent the afternoon trying to raise the

extra money from Mr. Rhodes' own friends on the strength of the appointment he was to receive.

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OBJECT LESSON

OBJECTS: Four flashlights of various sizes. (You may use only two if four are not obtainable, and let them represent two children.) Black piece of paper or cloth.

EXPLANATION: Mr. and Mrs. Flashlight and their two children are all Christians. But I am sorry to tell you that Fanny Flashlight often forgets that she is a Christian. This is too bad, because Mr. Flashlight shines brightly wherever he is; in fact, he has a large hardware store down-town, and when he sells a customer something, he always tells them the truth concerning the article. If it has a flaw in it, he shows the customer, and explains that he is getting it at a reduced price. Mrs. Flashlight also keeps all her promises and never tells her neighbors even a little white lie. (Turn on flashlights each time you speak of a different person, and show how bright they shine.) Sometimes Frank Flashlight is tempted to tell his mother that he did come straight home from school when he stopped by John's house for a little while; or that he didn't step on the clean floor with muddy boots when he really did. Frank finds that it is better to tell the truth and ask forgiveness than to tell a lie; and then next time he remembers not to disobey. The boys all like Frank, too, because they can depend on him. But, oh, Fanny Flashlight seems to lie so easily, and when people look at her they cannot be reminded of Jesus because they can only see her lies. (Place black cloth over flashlight when you turn it on.) Emphasis: (1) Her life is not a witness for Christ; (2) She makes her family unhappy; (3) She loses many friends. Explain how Jesus is willing to help us overcome bad habits.

●

INTERCESSORY WORK

Continued from page 339

more than a century since the emancipation of the slaves of the British West Indian colonies. Historians tell a beautiful story of this momentous event, which James McConkey recounts in his book of the second coming. "The day set for their emancipation was the first day of August. The night before, many of them, it is said, never slept at all. Their hearts were so eager with expectation they could not close their eyes. Thousands of them gathered in their places of worship for prayer and praise to God for bringing them to this freedom. Some of their brethren were sent to the nearby hilltops to view the first gleams of the coming dawn. These reported by signal to the waiting ones below when the dawn of the fateful and jubilant day was breaking. Day of all days it was to them, when they should pass from the thralldom of human ownership to the liberty and independence of the new life. Who can picture the hope that thrilled their innermost hearts as they watched for the dawn of that day?

"Likewise a great emancipation day is coming for the children of God. The enthrallment of sin is to be forever broken; infirmities are to give place to infinities; corruption is to be changed to incorruption; mortality is to clothe it-



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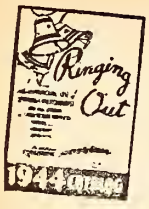
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self with immortality; feeble and changeable fellowship is to be changed into endless and unbroken communion with our Lord; limitation and imperfection of service is to give way to boundlessness and perfectness of ministry throughout all eternity. And all of this is to come with the coming of the Lord Jesus Christ. And every man that hath this hope in him purifieth himself, even as He is pure."

So Christ, our Great High Priest, is in heaven until the restitution of all things spoken by the mouth of the holy prophets. In the fulness of time, Christ will come forth from within the veil and bring benediction to His people. He will utterly deliver His people from the presence of sin, and creation itself shall be emancipated from the curse of the fall. But what shall we do until that time? Christ has commanded his people saying, "Occupy until I come!" The place of the Christian in the millennial kingdom depends upon his service in the absence of the king. The fact should motivate our service for the king. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

●

PROPHETIC STUDIES

Continued from page 342

Immediately after the Apostle has given the revelation about the Rapture, he speaks of "the Day of the Lord," in chapter five. In reading the opening verses of this chapter, it will be observed that the Apostle clearly distinguishes between the brethren and those upon whom the Day of the Lord cometh, saying, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (vss. 3-6).

At verse 9 the Apostle reverts to the thought of verse 4 to inform the Thessalonians why the Day of the Lord shall not overtake the brethren. It is because:

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

We need to remember that when the Apostle speaks of wrath here, he is not referring to the eternal state —the judgment that shall fall upon the ungodly in hell. He is referring to the Day of the Lord and the judgment and wrath that shall fall on the earth in that Day. The Day of the Lord is a day of judgment and wrath upon the ungodly. The Prophets of old speak of this day over and over, again and again, and they clearly indicate its terrible aspect. The first reference to this day is found in Isaiah 2:11-12, 17, but it is spoken of many times more by Isaiah and the other Hebrew prophets. It is predicted it shall be a day of "trouble," a "great" and "terrible" day, a day of "distress" and a day of "wrath" (Isa. 22:5; Jer. 30:7; Joel 2:2, 11; Amos 5:18; Zeph. 1:14-18). This is the day the Apostle makes reference to and speaks of in writing to the Thessalonians, and in verses 9, 10, and 11 he tells how salvation from the day of wrath will come to believers. It is:

"By our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him."

And this salvation by Jesus Christ will be accomplished by the Rapture, since it is through the Rapture that believers will meet the Lord in the air, to be for ever with the Lord (I Thess. 4:16-17).

As Enoch of old was translated and taken to heaven before the judgment of the flood came upon the earth (Gen. 5:21-24; Heb. 11:5), so will the Church be taken to be with the Lord before Divine wrath falls upon the earth. This will be God's method of saving the Church from the judgment and wrath of the Great Tribulation. According to the testimony of Scripture the return of Christ will be both pre-millennial and pre-tribulational. The Blessed Hope is the imminent coming of Christ for His own. It is indeed a Blessed Hope!

●

IN THE HARVEST FIELD

Continued from page 350

Obitts ('30 and '29) of Albin, Wyoming, where Mr. Obitts has a pastorate.

MARRIED

Mr. John Quentin Bailey and Miss Virginia Ruth Walters were married on August 16 in the Galilee Baptist Church. The ceremony was performed by Rev. John W. Bailey ('26), assisted by Rev. Joshua Gravett. Special solos were sung by Rev. E. E. Lott ('33) and Mrs. Don Reader ('41).

Rev. Claude L. Fondaw ('43) of Pleasant View, Colorado, and Miss Pauline Osborn ('43) of Kansas City, Missouri, were married on August 19 in the home of the bride's parents in Kansas City. The living room was beautifully decorated with ferns and flowers. There were four attendants. The wedding march was played by Mrs. C. Reuben Lindquist ('27). The ceremony was performed by Rev. C. Reuben Lindquist ('27), who also played a violin solo. Miss Gladys Ewalt ('43) sang several numbers. Following the ceremony, a reception was tendered the bridal couple. Mr. and Mrs. Fondaw are planning, the Lord willing, to engage in missionary work among the Navajo Indians.

We have decided to reduce the stock of back numbers in our stock room and are offering the following issues (by name instead of date) at very low prices—10¢ each or 15 for $1.00 and this is postpaid. On the average each issue contains 5 Bible studies on the topic, besides outlines, illustrations, and other expositions by capable Bible teachers. Many pastors keep complete files of "Grace and Truth" as aids in sermon preparation.

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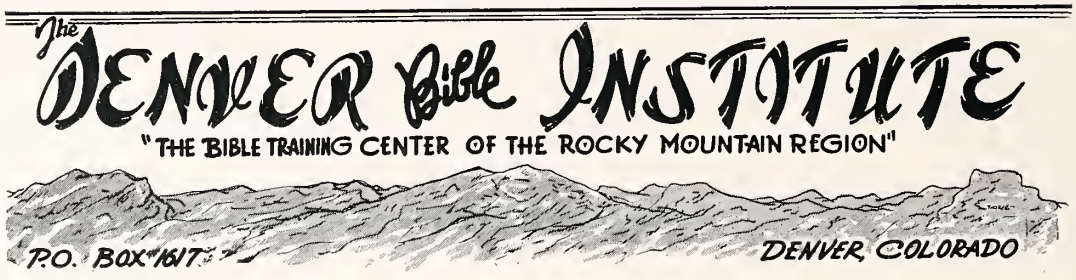
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"GRACE AND TRUTH"

Entered as Second Class Matter, October 27, 1922, at the Post office at Denver, Colo., under the Act of March 3, 1879

VOL. XXI NOVEMBER, 1943 No. 11

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of the Denver Bible Institute
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THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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In clubs of five: $1.00 per year
15 cents per copy
Foreign (except Canada) $1.75 per year; $1.25 in clubs

Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
P.O. Box 1617 Denver, 1, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE
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EDITORIAL COMMENTS

SCHOOL IN PROGRESS

The Institute opened its classes on schedule time. The newly-elected Dean and members of the Faculty have taken their places and are engaged in earnest labor. The new students, having been welcomed, are taking their places with the former students, and all are blended into a united whole. Night classes have been resumed and are meeting on Tuesday and Friday nights with a promising attendance. The prospect bids fair for large night classes as time goes on and Christian friends really come to understand what we are offering the public. The outlook is good for a growing work in the entire school. Everyone is busy and encouraged. We solicit the prayers of God's people that the will of God may be wrought in our midst and that the Lord may be greatly honored and glorified. One thing is certain; namely, that the Lord must use us if ought is to be accomplished for Him. We, therefore, need your prayers.

THE MAGAZINE

We are constantly receiving letters in which appreciation is expressed for the help and blessing "Grace and Truth" brings. Just recently a friend of the Denver Bible Institute for many years and a reader of the magazine wrote us a letter in which, in closing, he said, "In my humble opinion 'Grace and Truth' has had in recent months the most interesting and instructive articles it has ever had in its history. Keep it up." To say the least, such kind and gracious words are deeply appreciated by those of us who are responsible for the magazine. We thank God for them and say that we are minded to "Keep it up." It is our own candid belief that the magazine will be better still next year.

Beginning with the January number, apart from the regular articles contained in the magazine, there will be three additional series as follows:

Rev. Maurice Dametz, whose helpful articles already appear, will continue writing and will furnish a series of studies on "Methods of Biblical Interpretation." These studies will be of great value to pastors and Christian workers, as well as to all students of the Word.

Rev. Charles Neal, whose outlines on Romans and other valuable studies are also already appearing, will furnish an extended series on Ecclesiastes and Ephesians. Expanded this would be "Ecclesiastes—The Natural Man at His Best," and "Ephesians—The Spiritual Man at His Best." No one can afford to miss these studies.

And, Rev. Fred Kendal, Superintendent of the Hebrew Christian Mission of Detroit, Michigan, will furnish a page about the Jewish people, composed of a brief article on the Jewish question and then some news on the Jewish situation around the world. This department is to be named "Abraham's Vineyard." This will not only be an interesting department, but also one of instruction.

One or two of the departments now appearing will be missing next year, but all of the others will be continued. The Editor will give month by month one or two editorial messages, and, also the prophetical and dispensational studies, the Sunday-school lessons and the Harvest Field, etc., will appear. We pass on this information for the purpose of reminding our readers of the continued blessing the magazine will bring. *It will truly be a Bible Study Magazine, as well as the organ of the Denver Bible Institute.* In fact, it will be the teaching of the Institute brought into the homes of the subscribers. Has your subscription expired, or will it expire shortly? You had better renew at once. How about subscribing to the magazine for some friend? A gift subscription would be a really worthwhile Christmas present. Why not subscribe for your pastor or for some other Christian worker? What about some poor saint you may know? *Please help us pass on the blessing. Let's have several thousand new subscribers.*

THE DOLLAR-A-MONTH CLUB

Some months ago we made mention of the Dollar-a-Month Club, and we are happy to say that there has been a ready response, at least in the continuation of those who were already members of this club. And, we pause here to say that we deeply appreciate the faithful financial support many friends are giving the Institute. Many send in their gifts monthly, others bi-monthly, and still others once or twice a year. We thank you one and all for these gifts and also thank God for them.

Now, back to the Dollar-a-Month Club. Some of our readers may not have read our previous statement and may be asking, what is the Dollar-a-Month Club? Here is the reply to that question.

The Dollar-a-Month Club consists of a company of Christians who have mutually agreed to have a definite and systematic part in the training of young men and women for Christian service by the Denver Bible Institute.

Each member of the Club promises to pray for the work of the Institute and to contribute one dollar per month toward its current expense.

Each member sending in the sum total for the year ($12.00), or $10.00 of the pledge in one offering, may have "Grace and Truth," the official organ of the Institute, free for one year. The bookkeeping and postage saved by these larger gifts enables us to make this offer without a large loss from the gift. If you are already a subscriber, the magazine may be sent to some friend or a missionary.

We should have a thousand members in this Club in order to do all we should do to advance the work of the Institute. We are hopeful that the support of the Institute will be sufficient through spontaneous and voluntary gifts that we shall need not make any special appeals for help after we have come completely "out of the red." The Lord has graciously and blessedly wrought for us in the past year, so that we are on the way of going out of debt, but we still have some distance to go. We need special gifts in order to clear up all the debts, and we ask our readers to pray about this matter. It would be a Joyous Christmas and a Happy New Year indeed if enough money would be received in the meanwhile to pay all we owe.

After the debts are all paid, however, we need about a thousand Dollar-a-Month Club members to make possible the needed expansion of the work. This amount, added to the special and larger gifts we receive from time to time, would make possible a real expansion of the work of the Institute. Of course, if we had five hundred such members, we should be greatly relieved. Please each and all, take this matter upon your hearts and pray about it. We are doing the Lord's work, and we desire to do His will. A dollar a month is but a small amount to give but if many give just that amount will mean a great deal in the end. May we hear from *you?*

EDITORIAL MESSAGES

A TENDER APPEAL

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

One of the most touching references to the Holy Spirit in all the Scriptures is this tender appeal to believers in the Lord Jesus Christ. There is a fine suggestion here of the infinite tenderness and gentleness of the Holy Spirit, as well as of the finality of His sealing work. Notwithstanding all our faults, our failings, our sins, and the grievings of His tender love, He will not give us up nor leave us. Indeed we are declared to be "sealed UNTO the day of redemption." He will never leave us even though we grieve Him.

But all this really adds to the pathos of the tender appeal and the sinfulness of our wrong acts and attitudes toward the Holy Spirit. And it may not so much be that we intentionally or knowingly wrong Him directly, but the things by which we grieve Him may be offenses and attitudes toward others and especially our brethren in the Lord. The words which follow the tender appeal not to grieve the Holy Spirit very forcibly suggest the things by which we grieve Him. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (vss. 31-32). Bitterness, wrath, anger, clamour, evil speaking, malice, unkindness, and unforgiveness—these are the things that grieve Him and that hurt His sensitive heart. And how much needless harshness, brusqueness, criticism, and evil speaking there is among the saints, and even among those who lay claim to a peculiar degree of spirituality. There is much need today to lay to heart the exhortation which says, "Let brotherly love continue" (Heb. 13:1). Beloved, "let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Let us keep our eyes from seeing evil, our ears from hearing evil, and our lips from speaking evil. Let us not seek to hurt, to wound, and to ruin one another; but let us earnestly endeavor to "keep the unity of the Spirit in the bond of peace" (Eph. 4:3), for it is the special ministry of the Holy Spirit to hold in unity and love the Body of the Lord Jesus Christ. The more tender and considerate we are toward our brethren in the Lord, the less the Holy Spirit will be grieved with our lives, and the more pleasure and delight He will find in us. Shall we not allow this tender appeal to speak to our heart and conscience, "and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption"?

DAILY BIBLE READING IN FAMILY WORSHIP

Charles M. Neal

(We pass on the following article in place of a personal editorial message because of its special value and helpfulness. The writer does not submit the article with the intent of parading his own piety nor that of his family, but simply as a means of helping others. The plan suggested has worked well in the writer's family, and he hopes it may prove a blessing to other Christian families.—Editor.)

"From a child thou hast known the Holy Scriptures . . ."

How to conduct the family worship period to the greatest pleasure and profit has puzzled the parents of Christian families all through the centuries. Books to help and plans to follow have been many. To me, as a preacher and teacher of the Bible for 45 years, there is no better book to read than the Bible and no better plan to follow than to read the whole Book consecutively again and again, in the order in which we have the books placed. There are many advantages in this simple plan. A little later I shall enumerate some of them. It might be well to say that our family consists of seven children, ages ranging from 36 years down to 14. All have accepted Christ and have proved reasonably faithful through the years.

"All Scripture is given by inspiration of God, and is profitable . . ."

Believing this and teaching this, wife and I decided there was no plan better than to read the Book from Genesis to Revelation, chapter by chapter. When the children were small they lisped their verse in turn until they were able to read for themselves. Our plan was to read two verses each for the larger and one for the smaller. If chapters were short we read two and if above 35 verses we might divide the chapter. No chapter, even in Chronicles, was considered too hard to be read. From September, 1908 to September, 1943 we have read the Bible in this way in our family worship; after these 35 years we have no desire to change the Book or the manner of its use I am writing this on July 16, 1943, and hence anticipate a trifle on the last end of this period. Since it is 60 days to September 15, which is the exact date, we are pretty sure to more than finish the remaining 30 chapters to round out the reading which I wish to report.

"Thoroughly furnished unto all good works . . ."

During this 35 years we have read the Bible in this way and followed each reading with prayer. In that period we have read the Bible as follows:

The whole Bible	7 times
The whole New Testament (additional)	6 times
Isaiah to Malachi	1 time
Book of Psalms	1 time
Book of Luke	1 time
Book of Romans	2 times
Book of Revelation	2 times

In this period there are 12,784 days; during that time we have read 10,402 chapters, that is, have read and re-read them that many times. One can see that we failed to average a whole chapter each day. Let us look at it in another way: In the 10,402 chapters there are 276,800 verses. Our average reading was a little over 21½ verses each day. Since the average chapter of the Bible has 26 verses you can see that we failed of our goal by about 4½ verses per day. This shortage is accounted for by the days we failed to have our family worship period.

"Little drops of water, little grains of sand . . ."

The cumulative results of such reading is amazing. Just that 8 minutes each day for the 12,784 days would be equal to 1,704 hours. Put together that would be equal to reading and praying 10 hours each day for 170 days, which is more than an entire school-year. During this time we were giving God a first-class chance at our lives. It would not seem best to try to evaluate the profit of such time as it manifests itself in the lives



O give thanks unto the Lord (Ps. 107:1).

✠

In every thing give thanks: for this is the will of God in Christ Jesus concerning you (I Thess. 5:18).

✠

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Eph. 5:20).

✠

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).

✠

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him (Col. 3:17).

✠

But thanks be to God, Which giveth us the victory through our Lord Jesus Christ (I Cor. 15:57).

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of the family, but our oldest child, a son, just recently said that this family worship period was the most impressive thing he now remembers after being out of the home for 18 years. A fine thing about this kind of Christian education is that it is possible to any family who are willing to pay the cost.

"What profit hath man of all his labor?"

This kind of repetition is not like that of which Solomon wrote, for we are repeating the words of God spoken to us. The profits of this plan for the Family Worship Period are many. We list just a few of them. For greater clearness and profit we shall number them.

1. It exalts God's Book in the home and before the children. The Holy Spirit can use any proper method or device for the saint's profit, but He uses His own instrument best (Eph. 6:17). Teaching *about* what the Bible says may be good, but the Bible is always better.

2. It teaches first-hand, the actual construction of the Bible. There is no better way to learn how to use the Bible than by actually using it. No one can read the Bible through, chapter by chapter, without learning a great deal about where to find the 66 books that compose it and something of their relation, and many simple fundamental facts.

3. It honors all the Word of God. If one reads *all* the Bible it enables the Holy Spirit to use the most unusual and even strange passages to impress needed instruction. Besides this, some of the seemingly dryest portions are moistened and enriched by very heartening accounts. As an illustration of this fact, read about the prayer of Jabez in I Chronicles 4:9-10. No word of God is void of power.

4. It teaches delicate sex truths in the right setting. There has been a cry from educators to make the impartation of sex information a part of the public school curriculum. For one, I have been strongly against such proposal. Such course of instruction would not only fail to meet the need but actually promote evil. Unqualified teachers and often insincere, and in some cases immoral, would often become the teacher of this important knowledge. Unfavorable environment would usually prevail. There is an abundant measure of sex information imparted in the Bible in the stories told. It is imparted bit by bit by language inspired by the Holy Spirit. It is read in the presence of the parents in the home and at the most sacred time in all home experience; no better environment, this side of heaven, could be found. If the reader doubts the sufficiency of such volume of Scripture on this topic, let such a one study the many stories on this line, with this in mind, and see how almost every phase is taught. I have wanted to make the suggestion found in this paragraph for many years, for I have watched each mention of the topic as we read the Bible through together. This is the first time I have ventured into print on the subject. God's way, if given a chance, will always meet the need most superbly. Such sex information can be had to the best advantage in the exact setting given to it by the Holy Spirit. To try to extract it and label it and present it in a condensed course would defeat, in a large measure, the purpose proposed. True, this is a long and almost unending course, but what else of greater profit could one be doing with eight minutes every day? Besides, "there is no excellence without labor."

WATCH NIGHT — 1943

Another sorrowful year hastens towards its close. Life's difficulties for multitudes were never greater. Conditions are such as to trouble millions. Thoughtful Christians who understand the signs of the times should come to the close of this year with a greater spirit of prayer than they have ever known.

"Watch Night" is a night much to be remembered. More than being the end of one year and the commencement of another, it is to be remembered as the night on which more than two centuries ago the Lord gave to Whitefield and the Wesleys the first intimation of the GREAT AWAKENING. And moreover, this year we are in a crisis hour for both Church and Nation.

The Church has never had more things to pray about than on this Watch Night. First, there is our own Government; its Executive, Legislative, and Judicial Departments; then the Military and Civilian Defense leadership and helpers; and our Chaplains and Service Men and Women; spiritual and economic conditions also have a serious claim upon our prayers. The Church and her ministry, officership, and membership and departments and work must not be overlooked. The suffering millions in occupied countries, men and women in enemy concentration camps and the pitiful condition of suffering Jews; the peril of our loved-ones at their battle stations or in transit—physical, mental, moral, and spiritual needs should keep us down on our faces before God. These and other prayer necessities claim the interest and participation of every Christian in prayer on Watch Night.

Public assemblies giving opportunity for unison in prayer are of primary importance. If this is not practical, let family prayer at home be observed this Watch Night; and if that is not possible, let private prayer by individual Christians ascend to God from the prayer closet for God has promised to reward this openly.

May we urge the reader to begin now to lay plans in prayer for a WATCH NIGHT prayer service. And may *PRAYER* rather than addresses on prayer be the order of that WATCH NIGHT SERVICE.

Unless we do pray for the blessings God has attached to united prayer, we have no reason to expect those blessings. The Psalmist understood this when he said: "O Thou that hearest prayer, unto Thee shall all flesh come. Iniquities prevail against me; as for our transgressions Thou shalt purge them away" (Psalm 65:2-3).

May "WATCH NIGHT, 1943" be under God's blessing, America's greatest night of prayer for revival.

—GREAT COMMISSION PRAYER LEAGUE, 808 N. LaSalle St., Chicago 10, Illinois

The Doctrine of SANCTIFICATION

BY THE EDITOR

The doctrine of sanctification has suffered, and is suffering, a great deal from misunderstanding and misstatement. Possibly no other Biblical teaching has been more perverted and confused than the teaching about sanctification.

In many instances this doctrine is confused with the baptism with the Holy Spirit; in which instances both doctrines are perverted. There is no relation between the baptism with the Holy Spirit and the doctrine about sanctification, save that when the sinner is born-again or saved through faith in Jesus Christ, he is by the Holy Spirit baptized into the body of Christ, while at the same time he is sanctified in Christ Jesus, positionally or representatively.

But this doctrine is most generally associated with the death of self, or the eradication of the old nature, and sinless perfection. Those who hold this doctrine teach that sanctification is a second, definite, and instantaneous work of grace accomplished in the believer when he surrenders himself fully to God and dies to self. At that time the old man is killed; the old nature is eradicated; and the believer, having entered into this experience, is sinlessly perfect. This teaching, however, is not scriptural; nor does it accord with human experience, the experience of the saintliest Christian. This fact can easily be proved to any honest Christian. The doctrine of sanctification does not fit into this form; it must be cast into another mold.

There are certain laws of interpretation, which, if we follow them will deliver us from the error usually connected with the doctrine of sanctification. There are at least five such laws we may think of.

FIRST, we need to interpret all Scripture in the light of the immediate context. Too often, the Scriptures are interpreted in the light of human theories or creeds. Almost any doctrine can be proved by Scripture if the context is disregarded. The immediate context invariably discloses the sense and meaning of any Scripture.

SECOND, we should always think of truth and state it in the words of Scripture and not in the words of our own or of other men's designation (I Cor. 2:13; II Tim. 1:13). The "words" which "the Spirit teacheth" and "the form of sound words" are the safest way to think of divine truth and the best way to speak of it. Creedal statements and theological terms are responsible for a great deal of error and confusion, because creedal statements usually comprise man's interpretation of truth; and, theological terms, good and useful as they may be, are too comprehensive in thought, needing further and fuller amplification. These, too, usually have been conceived in some man's personal ideas and opinions. The terms used in Scripture, understood in their meaning in the original languages, are the best and safest way to think of truth and to state it.

THIRD, the doctrine of sanctification must be properly related to every other Bible doctrine. There is a proper balance of truth which we need to see and hold. We may see all the truth in one light of Bible teaching, over-emphasize or under-emphasize truth, all of which leads to serious error. The doctrine of sanctification, like every other doctrine of Scripture, represents and defines a definite phase of teaching in God's purpose. Distinguish this phase of teaching, and the doctrine will be clear and intelligent.

FOURTH, we need ever make the standard of all our conviction and teaching the doctrine of Scripture and not our own experience. To say "my experience teaches me thus and so" is to stand on very dangerous ground. This stand is to set our experience against God's Word and to make ourselves the judges of the Word. Experience is not the best teacher, as is frequently asserted. The Holy Spirit is the best teacher, and He speaks in the Word. Experience is quite frequently a painful and costly teacher. Human experience will always be limited by knowledge and capacity, so that different persons have vastly different experiences. All true Christian experience is molded by the teaching of Scripture, but the teaching of Scripture is not molded by human experience. In respect to sanctification it is positional, experimental and consummational, or eternal; so that only one aspect of it deals with human experience. It is well for us to remember that every experience wrought of God will be according to Scripture; any other is not of God, but is spurious and false, and may even be wrought by Satan.

FIFTH, the right understanding of a Biblical doctrine is dependent upon the consideration of all that the Scriptures teach about that doctrine (II Peter 1:21).

What is true concerning prophecy is true of all Biblical teaching. All that the Scriptures teach concerning a given subject must be diligently and honestly contrasted and compared. Scripture must be compared with Scripture in order to discern the divine mind concerning scriptural revelation. There is a long line of Scripture bearing on the doctrine of sanctification, and it is expressed in different words, and has to do with different things and persons, or beings. This subject must be studied in the light of all the Scriptures reveal about it.

I. THE MEANING OF SANCTIFICATION

Sanctification and holiness are largely the same. In both the Old and New Testaments the same Hebrew and Greek words are translated by the English words "sanctification," "sanctified," "sanctify," and "holiness." In the mind of God, therefore, sanctification and holiness do not set forth two states of being, but only one. The thing or person that is "sanctified" is "holy." Both words mean, literally, "separation," "set apart." The root idea is always separation, "set apart" for God or for a distinct service or purpose.

1. IN THE OLD TESTAMENT THE DOCTRINE OF SANCTIFICATION AND HOLINESS CENTERS IN ONE HEBREW WORD, THE WORD "QUODESH." This word means to "separate," "set apart." This meaning is inherent, whether used of a person or thing; whether the act is that of another, or whether it is self-done.

(1) *The word "quodesh" is sometimes translated "sanctify" and "sanctified."* Illustrative passages are Gen. 2:3; Exod. 13:2; 28:41; Lev. 21:8. This latter passage literally rendered would read: "Thou shalt

quodesh him therefore; for he offereth the bread of thy God; he shall be *quodesh*, for I the Lord which *quodesh* you, am *quodesh*." The word "sanctify" occurs, it is said, about 106 times in the Old Testament. This word always means to "set apart," or the state of "being set apart." It has to do with classification, in respect to position and relationship. The person or thing sanctified has been set apart from others in position and relationship.

(2) *The word "quodesh" is also sometimes translated "holy," "holiness," and "holier."* Illustrative passages are Exod. 22:31; Ps. 29:2; Isa. 65:5. The word "holy" in its various forms appears about 400 times in the Old Testament. This word never implies sinless perfection nor finality, but "set apart" unto God for Himself.

(3) *The word "quodesh" is likewise sometimes translated "saint," or "saints."* Illustrative passages are Ps. 16:3; 34:9; Zech. 14:5. This word appears eighteen times in the Old Testament, and is applied only to human persons and relates only to their position in the reckoning of God. It never means that they are sinless beings, but persons "set apart" for God. The word "saints" also occurs nineteen times in the Old Testament as the translation of the Hebrew word *chasid*, meaning kind, good, and pious.

2. IN THE NEW TESTAMENT THE DOCTRINE OF SANCTIFICATION AND HOLINESS IS REVEALED IN THE TRANSLATION OF FOUR GREEK WORDS. These words are (1) *hagios*, meaning separate; set apart. (2) *hagiasmos*, meaning a separation; a setting apart. (3) *hagiazo*, meaning to separate; set apart. (4) *hagion*, meaning place or person separated; set apart. It is obvious from these words and their meanings that the teaching of the Old and New Testaments about this great theme is uniform. In the New Testament the Holy Spirit uses the same original word in the Greek employed in the Old Testament in the Hebrew.

(1) This word is sometimes translated "holy" and "holiness." Illustrative passages: Matt. 4:5; Mark 6:20; Luke 1:70; Acts 4:27; Rom. 6:19; I Cor. 3:17; II Cor. 7:1; Heb. 3:1; 12:10.

(2) This same word is sometimes translated "sanctify," "sanctification," and "sanctified." Illustrative passages: John 17:17; I Thess. 5:23; Heb. 2:11; 13:12; I Cor. 1:2; 6:11; Heb. 10:10.

(3) This word is also sometimes translated "saints." Illustrative passages: Acts 9:13; Rom. 15:26; II Cor. 13:13; Phil. 1:1.

In every passage in the New Testament where the words "holy," "holiness," "sanctified," "sanctification," and "saints" occur, the fundamental and inherent meaning is, "separated," or "set apart." When used of beings, either angelic or human, or of places, or objects, it means that they are set apart or being set apart for God. It is that setting apart which makes them *hagion*—sanctified. This word never means, neither implies, a change in the nature or character of the being, or place, or object.

II. THE ACCOMPLISHMENT OF SANCTIFICATION

The New Testament Scriptures speak of sanctification, as regards the believer, in a threefold way.

1. THE NEW TESTAMENT TEACHES POSITIONAL SANCTIFICATION. This aspect of sanctification is based upon being in Christ and the act of God whereby He imputes Christ to the believer (Acts 20:32; I Cor. 1:2; 6:11; Heb. 10:10, 14; 13:12; I Cor. 1:30). This is positional sanctification, and makes the believer at once a "saint," a "holy" brother, and "sanctified." The believer in Christ is a "new creation" and a "new man," who is truly righteous and holy (II Cor. 5:17; Eph. 4:24).

This positional aspect of sanctification is not affected by unholy and carnal living. Those who are "sanctified in Christ Jesus" do not become unsanctified by carnality, and, the "saints in Christ Jesus" are not unsainted by unsaintly conduct. The state and conduct of the redeemed does not affect their position in Christ, but it does affect their testimony, service for Christ, and future reward. And un-Christian conduct brings the chastening judgment of the Lord upon them (I Cor. 5:1-5; 11:30-32; Gal. 6:7-8; Cf. I Cor. 3:1-5; 5:1-2; 6:1-8 with I Cor. 1:2; 6:11).

2. THE NEW TESTAMENT TEACHES EXPERIMENTAL SANCTIFICATION. The believer still has the flesh in him, and now and again gets under its control and obeys its desires. The flesh, which is the old man and the sinful nature, is utterly depraved and contrary to the new nature (Eph. 4:22; Rom. 7:18; Gal. 5:17).

The flesh has in it an inborn tendency to sin, and because it is present with the believer, he very frequently does not live a saintly, or a sanctified, or a holy life. It is God's will that the saint should live a saintly life, the holy brother be truly holy, and the sanctified one be consistent in his conduct and living (Eph. 4:1; II Cor. 7:1; I Thess. 4:3, 4, 7). To the end of consistent, holy living and practical sanctification, the risen Christ—by the Holy Spirit, through the Word of God, and if need be through chastisement—deals with the believer (John 17:17; Eph. 5:25-26; I Thess. 5:23-24; Heb. 12:10; II Cor. 3:18).

Practical sanctification is accomplished in the life through the truth of God's Word, as the Holy Spirit applies it in response to the surrender and submission of the believer to the truth. The measure of honest and earnest self-judgment on the part of the believer determines the degree of the effectual working of the truth in the life, and therefore, the degree of practical sanctification through the truth. To this end there must be the earnest study, hearty belief, and willing and purposeful obedience of the truth.

On the other hand, God deals with His children as a Father, chastening or child-training them, to the end that they may become partakers of His holiness. In so doing He permits things to come into their lives that are painful and often even crushing. Providential permissions are the Heavenly Father's manner of training His children in the ways of righteousness and holiness. Thus, their spirits are broken, their hearts humbled, they learn obedience and reverence toward God, and they are being sanctified daily. Practical sanctification is continuous and lifelong, and it is progressive. This aspect of sanctification is experimental and progressive, as well as practical. This aspect of sanctification is the work of God, of Christ, and of the Holy Spirit, through the instrumentality of the Word, and it also is the responsibility of the believer, as the above passages clearly teach.

3. THE NEW TESTAMENT ALSO TEACHES CONSUMMATE AND ETERNAL SANCTIFICATION (Phil. 1:6; Thess. 5:23, 24). The believer is not only set apart for God the instant of faith in Christ, and is being inwardly separated from the desire for evil and outwardly from all unholy things by the present, progressive sanctification; but he shall finally be fully conformed to the image of Christ, at Christ's coming (Phil. 1:6; I Thess. 5:23, 24; I John 3:2, 3; Eph. 5:26, 27; Jude 24, 25).

This final aspect of sanctification is the glorification aspect, and will bring the believer into full likeness to Jesus Christ, the all-glorious One, and thus also to a state of eternal sinless perfection (Rom. 8:29).

According to Scripture, the believer is a "saint," "sanctified," and "holy" in Christ, he is being made "saintly"; is "sanctified," and being made "holy"; he shall be completely "sanctified" and made absolutely "holy" in the day of Christ's coming for His own. But the Scripture nowhere teaches an experience of instant sanctification which results in the eradication of the flesh, or a state of sinless perfection on this side of Christ's coming and final glorification.

Your SANCTIFICATION

BY R. S. BEAL

One of the most beautiful words in the believer's vocabulary is a word which many shun to use, yet it is one which occurs many times in the Scriptures. The word in question is sanctification. It is a word which stands in the very center of God's will for each one of us. In I Thess. 4:3 Paul wrote, "For this is the will of God, even your sanctification, that ye should abstain from fornication." Since sanctification is God's will for us, then we should be concerned about it, because the end of all worthwhile living is the accomplishment of that will.

Any adequate discussion of sanctification involves an understanding of the word. In all of our searching we have never found a better expression than the words, "set apart," as being a worthy definition of this doctrine which has often been brought into disrepute by false notions and fanciful and fanatical claims. The first occurrence of the word goes back to Genesis 2:3 where God is said to have sanctified the seventh day. This was a day set apart in the plan and purpose of God for definite and specific reasons. A quick glance through other portions of the Old Testament will reveal that the offerings were sanctified, likewise the tabernacle and its furniture, and also the temple, the Levites and the prophets. All of these were set apart for definite reasons. The same usage of the word occurs in the New Testament. We gather from the Word of God that this setting apart or sanctification is instantaneous so far as salvation is concerned and is a growth so far as Christian experience goes. In other words it is positional and progressive. Progressively, sanctification is the work of the Holy Spirit accomplishing in the believer what Christ Jesus accomplished on the Cross for the believer. Sanctification concerns the past, the present, and the future.

As we face this doctrine it is to discover that it is a completed thing for the believer. The moment faith was reposed in the person and work of Christ sanctification took place. When salvation began, sanctification began. Thus it is impossible to be saved without being sanctified. To have one is to have the other.

The Christian is said to be sanctified by Christ.

> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering He hath perfected forever them that are sanctified." (Heb. 10: 10, 14).

It is plainly seen that sanctification stands connected with the Cross, therefore when its merits are accepted, then Christ becomes our sanctification. The work of our Lord in the shedding of His blood was so satisfactory to God that sanctification and perfection become the heritage of every one who accepts the Savior in simple faith. No one can get into heaven without this sanctification and there is no believer who does not possess it in his standing before God.

In addition to sanctification by Christ, the believer is said to be sanctified by God, Jude 1, setting forth the truth that it is a divine act. No one can sanctify himself any more than he can save himself. In addition to this we are said to be sanctified by the Holy Spirit. "Ye are washed, ye are sanctified . . . by the Spirit of God" (I Cor. 6:11). Thus the Trinity is involved in this wonderful work of sanctification and the believer is the object, having received all as a gift at the hands of God. Having been sanctified in Christ Jesus we are now called saints, so that if we say we are Christians we may also say with equal emphasis that we are saints. If we are not saints, then we are not Christians. Such is the standing of every child of God. This is his position in the reckoning of the Godhead. No wonder Paul writes in Col. 2:10, "And we are complete in Him, Which is the head of all principality and power." Rome canonizes after death, God does it now for the believer.

Sanctification has to do with the present experience of the Christian as well as with his past salvation. Someone has well said that sanctification is a crisis with a view to a process, thus development and growth are involved. We are called saints in order that we might become saintly. The divine setting apart is intended for practical purposes. It is said that an old negro saint denied himself, worked hard, and saved money that he might buy a farm and own a home. After much trial and sacrifice his ambition was realized, and he found himself in possession of a fine piece of property. He fixed up things and painted his house white and said, "I am trying to be de kin' of man dat goes with dat kin' of a house." What a splendid illustration this affords of what God expects in our daily life. He has sanctified us that we might be more and more sanctified in daily living.

How does this daily sanctification come about? It comes to pass in a two-fold way. First by the power of a Divine Agent and through the use of a Divine Instrumentality. The Holy Spirit of God is the Divine Agent. He is the power of God unto sanctification. Our spirituality and manner of life are determined in proportion as the Divine Agent is able to work in us. This is brought out in such a passage as Rom. 15:16 which reads

> "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up (sacrificing) of the Gentiles might be acceptable, being sanctified by the Holy Spirit."

Here is the Holy Spirit at work in a daily ministry. But the instrument in this process of sanctification is suggested by our Lord in John 17:17 when He cried out, "Sanctify them through Thy truth, Thy Word is truth." Then again in Eph. 5:26:

> "That He might sanctify and cleanse it with the washing of water by the Word."

In the 25th verse of this chapter we read how Christ gave Himself for the church, and in the 27th verse how He is to present it to Himself a glorious church. Thus His past and future work come before us, and the 26th verse sets forth His present work for us through means of His sanctifying Word. As we hide God's Word in our hearts we gain victory over the world, the flesh, and the devil. That there is a present aspect to sanctification is brought out in II Cor. 3:18:

"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Thus the believer in his standing is perfect in the reckoning of God; in his state he is to be changed "from glory to glory" by the workings of the Holy Spirit.

Sanctification has a future aspect also. The full unfolding of the sanctifying processes of God will not take place until the Savior comes. His return will see our state merge into our standing; all the imperfections of our daily living will pass away; and we shall be saved from the very presence of sin. Two passages of Scripture stand out in this connection. The first is I Thess. 5:23:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The other passage is I John 3:2:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

In conclusion may we remind ourselves of Heb. 12:14 which reads as follows in the Revised Version:

"Follow after peace with all men, and the sanctification without which no man shall see the Lord."

Sanctification is something to be pursued if we want to see God in unbroken fellowship. None of us can become saintly in our sleep. There is no such thing as a "beauty sleep" for the believer. The sanctification of this closing passage is not promoted in laziness, but in pursuing the Word of God, hiding it in our hearts, and by the power of the Holy Spirit making it manifest in our daily living. In the language of the mighty prophet of old we say:

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

We thank God that sanctification is completed so far as salvation is concerned; it is being completed daily as we give the Holy Spirit opportunity to use the Word of God upon us; and it is to be fully and gloriously realized in the future, when we shall know experimentally the perfect sanctification of our standing or position.

Can the Old Nature Be SANCTIFIED?

BY C. H. MACKINTOSH

We have frequently heard persons speak of sanctification as a progressive work, in virtue of which our old nature is to be made gradually better; and, moreover, that until this process has reached its climax, until fallen and corrupt humanity has become completely sanctified, we are not fit for heaven.

Now, as far as this view of the question is concerned, we have only to say that both Scripture and the truthful experience of all believers are entirely against it. The Word of God never once teaches us that the Holy Spirit has for His object the improvement, either gradual or otherwise, of our old nature—that nature which we inherit, by natural birth, from fallen Adam. The inspired apostle expressly declares that, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). This one passage is clear and conclusive on the point. If "the natural man" can neither "receive" nor "know" "the things of the Spirit of God," then how can that "natural man" be sanctified by the Holy Ghost? Is it not plain that, to speak of "the sanctification of our nature" is opposed to the direct teaching of I Corinthians 2:14? Other passages might be adduced to prove that the design of the Spirit's operations is not to improve or sanctify the flesh, but there is no need to multiply quotations. An utterly ruined thing can never be sanctified. Do what you will with it, it is ruined; and, most assuredly, the Holy Ghost did not come down to sanctify a ruin, but to lead the ruined one to Jesus. So far from any attempt to sanctify the flesh, we read that "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17). Could the Holy Ghost be represented as carrying on a warfare with that which He is gradually improving and sanctifying? Would not the conflict cease as soon as the process of improvement had reached its climax? But does the believer's conflict ever cease as long as he is in the body?

This leads us to the second objection, to the erroneous theory of the progressive sanctification of our nature; namely, the objection drawn from the truthful experience of all believers. Is the reader a true believer? If so, has he found any improvement in his old nature? Is it a single whit better now than it was when he first started on his Christian course? He may, and should, through grace, be able to subdue it more thoroughly; but it is nothing better. If it be not mortified, it is just as ready to spring up and show itself in all its vileness as ever. "The flesh" in a believer is in no wise better than "the flesh" in an unbeliever. And if the Christian does not bear in mind that *self* must be judged, he will soon learn, by bitter experience, that his old nature is as bad as ever; and, moreover, that it will be the very same to the end.

It is difficult to conceive how any one who is led to expect a gradual improvement of his nature, can enjoy an hour's peace, inasmuch as he cannot but see, if he only looks at himself in the light of God's holy Word, his old self—the flesh—is the very same as when he walked in the moral darkness of his unconverted state. His own condition and character are, indeed, greatly changed by the possession of a new, yea, a "divine nature" (II Pet. 1:4), and by the indwelling of the Holy Ghost, to give effect to its desires; but the moment the old nature is at work, he finds it as opposed to God as ever. We doubt not but that very much of the gloom and despondency, of which so many complain, may be justly traced to their misapprehension of this important point of sanctification. They

Continued on next page

God First

By Maurice G. Dametz

In God's Word, deep down underneath the surface, the numerical structure awaits the mathematician who will find a marvelous mathematical scheme throughout. Not only does a mathematical scheme underlie Scripture, but a definite significance is placed upon the numbers of Scripture.

Many, especially rationalists, have spoken dubiously concerning the numbers of Scripture. Perhaps the reason for this is that the numerical structure and the significance of the numbers present one of the most convincing proofs of the divine inspiration of the Bible. F. W. Grant has said, "The fact remains that the numbers are there. Let the criticism do its work thoroughly, and prove if they are not. Let it be as severe as the subject demands. Certainly it ought to be easily disproved, if untrue."

Let us proceed to consider the significance which God has given to many of the numbers. We will begin with the number one.

One is the primary number. One is the symbol of unity. One is essentially the number of God, and it speaks of His unity, priority, and supremacy. One excludes all differences, and speaks of a unity which is indivisible.

THE UNITY OF THE GODHEAD

The unity of the triune God is set forth in Deut. 6:4: "Hear, O Israel, the Lord our God is one Lord." This verse does not deny the Trinity. The fact is that it teaches the Trinity in unity. The word translated "God" is plural in the Hebrew, and may be rendered "Gods." Thus, it may be literally read, "Gods is one." This teaches Trinity in unity. This unity of the Godhead is further demonstrated in the New Testament, as each of the three persons of the Trinity are spoken of as "one." Thus in Rom. 3:20, "one God;" Rom. 5:17, "one Jesus Christ;" and in I Cor. 12:13, "one Spirit." Thus the unity of the Trinity is demonstrated, and the number one holds its significance as the number of God.

IN THE BEGINNING, GOD

God stands at the beginning. In the first verse of Genesis we read, "In the beginning God created the heaven and the earth." All must begin with Him. All had its beginning with Him. He stands at the first, and "God first" is the voice of Scripture. There is nothing right that does not begin with God. The first verse of the Bible speaks of God's priority and supremacy.

GOD'S SUPREMACY

In the Word of God, God is first. He is before all. He is the first and only one. There cannot be two firsts. He is first in prority of time, superiority of rank, absolute supremacy and sovereignty (Isa. 44:6; 48:12-13; 43:10-11; Rev. 1:11; 2-8; 22:13).

The *first* of the ten commandments has to do with the worship of the "one" God, (Ex. 20:3). In God there is a sufficiency that needs no other, and in God there is an independency that admits no other. All idolatry is excluded. He is supreme and sovereign.

If God is put first, blessings will follow. Christ said, "Seek ye *first* the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6:33). With God honored, made supreme, given pre-eminence, made "number one" in our lives, shall be blessed abundantly above all that we ask or think. When the advent of Christ was announced to the shepherds on the Judean hills, the angels exultantly said, "Glory to God in the highest, and on earth peace, good will toward men" (Lu. 2:14). Here we have the governing principle—with God exalted, glorified, made supreme in man's thoughts, good will follows. If God is put out of man's thoughts—hatred, war, dissension, distrust, and spiritual declension follow. That is what is the trouble with the world today. God is out of man's thoughts. Man has lost the consciousness of God, and he has become a law unto himself. God is dethroned and self is enthroned.

The *first* recorded words of Jesus have to do with God. They are, "Wist ye not that I must be about my Father's business" (Lu. 2:49). God first was the master passion, the keynote of His life.

The *first* fulfilling of prophecy in the New Testament bears out the significance of this number. When the angel of the Lord appeared unto Joseph, he said, "And thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21). To this Matthew by inspiration quotes the old prophecy of Isaiah 7:14, which says, "And they shall call His name Emmanuel, which being interpreted is, GOD WITH US" (Matt. 1:22-23). Thus the name of God is linked up with the *first* fulfillment of prophecy recorded in the New Testament.

THE ONE MILLENIAL RULE

A glorious day is coming when there will be no dispute about God's rule. That will be the day of the Lord, the thousand years of heaven on earth, the glad millenial age when Christ shall be King of kings and Lord of lords. Then there will be no difference of law, or rule, or will; all will be in harmony, unity, and agreement. In the prayer which our Lord taught His disciples, the *first* petition is "Thy kingdom come." The time will come when this petition will be answered. When the King sets up His kingdom, God's will shall be done on earth as it is in heaven. Where there are more wills than one, there can be no rest or peace. The millenial rule will be the rule of one will. God through Christ will exercise complete sovereignty. "And the Lord shall be king over all the earth: in that day there shall be *one* Lord, and His name *one*" (Zech. 14:9). To this, our hearts respond in the words of the Bible's last prayer, "Even so, come, Lord Jesus." When He comes, He will set things right, and God will be first."

Continued from previous page

are looking for what they can never find. They are seeking for a ground of peace in a sanctified nature instead of in a perfect sacrifice—in a progressive work of holiness instead of in a finished work of atonement. They deem it presumptuous to believe that their sins are forgiven until their evil nature is completely sanctified; and, seeing that this end is not reached, they have no settled assurance of pardon, and are therefore miserable. In a word, they are seeking for a "foundation" totally different from that which Jehovah says He has laid, and, therefore, they have no certainty whatever. The only thing that ever seems to give them a ray of comfort is some *apparently* successful effort in the struggle for personal sanctity. If they have had a good day—if they are favored with a season of comfortable communion—if they happen to enjoy a peaceful, devotional frame, they are ready to cry out, "Thou hast made my mountain to stand strong; I shall never be moved" (Ps. 30).

But, ah! these things furnish a sorry foundation for the soul's peace. They are not Christ; and until we see that our standing before God is in Christ, there cannot be settled peace. The soul that has really got hold of Christ is desirous indeed of holiness; but if intelligent of what Christ is to him, he has done with all thoughts about sanctified nature. He has found his all in Christ, and the paramount desire of his heart is to grow into His likeness. This is true, *practical* sanctification.

From "Sanctification: what is it?"—the third study in Vol. I of Miscellaneous Writings of C. H. M. (Pages 52-56).

Prophetic and Dispensational Studies

BY THE EDITOR

JOSEPH A TYPE OF CHRIST

Joseph is a well-known and fruitful type of the Lord Jesus Christ. While it is true that the Scriptures nowhere assert or declare this to be so, it is nevertheless clear that it is so because the analogies establish it. The correspondence between the lives and characters of Joseph and Christ is beautiful and significant, and it sets forth clearly and plainly the fact that Joseph is a type of the Lord Jesus Christ.

Joseph was the first child of Rachel, the favorite wife of Jacob, and was born in answer to prayer, in Padan-aram (Gen. 30:22-24). More space is devoted to the history of his life, in the Genesis record, than to the life of any of his forefathers. This is no doubt the case because he is in a very special sense a type of Jesus Christ.

The life of Joseph clearly divides into two distinct periods; namely, a period of rejection and suffering, and a period of exaltation and glory. This division of his eventful life is not by accident, neither did it just happen to be so, but it came to pass by Divine arrangement and ordering, in order that the type might fully forecast the Antitype. The Apostle Peter informs us concerning these same two periods, in the history of the life of Christ, according to prophetic forecast and prediction. The Prophets, according to Peter, predicted the sufferings of Christ, and the glory that should follow (I Peter 1:11). Joseph had his period of humiliation, rejection, and suffering: so also had Christ. Joseph had his period of exaltation and glory; so also will Christ have when He returns to earth again. With these brief remarks in a general way concerning the analogy between Joseph and Christ, we shall now point out the analogies between the history of the life of Joseph and that of the Lord Jesus Christ.

I. JOSEPH IS A TYPE OF THE LORD JESUS CHRIST IN HIS BIRTH AND SONSHIP

This fact of teaching stands out in two particular points of special interest.

1. Joseph was the son of his father's old age (Gen. 37:3). The words "old age" translated into spiritual language and applied to God, mean eternity. God is "The Everlasting Father" (Isa. 9:6); Heb., "The Father of Eternity." He is "The Everlasting God" (Isa. 40:28); that is, He is the Great "I Am" (Exod. 3:14), which always was and forever shall be.

God is the Father of our Lord Jesus Christ (II John 1:3). Christ Jesus is the "only begotten Son" of God, the eternal Father (John 3:16). In some Divine sense, Christ, the Son of God, is the very offspring of God.

The Lord Jesus Christ as the Son of the eternal Father, is the eternal Son of God. As to His personality, Christ has been from all eternity, the unbegun Son of the unbegun Father. He was "from of old, from everlasting" (Mic. 5:2). Note here "goings forth," which signifies descent or source. This is to say, genealogy. See John 1:1-3, 14, 18; 8:58; I Tim. 3:16.

2. Joseph was the special object of his father's love (Gen. 37:3). Christ Jesus was the special object of His Father's love (Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; 20:13; II Peter 1:17; Eph. 1:6).

II. JOSEPH IS A TYPE OF THE LORD JESUS CHRIST IN THE ASSOCIATIONS, DETAILS, AND EVENTS OF HIS LIFE OF HUMILIATION AND SUFFERING

In this case the analogies between Joseph and Christ are quite diversified and numerous.

1. Joseph was a shepherd (Gen. 37:2). The "shepherd" is always God's typical ruler over His people (Ps. 78:70-72; I Sam. 16:1-12; II Sam. 7:8).

Christ was the "Good Shepherd" in death (John 10:11), the "Great Shepherd" in resurrection (Heb. 13:20), and will be the "Chief Shepherd" when He comes again (I Peter 5:4). See Ezek. 37:21-28.

2. Joseph was morally separated from his brethren (Gen. 37:3). Joseph could not fellowship the deeds and words of his brethren, and so testified against them. This marks his separation from them, morally, in principle. This was the reason for his after-separation from them, not on his side, but on theirs.

The Lord Jesus Christ was morally separated from His brethren, the Jews, and testified against them, which made them pursue Him with hatred (John 7:7; John 3:19-21).

3. Joseph was given a coat of many colors by his father (Gen. 37:3). This is more literally "a long garment with sleeves" (marg., A. S. V.). It was the "tunic of palms" because it reached down to the palms of the hands and down to the feet. Or, it was a "tunic of pieces" and so implying variety. This coat signified two things.

(1) It signified heirship, lordship, and headship. Our Lord Jesus Christ is "The Heir" of all things and appointed to Lordship and supreme Headship (Heb. 1:3; Phil. 2:9-11; Eph. 1:10, 22).

(2) It signifies various glories and powers as given him. Our Lord Jesus Christ was given manifold powers, which manifested themselves in Him in works and words "from the Father" (John 10:32; 14:11).

4. Joseph was ordained to rule over his brethren (Gen. 39:5-11). The dreams Joseph had, were dreams of supremacy, and they were God's revelation to him of his future dominion over his own brethren. The Lord Jesus Christ was ordained to rule over His brethren according to the flesh—the Jews (Luke 1:33; Isa. 9:6-7).

5. Joseph was ready to do the will of his father (Gen. 37:13). Our Lord Jesus Christ, from eternity, subscribed to and pledged His willingness to do His Father's will (Ps. 40:6-8; Heb. 10:7; John 4:34; 6:38).

6. Joseph was sent by his father to seek his brethren (Gen. 37:13-14). Our Lord Jesus Christ was sent into the world by His Heavenly Father, to seek the lost sheep of the House of Israel, His brethren in the flesh (Matt. 15:24; 1:21).

7. Joseph, while on his mission to his brethren, became a wanderer in the field (Gen. 37:15). Speaking in parables, our Lord makes the field a symbol of the world (Matt. 13:38). While fulfilling His love-mission to His own, our Lord Jesus Christ became a homeless, houseless, and friendless wanderer in the world (Luke 9:58; John 7:53; 8:1).

8. Joseph found his brethren in Dothan (Gen. 37:17). From verse 14 we learn that Joseph went "out of the vale of Hebron, and came to Shechem." But he did not find his brethren at Shechem, which signifies "shoulder." Translated into spiritual language it means subjection to God, bearing His yoke. He found them at Dothan which some take as meaning "laws," not in the sense, however, of "precepts"; that is, moral or spiritual guidance, such as the Divine law (The Torah) was — but of imperial "decrees." It represents a state of broken fellowship with God, and of the lack, therefore, of the true spirit of obedience.

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PROMOTION DEPARTMENT

CONFERENCES, MEETINGS, AND SUPPLIES

We wish to announce that we shall not only be glad to but desire to arrange for Bible conferences at intervals, week-end meetings in Denver and within reasonable distance from Denver, and also to arrange for faculty pulpit supplies as well as student supplies for Sunday-school and young people's work. Our purpose is to assist wherever possible, if asked to do so. We have teachers and speakers whose ministry will bring rich blessing. Do not be afraid to give us a call. Have us put on a conference in your church, either a Bible or youth conference or rally. Address: The Denver Bible Institute, Box 1617, Denver 1, Colorado.

PRESIDENT HOTTEL MEETING

November 21-28

Kansas City, Missouri

Doctor Hottel is to be one of the speakers at a Bible Conference to be held in Central Bible Hall in Kansas City, Missouri, on the above dates. The other speakers will be Doctor Bob Jones, Jr., President of Bob Jones College, Cleveland, Tennessee, and Doctor Roscoe Wilson, Pastor of the First United Brethren Church, South Bend, Indiana. The meetings will be under the direction of Doctor Walter Wilson, Pastor of Central Bible Hall, who also will be one of the speakers. The prayers of our readers are solicited for these meetings.

●

RETURNING TO EVANGELISM

Rev. W. S. Colegrove, who is a personal acquaintance and warm friend of Doctor Hottel and for the past three and one half years has been the successful pastor of the First Baptist Church at Rochester, Michigan, has resigned this pastorate and has returned to the evangelistic field.

W. S. (Bill) Colegrove was the first convert of Mel Trotter in the Mission at Grand Rapids. He was the Director of the Union Mission of Parkersburg, West Virginia, there conducting a home for friendless girls, sheltering wayfaring men, providing a home for children, and conducting evangelistic services each evening. He was on the Executive Council of the International Union of Gospel Missions and is President of the Central District of the same Association. He was a popular speaker and for several years was on the program of the South Eastern Ohio Bible Conference. He was at one time Superintendent of the City Mission in San Francisco, then later was connected with the Detroit Council of Churches, leaving that work to join the Extension Staff of the Moody Bible Institute.

During his Rochester pastorate, Rev. Colegrove baptized nearly one hundred persons and received more than that number into the membership of the church. In the same period of time he did the preaching in thirteen revival campaigns, five of which were held in the Rochester church.

Rev. and Mrs. Colegrove have purchased a house at 314 Conant Terrace, in Grand Rapids, and will soon establish their home and headquarters there.

Dr. Hottel commends Rev. Colegrove to the confidence of pastors and Christian workers everywhere. If you are thinking and praying about an evangelistic campaign, give him a call.

●

PRAYER AND NEWS BULLETIN

Carl C. Harwood

610 So. 11th Ave., Yakima, Wash.

September 18, 1943

To Our Friends and Prayer Partners:

Since our last letter to you we have had many and varied experiences. God has blessed His Word as it has been proclaimed and we have had the joy of seeing literally hundreds make the decision which means for them Life Eternal.

We had a blessed time at the Black Hills Bible Conference at Sturgis, South Dakota. Sixty-nine accepted the Lord Jesus Christ as Saviour, many of them old hardened sinners. We had sweet fellowship there with some of God's dear saints. I have traveled far and wide over the U.S.A. and find that God has some true and faithful children in every town and community.

Last week we closed a week of meetings at Spokane. God blessed in a marked way—376 made definite decisions to accept the Saviour as their own. We had four meetings daily, a radio service and Bible Teaching service each morning, and evangelistic services each afternoon and evening. Many of the churches gave their cooperation and opened their doors to us, and during the week we did not preach twice in the same church. We did not take any offerings for ourselves, and within a day or two the city was convinced we were there for one purpose—the seeking of the lost to Christ. We had two big street meetings while there. The city's big Bond wagon was pulled out into the middle of the street in the heart of the business district. That block was roped off, and a crowd of 2000 gathered that last Sunday evening for the service. We played the Victor Theremin and other instruments and preached a Gospel message. The churches cooperated by dismissing all young people's meetings. More than 50 were saved at this meeting, among them many service men.

Our next meeting will be in Boise, Idaho, and Salt Lake City. These will be short meetings, about two or three days in each place.

PRAYER NEEDS

While we have seen God work so wonderfully, our hearts are saddened and burdened when we think of the millions who are without Christ and without hope in the world, and who, unless they are converted, will plunge into a Christless eternity. We covet your prayers as we go into the fall and winter. We are in great need of spiritual strength as well as physical strength to carry on the work. We know that you will continue to bear us up on the wings of prayer that souls may be saved and His Name magnified.

The work of Child Evangelism is going forward. Pray with us that we will reach the children for God and that teachers and workers will be found for this very needed and important work.

May God richly bless you is our prayer.

Yours in His glad service,

CARL C. HARWOOD.

> "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Hymn Stories

GOSPEL SONG IN STRANGE PLACES

By Robert Harkness

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The descent was arranged merely as an interesting diversion. The gold mines were famous. The precious metal was mined at a great depth. There was a thrill of expectancy as we entered the cage to descend to the three thousand feet level. It was something of an adventure. No one had any thought of musical expression at such a depth. Down, down, down we went. We were in dense darkness. The occasional drip of water had an eerie sound. Finally we reached the level. The cage stopped exactly at the entrance to a dimly lighted tunnel entrance. A miner awaited us. On his heavy helmet a flickering candle was set in red clay. He held another light in one hand. Along this gloomy, low-ceilinged passage we made our way. Turning and twisting, the subterranean tunnel finally brought us to an open space. Here the miners were at work on the gold reef.

It was during a visit of the late Charles M. Alexander and his wife to my home city that this incident occurred. As we approached the miners, Mr. Alexander went forward and shook hands with each of them. One man said he was a Christian; the other said he was not. The suggestion was made that our party should sing "The Glory Song." At that time this song was a prime favorite in Australia. The last verse was sung—

"Friends will be there I have loved long ago,
Joy like a river around me will flow . . ."

Then came the well-known chorus. About the middle of the chorus an old miner came out of an opening. He was singing lustily a high tenor part of the chorus. As we finished he asked, "Will you not sing another verse?" The genial song leader shook his hand and inquired, "Are you a Christian?" The man hesitated, then replied, "No, sir." Then he added, "But you nearly got me in the service last night. I was shaking from head to foot." He was referring to a meeting held the previous evening in a church.

The last verse was repeated. The chorus was being sung when Mr. Alexander continued his conversation with the miner. "It does not matter where we are," said the singing evangelist, "you can accept Christ anywhere." The miner said he would be at the meeting the next night. "That is not the question," continued the American singer. "Will you accept Christ now?" The Cornish miner hung his head. Prayer was offered. Soon we heard the welcome words, "Yes, I will." The following evening the Cornish miner gave his first word of testimony for the Lord. He later became an active worker with one of the church organizations in the city.

The message of the gospel in song vindicates itself in the results achieved. In the gold mine, on the high seas, in the home, in the church—in all kinds of places—we have seen this complete vindication. And yet, how often do we find church musicians who regard the gospel in song as something to be avoided? Its musical framework suggests a sneer. Such an attitude can usually be attributed to a sad lack of spiritual interest. The foregoing incident happened several years ago. Let me give you another story. It was our privilege to broadcast a brief program from the First Presbyterian Church, Hollywood, California. It was a program of gospel music, song, and story.

In the course of the program we related the story of an experience in the Fijian Islands in which an old-time song figured. Then we sang the song:

"I am so glad that our Father in heaven,
Tells of His love in the Book He has given;"

Two days later we received this letter. It speaks for itself. Again it is a complete vindication of the gospel in song. Read what this old saint writes:

San Diego, Calif., May 28, 1934.
Dear Sir:

I enjoyed your radio service last night, especially that hymn, "Jesus Loves Even Me." Thanks to you for the joy I received as you sang that song. I am seventy-two years old. I praise God for all that this hymn means to me. It gives me peace and rest. It helps me to face the difficulties of life until the day I see Him.

—Mrs. C. M.

Yes; the gospel in song is well worth while. It is a long-proven medium of expression. It states eternal verities; it pronounces spiritual truth. Many musicians engaged in Christian work need to learn these facts. Oratorio has its place; the majestic compositions of the great masters have their sphere of usefulness; and the gospel in song has its definite spiritual mission. Its objective is its vindication. Who has not heard the testimony of the regenerated drunkard, won to Christ through the musical message? Who has not rejoiced in the testimony of the saint of God, lifted heavenward by the message of the gospel in song?

The far-reaching effect of the gospel in song becomes to each of us a challenge. It dares us to do our part in the elevation of its musical framework. It calls upon us to ensure its acceptable rendition. It demands of us that thorough consecration without which the appeal of the message must lose much of its potency.

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"GREASY"

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BY CHARLES LUKESH
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A real story of Russian immigrants to Siberia. The parents die of cholera on the way, leaving two orphans—a girl of 10 and a boy of 8. Forced into the terrible Siberian barracks, the boy runs away and is picked up by robbers; he become assistant-to-the-chief at only 16. Heading an expedition, they kill two travelers and get a New Testament in the loot. The whole gang is converted and give up their robbery. They decide to surrender. The prosecuting attorney is convicted by the reading of the Bible and resigns. Prison inmates and guards are converted; also convicts in far-off Siberia, where they were sent for 10 years. On being set free, they attempt to reach their former homes and "Greasy," the "boy robber," finds his lost sister. Her husband helps them to proclaim their testimony. Arriving home, the village is converted and the priests start a new persecution. *Again they are sent to Siberia.* They spend the rest of their lives preaching the Gospel of Christ. The story runs into our times *and proves the power of the Gospel today! Unique - startling - thrilling - interesting - revealing!*

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Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF NOVEMBER 7

"The Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

"He ever liveth to make intercession for them." Heb. 7:25.

INTERCEDING FOR ME

Interceding for me at the Father's right hand,
He's pleading my cause day and night;
For I am redeemed by His own precious blood,
And I am so dear in His sight.

Interceding for me at the Father's right hand,
When Satan comes in to accuse;
He shields His own child with His own mighty arm,
And Satan his power doth lose.

Interceding for me at the Father's right hand,
When I am too tired to ask;
He knows all my needs and He meets every one,
He gives me the strength for each task.

Interceding for me at the Father's right hand,
When I know not how I should pray;
He grants me the answer as He doth see best,
When I yield to His will and way.

Interceding for me at the Father's right hand,
All safe 'mid the tempest so wild;
And nothing can harm me while He intercedes;
For I am His own precious child.

The Lord Jesus Christ, my Saviour and yours, came to earth a babe, grew up into manhood, died on the cross for your sins and mine, was buried and arose again; but that was not all. He did not do all this for us only to leave us here on earth to travel life's pathway as best we could. He went back to the heaven from whence He came and is at the right hand of the Father.

There He is now—this moment—and always, until He shall take us unto Himself, interceding for us—praying for us. When Satan comes to accuse us before the Father, our Saviour pleads our cause. We are precious to Him, and thus Satan's accusations against us must surely fail. Christ has paid the price to redeem us. Satan flees when Christ shows him that we are safe in the hollow of His hand, and that nothing shall be able to separate us from His love. He has covered all our imperfections with His own perfection.

When we know not how to pray, He intercedes; when we are weary, discouraged, troubled, or sad, He intercedes. He knows our frame, and He remembers that we are weak and frail. What a wonderful Intercessor we have Who ever liveth to make intercession for us, and Who will never fail for He knows no defeat.

WEEK OF NOVEMBER 14

"For the Lord's portion is His people." Deut. 32:9.

THE FATHER'S HEART

How glad the Father's heart must be,
As with His tender gaze,
He sees His children up,
In joyful, happy praise.

How must His heart of love rejoice,
When His own children say,
"Dear Father, I am trusting Thee
Whatever comes my way."

How happy must the Father be,
While listening, He hears
His children say, "Thy will be done."
E'en through a mist of tears;

To hear them say, when trials come,
"I'll trust though I can't see,
I will not grieve nor be cast down,
I will rejoice in Thee."

He must be glad when He can find
A child, who has such trust,
That he can bear the heavy loads,
And burdens on Him thrust.

He must be glad to find a child,
Who for Him stands the test,
For oft He sends the hardest things
To those He loves the best.

So help me, Father, to be one,
Who will rejoice Thy heart,
And who for Thee can bear a load,
Oh, help me do my part.

May I be brave and strong in Thee,
A burden-bearer true,
That Thy sweet smile may rest on me,
In all that I may do.

Your heavenly Father seeks to give you His best gifts—gifts that make your heart happy and glad. But have you ever thought that He, too, rejoices, when you, as His child, make His loving heart glad?

Earthly parents are made happy when their children trust and love them. A little fellow sat for many minutes beside his father without uttering a word. When asked what he wanted he said softly, "I just want to be near you, Daddy, and to tell you that I love you." The father in return took his little son in his arms and hugged him tight. The child loved his father even though he had perhaps many times corrected and disciplined him.

If a child can be so devoted to an earthly parent, how much more should we shower upon our heavenly Father all the admiration, love, and trust that our hearts can hold.

He seeks an inheritance in us with great yearning. Let us never disappoint His great heart of love. No matter what comes, let us still say as we look up to Him, "I love Thee, Father, Thou art the only One who truly satisfies my heart's longings."

"He satisfies—joy He supplies,
Life would be worthless without Him;
All things in Jesus I find."

WEEK OF NOVEMBER 21

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

"Peace I leave with you, My peace I give unto you." John 14:27.

"I will guide thee with Mine eye." Psalm 32:8.

"He ever liveth to make intercession." Heb. 7:25.

"I will come again, and receive you unto Myself." John 14:3.

WHY?

Why did the Saviour leave His home?
I cannot tell;
But oh, I know He came to earth,
A little babe of lowly birth,
He loved so well.

Why did the Saviour die for me?
I do not know;
But oh, I know upon the cross,
He bore my sin, my shame, my loss,
And suffered so.

Why does the Saviour give me peace?
I cannot say;
But oh, I know He gives His rest,
No matter what may be the test,
In His own way.

Why does the Saviour guide my life?
I am not sure;
But oh, I know His guiding hand,
Shows me the way that He has planned,
And I'm secure.

Why does the Saviour intercede?
He has not said;
But oh, I know at heaven's throne,
He's interceding for His own,
For whom He bled.

Why will the Saviour come for me?
I do not understand;
But oh, I'll meet Him in the air,
And dwell with Him in mansions fair,
In heaven's glorious land.

What a mystery; yet what a marvelous fact it is! The Saviour came to this sin-cursed earth. He died for us; He gives us His own perfect peace which passeth understanding; He

guides us tenderly and mercifully; He intercedes for us at the Father's throne; and wonder of wonders, He will, perhaps very soon, receive us unto Himself that where He is, there we may be also.

Could any plan be more complete, more perfect, more gracious, more infinite than God's wonderful plan of salvation? No, no! It satisfies—He satisfies. Without Him life is worthless.

Oh, the joy to know that we are chosen in Him and that He, the altogether Lovely One, has stooped low enough to pick us up; to redeem us; to give us a foretaste of heaven here below and the hope of heaven throughout an endless eternity. Why? We do not know—only the marvel of His love has made it possible. We know not why, but yet 'tis true through His infinite grace and love.

WEEK OF NOVEMBER 28

"For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

JUST A LITTLE WHILE

'Tis just a little while,
A little while to work for Jesus here,
A little while to live for Him so dear,
A little while to gather jewels fair,
Until we meet the Saviour over there,
And then shall end our last, short, earthly mile;
'Tis just a little while.

'Tis just a little while,
A little while to travel life's rough road,
A little while to share another's load,
A little while to bear each trying test,
Until we enter into heaven's rest,
Where trouble ne'er can come nor sin defile;
'Tis just a little while.

'Tis just a little while,
A little while to wait and watch and pray,
A little while to walk the narrow way,
A little while to consecrate our all,
Until shall come that last, eternal call,
And heaven's glory shall upon us smile,
'Tis just a little while.

The wound in the little fellow's head was deep. The blood flowed profusely. As soon as the doctor saw it, he knew it required a stitch. My heart ached for the child. He was sobbing as much from fright as from pain. How tenderly the doctor lifted him onto the table where the work was to be done. How carefully he prepared the necessary instruments. Then one sharp twinge of pain—only a moment—and the clamp stitch was in. Soon the wound would be healed and almost forgotten. It wasn't long—only a moment of real suffering while the necessary stitch was being set. And how much better that bit of pain to cause proper healing than an ugly, open wound because no stitch had been taken.

How like our lives—only a little time of toiling and suffering for our Master. Only a moment as compared with the ages of eternity. How quickly the precious hours pass. Are we filling them with loving, willing, sacrificial service for our Master, even though it may mean a bit of suffering, or are we idly watching them slip swiftly by, thinking only of selfish ease? Life at its longest will soon be o'er, and wasted moments and hours can never be regained. How important that we should use wisely this "little while" on earth that we shall have no regrets when "He that shall come will come and will not tarry."

PROPHETIC STUDIES

Continued from page 374

We take Dothan to mean "law" or "custom," and as representing mere human tradition and the customs of men. Our Lord Jesus Christ found His brethren under law and custom, the traditions and customs of men, and He also found them bound by the spirit of formalism and void of the true spirit of obedience, because He found Israel after the flesh away from God (Luke 11:39; Mark 7:8; Matt. 15:8-9).

9. Joseph's brethren would not receive him, but conspired to slay him (Gen. 37:18-20). Our Lord Jesus Christ was not received by His brethren (John 1:11). They also conspired to slay Him and to put Him out of the way (Matt. 27:1; Mark 14:1-2).

10. Joseph's brethren mocked him and set him at naught (Gen. 37:19). So was Jesus the Son of God set at naught by His own brethren (Luke 23:11; Mark 15:11-19; Isa. 53:3).

11. Joseph was sold by his brethren (Gen. 37:27). Christ was sold according to prophecy, for the mere price of a slave (Zech. 11:12; Matt. 26:14-16; Exod. 21:32).

12. Joseph's brethren cast him into a pit, there to die of hunger, thirst, and exposure (Gen. 37:24). Joseph, therefore, in intent and purpose was dead and buried. Our Lord Jesus Christ was slain at the demand of His own brethren and was buried (John 19:15; Acts 2:22-24, 31; 3:14-18).

III. JOSEPH IS A TYPE OF THE LORD JESUS CHRIST IN HIS RESURRECTION & EXALTATION GLORY & BLESSEDNESS

There are four particular items in this instance in the analogy between Joseph and the Lord Jesus Christ.

1. Joseph was taken out of the pit alive and bodily (Gen. 37:28). Joseph's being lifted out of the pit was the beginning of his exaltation and glory. Our Lord Jesus Christ came forth out of the grave, bodily, and, not merely a spirit or phantom, and showed Himself alive after His resurrection by many infallible proofs (Luke 24:39-40; Acts 1:3; 2:23-24). Our Lord's resurrection was the beginning of His exaltation and glory.

2. Joseph after being lifted out of the pit was carried into Egypt, an exile in a far and strange country (Gen. 37:28; 39:1). The Lord Jesus Christ after His resurrection went into a "far country," even Heaven itself (Luke 19:12). He is there on His Father's throne, having been denied His own throne on earth (Ps. 110:1; Rev. 3:21; Jer. 3:17).

3. Joseph became a blessing among the Gentiles and gained a Gentile bride (Gen. 41:1-45). Christ likewise became a blessing among the Gentiles and is gaining a Gentile Bride (Acts 15:14; Eph. 5:25-32).

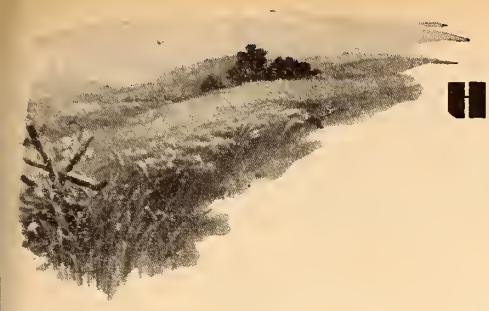
4. Joseph reconciled his brethren to himself, afterward, and then exalted them and blessed them (Gen. 45:1-15). When Christ comes back to earth again, He will restore, bless, and exalt His own Jewish brethren (Acts 15:16-17; Hos. 2:14-18; Rom. 11:1-15, 25-26).

We observe that it is perfectly clear that Joseph is a prophetic type of Jesus Christ, the Son of God. The correspondence between them is not accidental, but Divinely providential. In these two records, in their marvelous and beautiful correspondence, we have an undeniable evidence of the inspiration of the Bible.

The history of Joseph's life, as a prophetic type of Jesus, the Son of God, is a witness that the same inspiration that caused the writing of the record concerning the Lord Jesus Christ in the Gospels, and of His exaltation and fuller functions in the Epistles, is exactly the same inspiration that caused the record of Joseph's life to be written, in Genesis. It is evident that the same spirit that caused the writing of the one, caused also the writing of the other.

If the Spirit of God caused the writing of the New Testament, then the Spirit of God caused also the writing of the Genesis record.

This being so, the story of the life of Joseph, is alone sufficient to verify and establish the Divine authorship and authenticity of Genesis, and also to fully demonstrate it to be the Word of God. To these facts and this evidence, unbelieving critics are wilfully blind. They cannot believe that Genesis is the Word of God, because they will not believe it. What is true of Genesis, in their case, is true also of all other Books of the Bible, that are questioned and denied by so-called "higher critics."



In the HARVEST FIELD

Conducted by
B. Grace Crooks

THE 4C CLUBS OF AMERICA

495 Hillside Ave., Glen Ellyn, Ill.

Christian Cadets Conquering Through Christ

MOTTO—*"Always Abounding in the Work of the Lord"* (I Corinthians 15:58).

PURPOSE—To provide a systematic plan of definitely spiritual activities for young people, and to motivate them by club interest, recognition of progress, and awards.

METHOD—A series of short, simple projects for the individual to work on, by means of which the average person can advance in rank from a Private to a General in about 20 months. Each project is a particular task to be accomplished in a specified time, usually one month. The individual has a liberal choice as to which projects he will take.

MATERIAL—The approximately 80 projects include Scripture memory, Bible study, Bible reading, making of scrapbooks, keeping record of attendance at meetings, reading of Christian books, writing, music, art, handwork, handicraft, tract distribution, original work selected by the individual, and a constantly growing list of additional things that are interesting to do as well as spiritually profitable. Some projects are distinctly of junior level and some of adult level, but most of them are suitable for any age.

PLATFORM—Interdenominational, evangelical, exalting Christ as the only Saviour and the Bible as God's infallible Word, seeking to build the local church through the individual.

ADVISORY AND REFERENCE COUNCIL—Dr. H. C. Thiessen, Professor, Wheaton College, Wheaton, Ill,; Rev. Alexander Sauerwein, Pastor, First Presbyterian Church, Huntington, L. I., N. Y.; Dr. William McCarrell, Pastor, Cicero Bible Church, Cicero, Ill.; Dr. W. S. Hottel, President, Denver Bible Institute, Denver, Colo.; Clyde H. Dennis, Editor and Publisher, Good News Publishing Co., Chicago, Ill.; Dr. R. S. Beal, Pastor, First Baptist Church, Tucson, Ariz.

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"A Preliminary Description of the 4C Club Plan" will be sent free on request.

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THE BIBLE IN THE SCHOOLS

Bible teaching is spreading in North Carolina schools. It is sponsored by local churches through their ministerial associations, a committee of which selects the teachers. These must hold a certificate issued by the State Board of Public Instruction, as must other teachers. "Above all she must be an earnest Christian," says Miss Grey, who teaches Bible in Salibury (Presbyterian Survey). The school authorities give room in the schools for classes, allow school time, and give credit to students.

Funds are raised by private subscription or by church groups. Parents are eager to have this instruction given their children. In one town, letters were sent to 242 parents asking if they wished their children enrolled in Bible classes. All but two said, "Yes." Although the course is elective it is not unusual for it to be taken by every child in the school.

"We teach the Bible as the revelation of God through Jesus Christ. . . . Often a pupil is sent to his pastor for a fuller explanation of some truth. . . . Sometimes the local group asks that the life of Christ be presented first because they feel that perhaps this will be the only chance some boys and girls will ever have to know Jesus. . . . Students grow in reverence for the Bible, and lives are often distinctly changed. One schoolboy said: 'The first year all the football boys took Bible because they thought it would be easy, but it wasn't. The funny part was that they liked it so much that they really studied it. They changed a lot—in a nice way. Now everybody wants to take Bible.'

The movement is growing by leaps and bounds. Some ninety teachers, full or part time, are reaching more than 20,000 students weekly, and a large number of these daily, in 160 public schools.

Sunday School Times.

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THE CALL OF SOUTH AMERICA

South America has waited
Long in darkness for the day
When the Church of God should tell her
Of the Christ, the Living Way.
Darkness reigns from Venezuela
Down to Patagonia's land,
From the western shores of Chili
To the utmost eastern strand.

Argentina's sons and daughters
Look toward our favored lands.
Vast Brazil awaits our message,
Dark Peru extends her hands;
These great nations still are waiting,
Rome can never satisfy;
Fill your lamps, shine out the Gospel,
He "all power" will supply.

Hark! the Putumayo calls us
From its land of dreadful night,
Calls us from our ease and pleasure,
"Come and help us! Bring us light!"
Save their children; bind their stricken
Through the curse of greed and gold;
Lead them out of hopeless bondage
Till they rest within His Fold.

Look we on this whitened harvest;
Hear the loud, appealing cry
Of this continent of nations
Who in Satan's bondage lie;
Lord, our God, arise, illumine
This cold, selfish heart of mine,
May my soul fulfil Thy purpose,
And the glory shall be Thine!

—Katherine A. Hodge

WHEN WILL WAR CEASE?

The Institute recently published a war time tract entitled, "When Will War Cease?" by Dr. W. S. Hottel. It is printed in colors, and the cover is a reproduction of an authentic war scene in New Guinea. People everywhere are invited to distribute this tract which is free for the asking. A large number of orders have been received, and most of the requests have contained money for defraying postage, for which we are thankful. You are invited to help us get this vital message out. Our first printing was 10,000, and we will soon have to reprint. Send us your request and state how many you can use.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE LORD'S COMING

I. The Reality

A. The Saviour's own declaration—"I will come again" (John 14:1)

B. The angelic declaration—"This same Jesus shall so come" (Acts 1:11)

C. The apostolic revelation—"The Lord Himself shall descend" (I Thess. 4:13-18)

II. The Rapidity

A. The injunction in the end of the Bible—"Behold, I come quickly" (Rev. 22:7, 12, 20)

B. The statement in I Corinthians 15 — "We shall be changed in a moment" (I Cor. 15:57)

C. A familiar simile—"In the twinkling of an eye" (I Cor. 15:57)

III. The Result

A. In regard to Jesus Himself —"He shall be satisfied" (Isa. 53:11)

B. As to believers — "They shall reign for ever and ever" (Rev. 22:5)

C. Regarding the unbelievers —"And whosoever was not found written in the book of Life was cast into the lake of fire" (Rev. 20:15)

—Hy P.

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FRUSTRATION OF GRACE LICENCE

I. A Low Apprehension of Grace (Romans 6)

1. A Christian is justified by faith apart from works of law (Rom. 3:21-28)

2. On believing, God imputes to him righteousness (Rom. 4:15)

3. To the person God imputes righteousness, God will not impute sin (Rom. 4:6-7)

4. This blessedness is made possible because the Christian is not under the law but under grace (Rom. 4:15; 5:13)

5. This new standing in grace entitles to wonderful liberty, freedom, and assurance (Rom. 5:1-11; Gal. 5:1-5)

6. "Licence" is using liberty for a cloak of wickedness (I Pet. 2:16; Gal. 5:13)

7. To make licence of liberty means one of two things:

A. Not a born-again person—still "natural"

B. A born-again person with a low apprehension of grace—"carnal" (I Cor. 2:14—3:3)

8. In Romans 6 Paul meets this unworthy attitude—prominent then and now—with rebuke (Rom. 6:1-2, 15)

II. Identification with Christ Forbids Carnality (I John 2:6)

1. In our justification we become "united" — identified—with Christ (Rom. 6:3-11)

2. As He is, so are we (I John 4:17)

3. Identified with His death (Rom. 6:3; II Cor. 5:14)

4. Identified with His resurrection (Rom. 6:4-5; Col. 2:12; 3:1)

5. Identified in suffering (I Pet. 2:20-21)

6. Identified on the throne (II Tim. 2:12; Rev. 3:21)

7. Identified from first to last (Rom. 8:16-17, 29-30) and in all things for ever (Rom. 8:32; Rev. 22:1-5)

III. A High Profession Demands Holy Living

1. A failure to perceive the sinfulness of sin encourages a low appreciation of salvation (Luke 7:36-50)

2. Light and darkness cannot dwell together (I John 1:5-7)

3. Sinning and justification are not friends (Rom. 6:12-14)

4. A persistence in sin of a born-again person opens the way for severe whipping from God (I Cor. 11:30-32)

5. The professor who lives in sin and is not chastised does not belong to God (Rom. 6:15-23; I John 3:4-10; Heb 12:8)

6. This answers all who would turn the grace of God into lasciviousness (Jude 4)

—Charles M. Neal

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FORGIVENESS OF SINS

I. A Divine Forgiveness

God Himself has lifted the mighty load from off the conscience saying, "I, even I, am He that blotteth out thy transgressions"

Isa. 43:25

II. A Personal Forgiveness

The Saviour, Who spoke to the weeping penitent at His feet, said to me, "Thy sins are forgiven"

Luke 7:48

III. A Frank Forgiveness

There is no reserve in His blessed heart, "He frankly forgave them both"

Luke 7:42

IV. An Eternal Forgiveness

The Holy Ghost has come from heaven as God's witness to us saying, "Their sins and iniquities will I remember no more"

Heb. 10:17

V. Forgiveness for Christ's Sake

It must therefore be complete, perfect, and Godlike in character. "Your sins are forgiven you for His name's sake"

I John 2:12

—W. S.

* * * * *

PICKED UP HERE AND THERE

Christians have been well born. If they fail to grow it is because they fail to nourish themselves by the Word.

V V

If my work is not good enough to merit God's support, I had better abandon my work.

V V

Trust God to overcome your difficulties. He has had thousands of years of experience.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

83 A MINUTE

W. W. Martin tells of putting these words over the clock in a certain mission church: "83 a minute." At last a deputation came to him and said, "Will you kindly take that down —it haunts us." They knew that it meant that eighty-three souls a minute were passing into eternity—into the dark. Most of them had never heard about Jesus Christ. Are you quite happy about it?

—*The Sunday School Times*

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GREATEST LIFE: SOUL-WINNER

The agile athlete who eclipsed all comers in few years becomes as frail and helpless as a child, and all that remains are a few silver "cups." The humorist who became rich by making everybody laugh, often wept himself to sleep, then dropped into eternity, without Christ—no soul to welcome him on the other side. The eloquent preacher, in great demand with silver tongue and magnetic personality, passed away like a lovely song and a fleeting cloud. The singer who thrilled the crowd in breathless ecstacy, is heard no more. But, the soul-winner lives his life over many times in the lives of those he led to Christ. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever." —*Fishin' Tackle*

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ARGUMENT EX CONCESSO

A non-Christian soap manufacturer was walking with a Christian minister. Said the soapmaker, "Apparently the Gospel which you preach has not done much good in the world, for it is still full of wicked people." The preacher was mulling over this criticism when, passing through the more neglected section of the city, they observed a dirty child making mud pies. The preacher said dryly, "Apparently soap hasn't done much good in the world; there is still much dirt, and many dirty people." "Oh, well," said the soapmaker, "you forget that soap is useful only where it is applied." "Exactly," said the preacher, "so it is, too, with the Gospel which we preach." —J. R. R.

Today airmen and deep-sea divers are co-operating in the "discovery" of the ancient port stronghold of Tyre. From the air can be seen the outline of the submerged city; and the diver, with his special under-water camera, has revealed the details of the harbor with its massive, finely built breakwater and the fortifications which held the conquering armies of Alexander the Great at bay for seven months.

—*European Jew and Palestine News*

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I WAS NOT THERE

At the Iroquois Theatre fire in Chicago some years ago several hundred persons lost their lives. But I was not there.

At the Cocoanut Grove fire (a Boston night club) some months ago, 488 persons were burned or trampled to death. But I was not there.

At the barn dance fire December 13 (Newfoundland) 104 were killed and 130 injured. But I was not there.

It is true that the horrors occur not only at theatres and night clubs and barn dances but at church services and other religious assemblies, and at useful secular gatherings.

And perhaps a violent death is no worse than any other kind.

But the point is that if one is to have a tragic death it would add immeasurably to the horror if one meets this death in the place of sin and dissipation—where he ought not to have been.

Very few people, however bad they may be, would prefer to die in a tavern.

Why should one be caught alive where he would not like to be caught by death? —*The Free Methodist*

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A LASTING AMBITION

All ambitions, save one, end with life. They are only for the duration of human existence. The workman must lay aside his tools; the writer his pen; the surgeon, his knife; the astronomer, his telescope; the explorer, his chart; the scientist, his tubes and acids. Only one ambition will last for all eternity; only one ambition will demand all the ages for its perfect realization; that ambition is to know Christ in all His fulness.

—*The P. H. Advocate*

THE DECAYING GOD

An Indian used to worship a clay god in the corner of his rice field. One day he noticed the idol crumbling. He thought to repair it. It suddenly occurred to him (was it not the Holy Spirit?) that a god should never need repairing. So he discarded it altogether. This was a courageous thing to do. However, he still went regularly to the corner of his field and prayed for good crops. When he heard the Christian message, he said "Jesus Christ is the God to Whom I have been praying in the corner of my rice field all these years, but I did not know Him." —*Selected*

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THE LOVE OF GOD

The love of God is an ocean, and no line can sound its depths. It is a sky of unknown dimensions, and no flying machine can reach its heights. It is a continent of unexplored distance, and no tape can measure its length. It is a width of unsurpassed country, and no survey can find its boundary. It is a mine of wealth, and no delving of man can estimate or exhaust its riches. It is a pole of attraction, which no explorer can discover, and the love of God is a forest of beauty, and no botanist can find and describe its variety and glory.

—*Origin unknown*

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HOW OLD OUGHT I TO BE?

"Dear Mother," said a little maid,
"Please whisper it to me—
Before I am a Christian,
How old ought I to be?"

"How old ought you to be, dear child,
Before you can love me?"
"I always loved you, Mother mine,
Since I was tiny wee.

I love you now and always will,"
The little daughter said.
And on her mother's shoulder laid
Her golden, curly head.

"How old, my girlie, must you be,
Before you trust my care?"
"Oh, Mother dear, I do, I do—
I trust you everywhere."

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."

"Then you can be a Christian, too.
Don't wait till you are grown.
Tell Jesus now you come to Him
To be His very own."

Then, as the little maid knelt down
And said, "Lord, if I may,
I'd like to be a Christian now."
He answered, "Yes, today."

—*Author unknown*

The DAYS of YOUTH



The Valley of the Poplars

BY HAZEL N. JOHNSON

Continued from last issue

"Here," said Julia, "is a beautiful home. It is set in a field about a mile square, and there is a continuous wall of poplar trees around this field. How soft and feathery the green leaves look. The sunlight plays hide and seek in their feathery depth. It's funny how the branches of the poplar trees grow so close to the trunk, isn't it, Dave?"

"Not so peculiar, Julia, for that is the way the Lord made them, and in obedience to Him they have always grown that way for thousands of years—close to the trunk. It would be funny, Julia, if suddenly they started growing out from the trunk the way an oak tree does. To me the poplar tree has always been a picture of the way Christians should grow—close to the life-giving trunk. But too many of us choose to go our own way and drift away from the source of Life. So many times I find that I want to go my own way, and when I do, I awaken to the fact that I have gone away from the Lord and His path for me."

"Dave," said Julia seriously, "I didn't know you ever wanted to do anything wrong. Tell me," she said, not waiting for an answer, "does everything I say make you think of something religious?"

"Religious! I don't want to be religious, Julia. I do want to be spiritual, not just religious."

"Well," said Julia a little peeved, "it sounds that way to me. Don't you think so, Dad and Mother?" She hoped to gain her point by appealing to her parents, not realizing that her mother had scarcely been listening, and that her Dad was angry part of the time and part of the time deep in thought of the days when he was a boy and had heard Dave's father say things which sounded so much like the things which he had been listening to today. He sensed a conflict in his soul—pride versus the voice of the Lord.

In answer to Julia's appeal, mother said, "Hm," lifting her penciled eyebrows.

"Well," said Mr. Renton, and failed to finish.

Dave burst in suddenly, "Honestly, folks, I am sorry if I have bored you. I have been so happy on this drive. Julia has done such an excellent job of describing this wonderful scenery that it has thrilled my soul. It just seems to cry out to me of the things of the Lord, and I could not keep them to myself. I guess I forgot that you are not so interested in the things of eternity as I am. Since I have been blind and cannot see the beauty of earthly things, I somehow see clearer the spiritual things. Forgive me if I have offended."

Mr. Renton was thinking, "Things of eternity. That is what Dave's father was always warning me about. Things of eternity." He spoke up quickly and kindly to his nephew, and his words almost surprised himself, "Dave, you have not offended. You remind me so much of your father, and I am enjoying it all. Go on, Julia, tell him about this row of giant poplars. Say! Aren't they really beautiful?"

"Dave these trees just seem to dwarf all others I have ever seen. They are simply gorgeous They are so close together, and the leaves are billowy and soft."

"And all the trees are the same height," put in Julia's mother for the first time. Even she was getting interested, which was unusual. If it had been a bridge game, that would have been different, but for Mrs. Renton to get excited about or even interested in poplar trees was very extraordinary. "These trees almost look like—well, what do they look like?"

"Like a giant army marching to war, so straight and tall?" suggested Dave.

"Yes," agreed his aunt, "it really does."

"'Onward, Christian soldiers, marching as to war,'" sang Dave softly. Then he was silent for a moment. "Uncle Ben," said Dave, "I guess Uncle Sam has no place in his army for a blind man. Many young men my age are flying planes, driving jeeps and tanks under fire, but there is no place for me in the army, is there?"

"Perhaps not," ventured Mr. Renton, "but we need men at home too, you know—men who are brave," tactfully answered his uncle.

"Yes, and I am glad I can be in one army. You know I am in the army of the King of the universe. He does not exclude blind followers. In fact, He wants us to be blind to the things of this world with its sin and corruption—dead to sin but alive unto God. Sometimes I feel badly about not getting to fight in Uncle Sam's army, but I am glad to fight for the Captain of my salvation Who has never known defeat."

"Umm hmmm," answered Mr. Renton. However, his heart was touched.

Suddenly Julia half stood in her excitement, and pointing to the left she exclaimed, "Oh! look! Dave, can you hear it? Look, Mother and Dad, over there at the opposite bank of the river. Dave," she said, sitting on the edge of the car seat, "all along the bank of the river, water is gushing. It just spurts out in streams from hundreds of places, some small and others large. I never saw anything like it before in my life. Where does that water come from, Dad?"

"That is called The Thousand Falls," answered her father. "Scientists think it is the outlet of the Lost River. About a hundred miles north of here a river just disappears, and it is believed that this is where it comes to the surface again. Isn't it beautiful?"

"Beautiful," said Mrs. Renton mildly, thinking she must make some reply.

"It's super, super," said Julia. "Dave, isn't that strange? I'd love to see where it disappears into the ground. A river, lost—out of sight for miles and miles—then coming forth in surprising beauty," she mused. "Dave, what does that remind you of?" asked Julia, who even though she sometimes thought Dave's remarks were queer, yet she liked this serious cousin of hers, and was being intrigued with his spiritual applications.

"Do you really want to know, Julia?" asked Dave.

"Surely I do," said Julia, and she meant it.

Dad even turned his head a little so as to hear what Dave was about to say. "Well, this is what it pictures to me. About two thousand years ago Jesus came to earth. He died for our sins, was buried, rose again, and ascended into Glory. His Spirit is still here, but the people are blinded by the god of this world. The devil, you know, is the god of this world. He blinds the eyes of those who will not believe, so to them the Lord is like the Lost River. They do not see Him as we do not have enough Christians, 'poplar' Christians, who are willing to be continually pointing upward. But some day—some day after being away for many years, the Lord is coming back in all His beauty, majesty, and glory. Some day this world will behold Him Whom they crucified now about two thousand years ago."

Julia sat watching this blind cousin of hers. She watched his face beam as he talked of the things so close to his heart. Finally she spoke. "Dave, you surely are a Christian like the poplars, for you keep pointing up all the time." She glanced out of the window and again she exclaimed, "Oh! just now we are passing another row of them, another long stretch of poplars. A mile of feathery green softness."

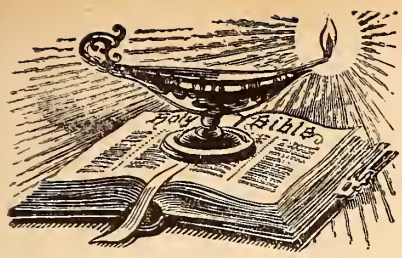
Dave repeated, "A mile of feathery green softness," then he added, "pointing up to an ocean of blue."

"Dave," exclaimed Julia, "how beautiful! It almost sounds like the first line of a poem."

Dave continued, "'Green is the coloring of the earth, but heaven has a different hue.' There are two more lines, Julia."

"Finish it for me, Dave, will you, and we can keep it to remember our trip by. Here, I will write down those first four lines," she said, taking her pencil and paper from her purse. Then, "Dave, the sun is setting, and the long shadows of the upright forms of these poplar trees extend far out into the field on the other side of the road. How stately they are—how tall, how green, how vibrant with life. Oh!" she said disappointedly, "Right here in the midst of this beautiful green wall is a dead tree. It is the first dead one I have seen in this whole valley. It is brown. It's branches are barren and ugly. It leaves such a gap in the wall. How terrible!"

Continued on page 395



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

THE SIN OF COVETOUSNESS

LESSON 10
DECEMBER 5, 1943

Lesson Text: Exod. 20:17; Lu. 12:13-34.

Printed Text: Exod. 20:17; Lu. 12:13-25.

Golden Text: "Thou shalt not covet . . . any thing that is thy neighbour's" (Exod. 20:17).

LESSON EXPOSITION

Reprinted from *Adult Bible Teacher*

In the New Testament Epistles this evil is found in the midst of a catalogue of foul sins, such as fornication and other evils not to be once named among believers (Eph. 5:3-4). This sin is also referred to in the 1st chapter of the Roman Epistle, and is mentioned with other sins too foul and vile even to be mentioned (vss. 19-32). Covetousness is expressly pronounced as idolatry (Eph. 5:5; Col. 3:5). It is the worst kind of idolatry, because other forms hold little of the heart, but this grips the heart, usurping the place of God in the thoughts and the affections. It engrosses the heart and so entwines the affections (Ezek. 33:31; II Pet. 2:14). A covetous man has no place in his heart for the love of God, neither can he truly worship God. His earthly good is his god, and it is this god he worships.

THE TENTH COMMANDMENT: COVETOUSNESS PROHIBITED
Exod. 20:17

In this commandment, being the tenth, covetousness is forbidden. In it sin is traced to its root, the evil desire of the sinful heart. Covetousness desires to have what another possesses. It is an over-strong desire for more, uncontrolled by reason, conscience, or the Word of God. It is an insatiable desire, which is greed. It is the spirit of "plunder," "greediness," "jealousy," and "envy." Covetousness makes its victim selfish, dishonest, mean, and cruel. It leads to all sorts of evil ways and practices. According to New Testament teaching covetousness is idolatry (Eph. 5:5; Col. 3:5). It is a dreadful evil, crowding God out of the life and striking at fellow human beings. In this commandment the Children of Israel are forbidden to be guilty of this sin. What a commentary upon the sinfulness of the human heart!

CHRIST WARNS AGAINST COVETOUSNESS
Luke 12:13-15

While Jesus was speaking to His disciples, one of His hearers made application to Him, desiring Him to interpose between him and his brother in a matter that concerned the estate of his family. The purpose or motive which prompted this man is not disclosed, and therefore, we cannot know whether his brother had defrauded him of his share of his father's estate, or whether he had in mind defrauding his brother of his share. The Lord Jesus refused to comply with this man's request, for He would assume neither a legislative nor a judicial power, because it was not in His commission. He did not come into the world to be the arbitrator in civil affairs, but to represent the claims and interests of Jehovah. Instantly our Lord took occasion from this man's request to utter a warning against covetousness. He cautioned His hearers to guard their hearts against covetous principles stealing in and ruling them. It is quite evident from this warning that this man was not ruled by a lawful desire to get that which was his own, but by a covetous and sinful desire of getting more than his own. The reason of Christ's warning and caution was the fact that "a man's life consisteth not in the abundance of the things which he possesseth." The margin of the A. S. V. gives the literal translation, *"For even in a man's abundance his life is not from the things which he possesseth."* And what is the meaning of this utterance of our Lord's? Howlett says, "Life is here used, agreeably to Hebrew idiom, for 'happiness,' or 'the enjoyment of life.' The corresponding word in Hebrew signifies not only animal existence, but also the enjoyment of every temporal blessing, which renders it desirable." Taking this to be the meaning of this utterance, we get the thought that the comfort, happiness, and well-being of a man's life do not consist in the abundance of earthly possessions. In the light of what follows, however, we cannot leave out the idea of physical life.

CHRIST UTTERS THE PARABLE OF THE RICH FOOL
Luke 12:16-21

Our Lord uttered the parable here recorded to illustrate the teaching that material riches do not keep a man alive. He begins by indicating that this man was rich and prosperous and for this reason, it is obvious he had less excuse for doing what he did, than if he had been poor and hard pressed to make a living. The wealth this man possessed enabled him to till and crop effectually, and nature also dealt graciously with him. His farms were highly productive, so that his crops were large and abundant. He was no doubt a diligent and industrious farmer, knowing and minding his business. God also was good to him, giving him sunshine and rain in due season, and so his acres grew heavy crops and abundant harvests (Ps. 33:5; Matt. 5:45).

In spite of his great prospering this man had considerable care and concern. In the face of his abundant crop, he did not stop to thank God for it, neither did he appreciate it for the reason that it gave him larger opportunity for doing good, but he worried himself with the thought of what he should do with it. The word "thought" is rendered "reasoned" in the A. S. V. He was really anxious about the matter. We have a portrait of the inner workings of his mind in his reasonings. He is pictured as being perplexed and at a loss. *What shall I do?* He was concerned only about room where to store his goods. All his reasoning was self-centered. He did not reason where he might find some poor family that needed help, to whom he might give some of his overflowing crop; neither did he manifest any grateful regard for God, who gave him "power to get wealth," nor yet did he give evidence to any measure of the sense of his accountability to God. His thoughts were wholly centered upon himself. He has abundance of weath, and wants a place to store it, that is all.

We note that in his reasoning this rich man finally reached a decision about what he would do. Thinking it all over he decided he would pull down his barns and build new and larger ones; and in these he would store his fruits and goods, no doubt thinking about a time in the future when crops would be scant and the price go up. What a pleasing prospect! We observe that the reasoning of this man was wholly centered in himself. He was given to self-thought, self-purposing, and self-acting. There was no prayer for guidance, no thought of what might be on the morrow, but a deliberate planning for self, without any reserve whatsoever. He said, "This will I do"; without even saying "If I live," or, "If the Lord will" (Jas. 4:13-15). This rich man was an out-and-out, thoroughgoing, worldly man, with no thought of God or the life beyond. He reasoned with himself that, when he had torn down his barns, built larger ones and

stored all his goods therein, he would say to his soul, *"Thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."* The word rendered "soul" in the A. V. is rendered "life" in the margin of the A. S. V.—"Life, thou hast much goods laid up for many years." All he was thinking and caring about, was this present, physical, material life. He had no thought at all about the end of life; it never dawned upon his mind that death was in the land and might soon overtake him. He reasoned that because he had *much goods* he also had *many years* to live. All he could think about was a long life because he had great riches. There was not one thought about the life to come, or about eternity, in his mind.

In his selfish indifference concerning God and eternity, this man heard the sudden and stern sentence of God. He had forgotten God, but God had not forgotten him. So now he heard the sentence of God upon his selfish and worldly reasoning, which sentence was just and right. God called him a fool. What a shock this must have been to him! Was he not a wise and prudent man? Did not his possessions prove his wisdom and prudence? Surely, he did not consider himself a fool. It is very likely also that all his neighbors and friends held him to be a wise and prudent man. But God said he was a fool, and there was no room for argument about that declaration. The man may not have liked being told this; he may even have resented it bitterly, but what mattered that? God's sentence was right and it was final, also. And what is more, God also told this selfish and worldly rich man that *"this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"* He counted too much into his plans and reckoned too much into his assets. The goods he had were his own for the time being, but he had no right to reckon on years of life. Instead of enjoying his goods for "many years," he must leave them "this night." He planned upon enjoying his goods himself, but he must leave them to some one else, and who would that be? From all this we may learn a very sobering lesson concerning worldly and selfish living.

Following this our Lord gives His own interpretation and application of the parable uttered, saying, *"So is he that layeth up treasure for himself, and is not rich toward God."* These are solemn and weighty words, and it is well that we should lay them to heart. We note that the words "So is he" are emphatic and connect immediately with the words "Thou fool" or "foolish one" as it is in the A. S. V. The man who lays up treasure for himself, and is not rich toward God, is a fool in the judgment of our Lord, equal with this rich man. To lay up treasure for oneself is to live for self; it is to live for this present world and life. This is the aim and goal of a mere worldling, a person who has no room in his thoughts and life for God and His Christ, nor for spiritual things. Such a person is unregenerate and lost; he is perishing while he is living for self and the world. To be rich toward God and men must, first of all, be "rich in faith" (Jas. 2:5), which means they must believe in God and in the Lord Jesus Christ as the Son of God and Saviour of the world. In other words, they must be born-again and saved through faith in Jesus Christ. Apart from this, all that any man can and may do will not make him rich toward God. However, being rich toward God by believing in the Lord Jesus Christ, the believer may also "be rich in good works" (I Tim. 6:18). The believer who uses his talents, gives freely of his time and generously of his money to carry on the Lord's work in the earth and to bless other lives is rich in good works. Such an one is not living for self, but for his Saviour and Lord; neither is he living for time and this world, but for the life to come and for eternity.

CHRIST EXHORTS HIS DISCIPLES TO HEAVENLY-MINDEDNESS AND CAREFREENESS

Luke 12:22-25

The Lord Jesus now addresses His own disciples, giving them encouragement to trust God and thus keep themselves free from anxiety and covetousness. He exhorts them, "Take no thought for your life." The word "thought" means "anxious care." It is rendered "anxious" in the A. S. V. It means disturbing, disquieting, and tormenting care. The disciple of Christ is not to be anxious and worried about food, drink and clothing. These are every-day necessities. Though these are necessities, disciples are not to allow them to distract their hearts and to divide their aims. The life and the body are more than the food and raiment needed to their support and comfort. The life and the body come from God, in the first place (Gen. 1:20, 27; 2:7), and that apart from their care. Will He not furnish the needed food and clothing also? Most certainly. Christians may cast their care upon God and depend upon Him for their daily needs (Phil. 4:6; I Pet. 5:7). We have here an encouragement to trust God for food and raiment, and so to refrain from worry and care about them. Of course, this does not encourage laziness, idleness and wastefulness. We must be diligent, prudent and economical, and also do our honest duty and perform our given tasks, while we trust God for our daily need.

The ravens ("fowls of the air" in Matt. 6:26) are referred to by the Lord as examples of carefreeness on their part, and still being provided for by God. They speak to Christ's own of the tender and constant care of the Creator, who is the Father of all who believe in the Lord Jesus Christ. The birds are inferior creatures, and still God cares for

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them. They do not even bestow common labor upon their food, neither do they store it. "They neither sow nor reap," neither do they have storehouses or barns. And still they are being fed and cared for. God cares and provides for them. The words of Jesus, "How much more are ye better than the fowls?" signify the greater dignity of men above fowls. This is true of mankind in general, but children of God hold a still higher place in the thought and affection of God. They are nobler in nature, life, and calling; they are the heirs of heaven and of heavenly glory. They are dearer to God, because redeemed by the precious Blood of Christ. Surely, if God takes care of the birds, His own may expect to be more immediately taken care of by God's providence.

And which of you with taking thought can add to his stature one cubit? (vs. 25). The word here rendered "stature," we are told by Greek students, admits either of this meaning, as in Lu. 19:3 and perhaps 2:52, or that of age, as in John 9:21, 23 and Heb. 11:24. The context requires the meaning here to be that of age or life. Strictly translated it would read, "Which of you, by care, can add a span to his life?" Men are seldom anxious about adding to their stature, but they are often anxious about prolonging their life. But this can not be done. By proper care it may be possible for some men to live to a ripe old age; but even they, when the time comes, must give in to the grim monster—death. We all know that we can not add to our span of life by anxious care. Then why not know that we can not add to our estate by it? We are helpless in both respects and must depend upon God in them. There is never anything gained by anxiety and worry. God may safely be trusted *in* and *for* all things.

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THE LESSON ILLUSTRATED

COVETOUSNESS

Undoubtedly gold and rank are desirable in themselves, but they may cost too much. Certainly Arnold found it so, for when in his last years Talleyrand asked him, not knowing his name, but only that he was an American, for a letter to his friends in the United States, he exclaimed in bitterness, "I am the only man born in the New World who can raise his hands to God and say, 'I have not a single friend, not one, in all America.'" His honor, the friendships of the good, his own self-respect, would have been worth more to him than all he gained by refusing self-denials. Men often make a like mistake.

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OBJECT LESSON

OBJECTS: A yellow piece of silk, a figured silk handkerchief, a large piece of red cloth, and a rubber band.

THE DEPTH OF ISRAEL'S TORMENT

No words can tell the depths of widespread miseries, the extremity of ruthless tortures, the mental and physical agonies, inflicted upon the Jews by the Nazis. Already more than two million Jews have been brutally murdered by Hitler's Gestapo since this war began. It is very plain that the enemy is bent upon the extermination of the Jewish people. But God's Word plainly teaches that Israel as a nation will survive their tormentors; for this people are yet to be converted and made a blessing to the world. (Jer. 31:35-37; Rom. 11:1, 15-26; Ezek. 36:25-27).



RELIEVING THE SUFFERERS

In the meantime multitudes of Jews in Europe are going through inconceivable horrors of starvation and suffering. Among these are large numbers of Hebrew Christian refugees who reached the shore of England after escaping from Nazi hatred and persecution. We, The International Hebrew Christian Alliance have had the privilege of giving succour to multitudes of these victims of Nazi cruelty. We maintain Hostels or Refugee Homes for them in Great Britain. We give relief and other forms of assistance to many of these refugees who have fled to Palestine, to others released from internment camps in Canada; also some urgent cases of need in South American countries and the United States. Through material aid we have the blessed opportunity of preaching the Gospel and giving spiritual aid to the sorrowing and afflicted.

APPEAL TO CHRISTIANS

Dear Christian reader: Please do not permit any of our efforts to diminish because of lack of financial support. Consider the agony these refugees have endured—some of them very old and some very young—the urgency of their need.

They have had no other refuge to which they could flee. If we were to fail them, then their last hope would be gone.

Please send your gift to our General Secretary

NOTE: Free booklet "Present Day Attempt to Destroy the Jews" gladly sent on request.

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

The Rev. Jacob Peltz, Ph.B., B.D., General Secretary

Canadian Office: 91 Bellevue Ave., Toronto, Ont. Dept. GT-113 U. S. A. Office: 4919 N. Albany Ave., Chicago 25, Ill.

EXPLANATION: How would you like to have a beautiful silk handkerchief such as this? You would not think that wanting a handkerchief as pretty as this would be coveting that which belonged to another, would you? Covetousness is a strange, but very common sin. It is the desire on the part of a person to have that which belongs to another. The Bible says, "Thou shalt not covet." Covetousness is one of the sins forbidden by the Ten Commandments.

Here is a beautiful yellow handkerchief. It reminds us of gold. The figured silk handkerchief wants it. Did you ever know of anyone who coveted another's money? Did you boys ever covet another boy's bicycle? Doubtless you girls have wished you could have had the doll belonging to another girl. Covetousness is a terrible sin. When once it fastens itself upon a person, it is very difficult to get rid of it.

Watch what happens when this pretty handkerchief tries to get that which does not belong to it. (Previously put a rubber band around the thumb and first two fingers of the right hand, making a triangle with the figured handkerchief draped over the right hand, spread the fingers and thumb sufficiently to insert a piece of the yellow handkerchief, held in the left hand, into the triangle. Clench

the thumb and fingers; the band will slip off, holding the two handkerchiefs together.)

See, the beautiful handkerchief is caught with the sin of covetousness. I throw it up into the air, but it is not freed.

There is only one way to be freed from this sin, and that is through Christ. (Cover the handkerchiefs with red piece of cloth. While covered, pull the yellow free and allow it to drop to the floor.) The beautiful handkerchief is now free from the sin of covetousness. Christ alone can save you and keep you.

CHRIST'S NEW COMMANDMENT

LESSON 11
DECEMBER 12, 1943

Lesson Text: Mk. 12:28-31; John 13:34-35; 15:10-14.

Golden Text: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

LESSON EXPOSITION

Reprinted from *Adult Bible Teacher*

In the study of this lesson we need to remember that there is a clear distinction between the commandments of the law under the Mosaic covenant and Christ's new commandment under the new covenant, of the dispensation of grace. The commandments under the Mosaic covenant were legal, Christ's new commandment is gracious. Under the dispensation of grace, the believer loves because God first loved him (I Jn. 4:19). Christian love is not compulsory but spontaneous. In the First Epistle of John there is frequent reference to the commandment. John uses "commandment," first of all, in the general sense of the divine will, however revealed, or "His Word," and, in the second place, in the sense of the new law of Christ (Gal. 6:2; II John 1:5).

JESUS POINTS OUT THE GREAT COMMANDMENT OF THE LAW

Mark 12:28-34

The intervening verses (vss. 18-27) record the incident of how Jesus answered the Sadducees, who came to Him with a question about the resurrection. Among those who listened to what passed between Christ and the Sadducees, were some "scribes," or as they are also designated, "lawyers," or "teachers of the law." These were the experts in the law, and its expounders and practitioners. One of these, having heard that Jesus had answered the Sadducees well, came to Him with a question. Mark gives a favorable view of his intentions in coming to Christ. Matthew does far otherwise. He says he was a Pharisee, hence an enemy of Christ. He also says he came "tempting Him" (Matt. 22:34-40). He was likely swelled up with pride, feeling that, although Christ had silenced (really "gagged") the Sadducees, He would not be able to cope with other questions, if they were propounded to Him by Pharisaic learning. He asked the Lord, "Which is the first commandment of all?" In Matthew it is not the "first" but the "great" commandment (vs. 36). He meant by this, the first in importance, the most fundamental commandment. The "first" and "great" commandment to him would be the one, which if obeyed, would lead to an obedience of all the rest. "The rabbis counted 613 precepts of the law (284 commands and 365 prohibitions) and divided them into 'weighty' and 'light,' but the sorting of them caused much debate. This scribe asks for a principle of classification."—*Cambridge Bible.*

Jesus did not seek to silence the scribe, as He had those who had questioned Him in order that they might catch Him in His words; but He answered him as one who had come in all honesty to know the truth. He was evidently fair-minded and honest. Jesus quoted Moses in His reply, referring to Deut. 6:4-5: "The Lord our God is one Lord." These words set forth the great truth of one living, self-existent, eternal God—"one Jehovah." They stand in sharp contrast with the belief of the heathen nations, that there are many gods. Israel's God admitted no rival (Isa. 40:12-28). There is only one God, and He is infinite, eternal, self-existent, incomparable, and unrivaled.

Israel's God, Jehovah, is to be loved with a supreme and absorbing love. The words "Thou shalt" are expressive of God's claim upon Israel. He had a full and perfect right to claim the supreme love of Israel because He was to them "the Lord thy God." He had made choice of them, redeemed and delivered them from Egyptian bondage, and had brought them unto Himself, to be His own peculiar treasures in the earth. He was indeed Israel's God, and therefore He had a right to demand of them that they love Him only, and that supremely. The expression, "with all thy heart," means true hearted, and stands in contrast with mere pretension, hypocrisy, and divided affection. The expression, "with all thy soul," means with the entire personality. The soul is the seat of the feelings, emotions, and desires. To love God with all the soul, therefore, means that He be loved with warmth, glow, and feeling. The expression, "with all thy mind," implies a love that is guided by intelligence. Such a love stands in contrast with a blind, irrational, and fanatical devotion. It is a love that is governed by reason, keen sense, and sound judgment. The expression, "with all thy strength," means with all the energies and powers of the entire being. It means a love that is all-absorbing in its devotion and loyalty. Israel was therefore commanded to love God supremely, and without any compromise of affection. This was the first commandment in importance, because it was all-inclusive, as well as fundamental to Israel's religious life and well-being. It regulated all of their relationships and duties toward God, and was therefore the summary of the first table of the law. To love God supremely, involved that He be feared, honored, pleased, and obeyed, in every minute detail.

The Lord Jesus continued right on, and spoke of the second great commandment also, in connection with the first, saying, *"The second is . . . this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."* To love our neighbor as ourself means that he be loved in the same degree that we love self. It means to give the neighbor the place of one's self. We seldom allow any coolness, or make any compromise in our love of self. Thus God commanded Israel to love their neighbor. This second commandment regulated all their duties toward their fellow men, and was therefore the summary of the second table of the law.

The scribe owned that Jesus said the truth and said it well. The Lord had quoted that great doctrine, that "the Lord our God is one Lord," and this he not only assented to, but added, "There is none other but He;" and therefore he confessed that God had no rival, and no other god was to be loved and served. The Lord laid down the great law of loving God, with all the heart, soul, mind and strength, and the neighbor as one's self, and had concluded by saying, that these were the greatest commandments of all; and to this he also assented, but added that it *"is more than all whole burnt offerings and sacrifices."* There were those who held that the law of sacrifices was the greatest commandment of all; but the scribe really agreed with Jesus that the law of the love of God and the neighbor was greater than that of sacrifice, even than those whole burnt offerings which were intended purely for the honor and glory of God. This scribe had a keen and deep spiritual discernment. He recognized and discerned more in the law than mere externalism.

Jesus approved of what the scribe had said, for He saw that he had answered "discreetly;" that is, judiciously, with intelligence, and sensibly. He was not blinded because of prejudice, neither was his judgment perverted or biased, as was that of the vast majority (if not of all) of the scribes. He answered as one that allowed himself liberty to think for himself, and as one who was reasonable and fair-minded. Jesus allowed that he stood a fair chance of entering into the kingdom, yea, that he was not far from it. He knew the very law, which utterly

ondemns the best man, shuts him up to faith in Christ, as God's method of justification (Rom. 3:19; 10:3-5; Gal. 3:10, 22-24). He had only to see and acknowledge himself guilty in the presence of the law, and to accept Christ as the Messiah of Israel and the Saviour of His people, in order to step over into the kingdom. Our lesson concludes with a most remarkable statement: "And no man after that durst ask Him any question." The Lord spoke with such wisdom and authority that His enemies were evidently afraid of Him. Their questions only exposed themselves, in the light of His answers to them. Christ displayed a wisdom, authority, and majesty that filled even His enemies with awe of Him. Truly, such a Man must have been the Son of God and the Messiah-King of Israel!

CHRIST GIVES HIS OWN A NEW COMMANDMENT

John 13:34-35

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

This is a high ideal Christ sets before His own. To love one another, as He loves His own, is love on the loftiest plane. This is indeed a new commandment. The new commandment of which Jesus here speaks is not the same as the commandment given in the law, in which love of the neighbor is commanded (Lev. 19:18). That commandment was given to Israel under the law. The commandment which Jesus gave is not upon legal ground but looks forward to a new dispensation, the dispensation of grace. In Christ Jesus a new relationship is established, that of the family of God, also revealed as the Church, the Body and Bride of Christ. This new commandment is given to the Lord's own, those who are His by faith in Him. They are to love one another, as He loves them. Christ's love for His own is the measure of their love one to another. His love for His own is a love unto death. It is a real, affectionate, and unchanging love, a love that is not chilled nor destroyed by failure and sin. This is a high ideal Christ sets before His own.

We note that this love to one another is the badge of discipleship, the evidence and proof to the world that we are Christ's disciples. What shame and confusion belong to God's people, because of their lack of love one for the other! We may be loud in our profession of orthodoxy and fundamentalism, but so long as we strive with one another and fight one another, we have no right to expect that the world will have much respect for our Christianity. We need to be orthodox and fundamental, to be sure; but with it all we should truly love one another. What difference it would make in the testimony of fundamentalists if they really loved one another! The world would know it, and our testimony would be much more effective.

COMMUNION WITH CHRIST IN HIS LOVE

John 15:10-14

If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love (vs. 10). In vs. 9 our Lord proceeds in His discourse from the thought of abiding in Him to that of abiding in His love. Says He: "*As the Father hath loved Me, so have I loved you: continue ye in My love.*" The Father loved the Son with a perfect, eternal, and affectionate love; of this we may be certain. The Lord loved His disciples with the same love, both in character and degree; and nothing less. His own are to "continue in His love," which means to so live as to enjoy the conscious sense of His love (Jude 1:21). To continue in Christ's love is to have communion with Him in His own divine, unchangeable, and affectionate love. What a blessed privilege! The Lord Jesus kept His Father's commandments perfectly. His obedience was hearty, loving, full, and unquestioning. Even when the bitter cup was to be drained, He bowed lovingly to the Father's will (Lu. 22:42). He continued in the Father's love uninterruptedly and without defect. In this, as in everything else, our Lord's example and pattern are set before His people for them to follow after (I Pet. 1:21).

In vs. 11 the Lord gives two reasons for this discourse to His disciples. First, He told them these things that His joy might remain in them. The Lord had joy in their redemption and salvation. For the joy that was set before Him, the joy of redeeming lost souls, our Lord endured the cross (Heb. 12:2). He would have His people share His joy with Him. Second, He told them these things that their own joy might be filled up and perfected. This is the joy which the Lord's people know and have as they realize the love of Christ for them. The joy of the believer admits of degrees and increase. Fullness of joy comes from abiding in Christ and His love. The heart of the lesson is found in the thought of abiding in Christ, the real vine, and so, the source of spiritual life, fruitfulness, and love.

This is My commandment, That ye love one another, as I have loved you (vs. 12). The Lord had previously given the new commandment that His own should love one another (John 13:34). He here repeats this commandment and adds the measure of that love; namely, "As I have loved you." The degree of His love to His own is the standard for, or the measure of, their love to one another. The Holy Spirit in the Epistle to the Colossians speaks of true Christian conduct, saying, "*Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye* (Col. 3:13). A similar exhortation is found in Eph. 4:32. If the commandment of our Lord and the words of the Holy Spirit by the Apostle were heeded and obeyed, there would be an end to jealousy, spite, crossness, and disagreeableness among God's people. Another has said: "The crossness, spitefulness, jealousy, maliciousness, and general disagreeableness of many high professors of 'sound doctrine' are a positive scandal to Christianity. Where there is little love there can be little grace." These are strong words but they are true words.



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Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you (vss. 13-14). The disciples were Jewish believers, and as such, under the dispensation of the law, they were servants, but by God's grace they were made the friends of Christ. The manifestation of the greatest love is that self-sacrificing love that lays down the life for friends. Such love the Lord manifested toward the disciples in dying for them and in their stead. They could not possibly have greater nor more manifest proof that they were His friends. What more could He do for them? Nothing, indeed! Elsewhere we are instructed by the Holy Spirit that the Lord laid down His life for His enemies as well (Rom. 5:6-8). Such is the pattern and example of His love. Brotherly love is self-sacrificing love, and this is the love God's people are to manifest toward one another. Such love is the proof and evidence of friendship one toward another. Friendship toward Christ is evidenced by obedience to His commands. Where obedience is wanting, friendship is lacking.

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THE LESSON ILLUSTRATED

A NEW COMMANDMENT

Jahilo, a New Hebrides chief, shot another chief because he had declared himself a Christian. Fortunately the wound did not prove fatal. The man was taken to the missionary hospital for treatment, where he listened daily to the story of Christ. A few months after this shooting affair, Jahilo was wounded by a chief named Seoul. He was tenderly cared for by the native Christians and the missionaries, and soon gave evidence of a changed life. Hearing that Seoul was very ill, Jahilo obeyed the Bible injunction, "Love your enemies," and at once visited him. Seoul was dismayed, and in great fear chided the Christians who were with Jahilo. "Why have you brought him?" he said. "I have no pigs now with which to make peace with him, and why does he come when he knows I am ill?" "You do not need to make peace with me," replied Jahilo tenderly. "Jesus has made me at peace. I have come to tell you to go to the mission hospital to learn about Jesus and to get made better, and come back and lead your people to the worship." Seoul went, and in two weeks was quite well.

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OBJECT LESSON

OBJECTS: A pair of scissors with the screw taken out.

EXPLANATION: What are scissors made for? Do you think that your mothers could use these scissors for cutting? Notice how they poke and scratch each other. It would be very difficult to get them to cut a piece of cloth in this condition.

These scissors are very much like boys and girls. They sometimes fuss and fight more than they work. Listen to these scissors saying, "I will cut if you let me cut by myself. I do not want to work with my brother. He doesn't cut straight. I would rather scratch and gouge him than work with him." Mother could never make a dress with scissors like these.

What is wrong? Yes, the screw which holds them together is out. Here is the screw. We will fasten them together and see if they will work any better. They now work perfectly.

It is just this way in life. When people are held together with the screw of love, they can do hard tasks without fighting. Christians can work together in harmony if bound by love. How are we going to have this love? First of all, we must have Christ in our hearts and then ask Him to help us to love one another. You remember that He said, "Love thy neighbor as thyself." You can have *victory through our Lord Jesus Christ.*

CHRIST THE FULFILMENT OF THE LAW

FOURTH QUARTER, LESSON 12
SUNDAY, DECEMBER 19, 1943

Lesson Text: Heb. 1:1-9; Rom. 10:1-10

Devotional Reading: Col. 1:9-18

Golden Text: "God . . . hath spoken in these last days unto us by His Son" (Heb. 1:1-2).

LESSON EXPOSITION

By Leo C. Lapp

Introduction

Isaiah in the Old Testament, and Hebrews in the New Testament are the books of the Bible which open abruptly at a very high level of spiritual truth and continue throughout going higher and higher. In both books the Sonship of Jesus Christ in its separate phases is foremost.

If the people of Israel in Isaiah's day had learned the different parts of the nature of Messiah, they would not have rejected Him when He came. Had the Jews of the time of Jesus known the dual nature of Messiah's rule, they would have accepted Him; and the book of Hebrews would have been uncalled for. The Messiah was to be Prophet, Priest, and King. The kingly idea appealed to the Israelites, but they rejected the suffering Priest. In the Bible no king is ever recognized apart from his suffering and service. Now the central argument of the book to the Hebrews is that Jesus Christ is an eternal King; and further, that there was an eternal priesthood with God for the people of the world, before Abraham, a Gentile from Chaldea, was called from that place to go to Palestine and Jerusalem. At Salem Abraham met Melchisedec and he recognized Him as the king of righteousness and king of peace, a priest of the Most High God. There Abraham saw the Messiah, the Son of God, and rejoiced to see His day. Abraham, long ago, saw in Christ the fulfilment of the law of God; and it was because the Jews of Jesus' day could not see this, that Jesus said they were not the children of Abraham. And, vice versa, it is true today, that those who like Abraham, recognize Jesus as Messiah and Saviour are the children of Abraham. (See the book of Galatians.)

Lesson Outline

I. THERE IS A GOD

The book of Hebrews opens promptly with the declaration of the existence of God. Since there is a God, it is very reasonable that He should communicate to His creatures, His thoughts and plans for the world. This He has done.

II. GOD HAS SPOKEN

God spake at various, sundry times, and in divers ways, or by different manners unto the fathers by the prophets. The Apostle Paul in Romans says that God spake by His prophets. The prophets wrote only things which they had seen and heard. They wrote facts, not imaginations. They wrote the words of God. The prophets put the nature of Christ on paper, in words. God put the nature of Christ in a body of flesh; and the words on paper exactly corresponded to the nature in the body of flesh. *The Word was made flesh.* The law of God was poured into the body of a man—yes, Christ was the fulfilment of the law, complete and eternal. Christ was the law itself as well as the law giver.

III. GOD HAS SPOKEN IN HIS LAW

To better understand how Christ was the fulfilment and the end of the law, we will look in this part of the lesson at God's estimate of Jesus.

IV. GOD HATH SPOKEN BY HIS SON

God says of His Son, Jesus: *First,* He is the appointed heir of all things. The Son is the heir (Gal. 4:7). God the Father has made Jesus Christ, the Son, His only and total heir. The

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neir is already, now, appointed to be the receiver of all the possessions of God the Father. At the proper time all things of the universe will be finally given to Jesus Christ. Christ has many, present possessions for distribution. He will yet receive the Throne of David and all the promises given to Abraham. He is *now* the heir.

Second: God says that by His Son He made the world, or the "ages." Through Christ all things were made that were made (John 1:3). Here the co-relation of God and Christ in creation is stated. Christ is Maker.

Third: God has said that Jesus is the brightness of His glory and the express image of His person. Jesus does not bear simply a resemblance to God. He is of the same essence as God. Colossians 1:15 tells us that Jesus is the image of the Invisible God; so if one would see God he must look as Jesus. Read the Gospels, and the prophets of Old Testament. Jesus was God in the flesh. Jesus bears God's character. He is God.

Fourth: God states that the Son is coeternal and coexistent with Himself; that is, Jesus is the One Who is upholding all things by the word of His power. Jesus, as God, not only made the world, but *He keeps it.* All Providence is the work of His power. For those who are careful to be God's children He will make all things work together for good.

Fifth: God says that His Son is not only the Maker and the Keeper of the universe, but also the Redeemer of sinners; for "when He had by Himself purged our sin, He sat down on the right hand of the Majesty on High." God, the Son, became a Man. He took upon Himself a body of flesh, made under the law. Obedience he learned by suffering, yet without sin; and finally, as the eternal Priest He offered His own, perfect, sinless body and blood to take away sin. This is contrasted to the earthly priest who yearly offered the blood of an animal to cover sin, until Messiah should come. Christ is, also, the Redeemer of the world.

Sixth: God has stated that His Son, Jesus, is seated at God's right hand. This is the logical and the proper place for Him. In this sentence the two prominent aspects of the Saviour-Messiah are seen. Christ suffered; therefore He is exalted. In God's plan only those who suffer, for or because of sin, voluntarily, have the right to reign—only those who serve can bear the title of king. Because of His voluntary submission, Jesus, in God's plan, must be glorified to the place of honor on God's right hand (Ps. 110:1). And "if *we* suffer with Him *we* shall also be glorified together with Him."

Seventh: God has said that Jesus is greater that the angels, the messengers of God. All of the ministrations of the Old Testament were entrusted to angels; and the Jews think angels are next to God. but the Son is *better* than the angels. The name of the Son is exalted higher than the angels. His name is above every name.

While the Son was in the flesh, He was temporarily and voluntarily "made a little lower than the angels" of God; but *now* God has declared that the Son is seated in glory at His own right hand, excelled above all things.

Eighth: God has said here and in many other places that Jesus is His Son— "Thou art My Son." Since Jesus is a faithful Son, God gladly owns Him.

Ninth: God has said that He Himself is the Father of Jesus. A father, in the Bible, is one who not only begets offspring but who gladly cares for them, provides for them, and fully shares all things with his children. A father prepares good things for his children. This God does for Jesus, His Son. As we look about us we see men who have children, but who are not fathers. We see children born who are not wanted and for whom no provision is made. These are fatherless children. This is not true of Jesus. God is His Father.

Tenth: God has said that Jesus has a throne. This throne is for ever and ever. His kingdom has perpetual existence. It is never ending—continual extension. "Of the increase of His government there shall be no end."

Eleventh: God has said that the sceptre, the sign, the flag of His Son's kingdom is righteousness. The *first* attribute of God is righteousness —everything He does is right and honest, and whenever there is righteousness it is of God. It cannot be otherwise. The sign of God's Son is the sign of right, truth, honesty, considerateness of good, and hatred of all evil.

Twelfth: God says that Jesus loved righteousness and hated iniquity. Jesus loved what was right and He hated what was inequitable; or unequal. Jesus could not live without righteousness, for that is what the word "love" means. Love is an emotion which demands the presence of the person or thing loved. Jesus loved what was right, and He hated iniquity. Jesus could not endure the presence of the thing which He hated. Jesus could not easily pray in the temple at Jerusalem because He hated the sin there, so He went into the mountains.

Such is God's estimate of His Son as given us in Hebrews, chapter one. Thus having learned of God's estimate of His Son, we can more fully understand how Christ Jesus is the "fulfilment of the law." Therefore Christ is the end of the law for righteousness to everyone that believeth."

Since God's Son, Jesus, is the Creator, Sustainer, and Redeemer; He becomes the end of the law; for He *was* the law, and He kept every demand of the law. Now whosoever has put on Christ, has come to the end of the law. Yes, truly Jesus is the fulfilment of all the law. He is the end of the law to all who believe on Him as Saviour.

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THE LESSON ILLUSTRATED

CHRIST—FULFILMENT OF THE LAW

A spendthrift who had wasted a handsome fortune by a prodigal life, and involved himself a hundred thousand pounds in debt, was arraigned by his creditors and condemned (by English law) to finish his days in prison. The judge before whom he was tried, recognized in him an intimate friend of his youth, but the prisoner did not know the judge—nor did that magistrate betray any

softening sign, or relax at all his official sternness. The unhappy debtor pleaded bitterly against being shut up for life, and complained of the harshness of the law. But he was told that the law was intended to prevent just such offenses as his. Instead of being unjust to him, it punished him for being unjust to others. "Unless a man pays his debts, he must go to prison."

He appealed to the mercy of the court, but the only reply was: "I am solemnly sworn to enforce the law, and I have no choice. Your debt is proven, and unless a man pays his debt, he must go to prison."

Then he begged the judge to consider his penitence, telling him how heart-broken he was over the wretched folly of his life. But the judge reminded him that his sorrow could not alter the law. It had always stood as it was, and he should have heeded it before. "Unless a man pays his debts, he must go to prison."

As a last appeal, the poor man solemnly promised reformation, and implored that he might be released, to pass the rest of his days in industry and sobriety. Said the judge: "Would that pay your debts? You never earned anything, and you are now too old to learn how. Your only means you have thrown away. No, this is but a waste of time, and the law must take its course. Unless a man pays his debts, he must go to prison. Officer, take charge of this man." And handing the sheriff a folded paper, he saw him lead the prisoner away.

The wretched debtor now bade his last farewell to the world. But what was his surprise when, instead of entering a gloomy jail, he found himself in a luxurious mansion, and seated in the judge's own library! What was his astonishment and joy when the judge revealed himself to him, recalled the former days, and told him he was free! Loving his old friend still, the magistrate had determined to save him, and satisfy justice, too; and being a man of great wealth, he had paid all the prisoner's debts himself.

—H & R Anecdotes

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OBJECT LESSON

OBJECTS: Mirror, dish with water, soap, wash cloth, towel, and something to make a black mark on your face.

EXPLANATION: Just before you begin the lesson rub the black on your face. As you begin your lesson pick up the mirror and look at your face as though you were preparing to go to work or shopping. As you notice the mark, become alarmed and discuss the matter of removing it. Take the mirror and rub it over your face and then look. You will notice that it only made it worse; at least it has not improved it. After some discussion as to what might be done, take the soap, water, and wash cloth and wash your face.

Show them how the law is only a mirror or guide for our lives. It shows us what is wrong, but even by rubbing very hard the dirt cannot be removed. Then bring to their attention how easy it is to become clean with the assistance of soap and water. Christ came to fulfill the law not to destroy it. Did the soap and water destroy the mirror? "How silly," you say. Yet, many people feel that Christ destroyed the law. The law shows us what is wrong, as the mirror shows the dirt. Only Christ can remove sin from our lives, as the soap and water removed the marks from the face.

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GOD'S GREAT LOVE AND HIS GIFT

LESSON 13
DECEMBER 26, 1943

Lesson Text: Matt. 2:1-12.

Golden Text: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

LESSON EXPOSITION

Reprinted from *Adult Bible Teacher*

The Gospel of Matthew opens the New Testament. Between Malachi, the closing Book of the Old Testament and Matthew, which opens the New Testament, there was a Divine silence of four hundred years. During this long period of years no prophet came forth from God to speak for God, and no message from God was delivered in the midst of the nation of Israel. It was a long and trying silence. This long silence was broken by a visit to Joseph by an angel of the Lord who told him in a dream about the supernatural conception of Mary and the birth of a Son, whom he should call Jesus, because He should save His people from their sins (Matt. 1:18-21).

WISE MEN FROM THE EAST SEEKING THE NEW-BORN KING TO WORSHIP HIM
Matt. 2:1-2

The place where Christ was born was Bethlehem of Judea. This place was situated on a limestone ridge, six miles from Jerusalem, south by west. It is called Bethlehem of Judea, to distinguish it from Bethlehem in Zebulon (Josh. 19:15). It is a very ancient place, called Ephrath or Ephratah, before it came into the possession of the Hebrews (Gen. 48:7). Jesus was born in Bethlehem of Judea in fulfillment of the prophecy of Micah which predicted He would be born there (Mic. 5:2). We observe that Mary did not live at Bethlehem, but at Nazareth (Lu. 2:4). She was brought to Bethlehem by the decree of Caesar Augustus, "that all the world should be taxed" (Lu. 2:1-3). Thus circumstances worked together to the fulfillment of God's Word of prophecy.

The opening verse of this second chapter of Matthew records the fact that when Jesus was born in Bethlehem of

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Judea in the days when Herod was king, wise men came from the east to Jerusalem. How soon they came after Jesus was born, how many in number they were, and what particular country they were from, is not disclosed. Neither does the record give us their names. Some say they were three men, and that they were kings. As to the time of their coming to Jerusalem, it is quite clear from the account here that it was some time after Jesus had been born, possibly about a year after that. The definite information concerning all these things is not given because they were not essential to the purpose of the record. These wise men were the ancient magi. The name "magi" is the name by which, in olden times, a large class of people were known, who were occupied with occult sciences and things. They were students of the stars, astrologers, and interpreters of dreams (Dan. 2:4-8). From the word magi has come our word magic, which in a bad sense is "sorcerer."

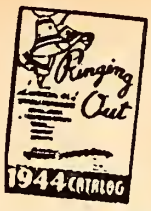
The wise men went to a great deal of trouble and expense in journeying all the way from the East to Jerusalem in search of the newborn King. They knew "the King of the Jews" had been born, for they had seen "His star," the star of the born King. Possibly in their ancient traditions there was something left of Balaam's prophecy (Num. 23:24); from which the wise men concluded the star they saw was the star of the born King of the Jews (Num. 24:17). All through the East there was at that time a universal expectancy of the coming of a King, and Jerusalem was associated with this King. The star the wise men had seen, brought to them the intelligence that this King had been born, and so they came to Jerusalem and inquired where He was, in order that they might find Him and give Him due homage. It will be remembered that these wise men were not Jews, but Gentiles, which makes their visit to Jerusalem with its intended object all the more meaningful and significant.

KING HEROD SEEKING JESUS TO KILL HIM

Matt. 2:3-8

The question of the wise men, "Where is He that is born King of the Jews?" was left unanswered. King Herod and the Jewish people of Jerusalem knew nothing concerning Christ's birth. The wise men became the heralds of the news to them. Think of it! For months the wise men of the East, Gentiles, knew that the long-promised and expected King had been born, and they came all the way to Jerusalem to worship Him, while the people of Jerusalem, Jews themselves, did not know He had been born. It reflects a state and condition of dreadful indifference, self-satisfaction, and carnal ease. But the news of the birth of the King of the Jews troubled Herod the king. It also troubled the people of Jerusalem. To Herod and the people of Jerusalem it meant that a rival King had come upon the scene, and this aroused and troubled them greatly. So far as Herod was concerned, hardly anything else could be expected, but so far as the Jews were concerned, it but reveals how terribly apostate they had become.

Moved by fear Herod the king gathered the chief priests and scribes together and demanded them to tell him where Christ should be born, so that he might inform the wise men. He reckoned that these men, being the religious



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"Comfort ye, comfort ye My people, saith the Lord" (Isa. 40:1).

"Pray ye and say: God save Thy people" (Jer. 31:7).

"Say to the daughter of Zion: Thy salvation cometh" (Isa. 62:11).

"Give ye them to eat."

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leaders and teachers, knew the law and prophecies, and that consequently they should know where the King of the Jews was to be born. Herod most surely went to the proper parties to obtain the desired information.

It is interesting to observe that the chief priests and scribes knew where to turn for the answer to Herod's question. They answered him at once from the prophecy of Micah, in the opening verses of the fifth chapter, saying, *"Bethlehem, in the land of Juda"* (Matt. 2:6; Mic. 5:2). There was no dissenting voice. They were, all of them, perfectly orthodox, and possessed a perfect knowledge of the Scriptures. But, their knowledge was merely intellectual and theoretical; their hearts were untouched by it, they had no faith in God and no heart for Christ. They, therefore, had no personal interest in the birth of their King. The meeting was dismissed and everything was as before. There is not the slightest indication that these priests and scribes were awakened and themselves set out to find Him, who was born King of the Jews. They were utterly uninterested in the entire matter. They had sufficient knowledge of the Prophetic Word to know where the King would be born, but they had no interest in Him and hence did not inquire after Him. It is likely that the whole matter dropped out of their minds and they forgot all about it, until one day they heard of the slaughter of the children in Bethlehem, at the command of Herod the king (Matt. 2:16).

Troubled by the news that a King had been born, whom he naturally suspected to be his own rival, Herod proceeded in a covered-up scheme to work out a plan whereby he would do away with the heralded King. He dissembled, like a crafty fox waiting for his prey. He carried out his design closely, lest any should suspect his intention. He, therefore, called the wise men privily, inquiring of them when the star first appeared. Why he did so we are not told in the record, but we may readily believe he did so in order to learn the possible age of the new-born King. He had in mind destroying Him by killing all the children under a certain age, which he did some time later; and to be guided as to the age under which the children should be killed, he was anxious to know the possible age of the born King. He had his own plan and kept it secret from the wise men and from the people, but God knew all about it. Before the wise men, Herod feigned love and respect for the born King. He would know where He is, for he would worship Him, he pretended. But he had no heart for Jesus, and how could he worship Him? He could not, neither did he want to. He had in mind getting Him out of the way. All his pretension of worship was mere sham and hypocrisy; it was but a snare to entrap the wise men. We learn here, that as soon as Christ was born, He was met with hatred and rejection by a representative world-ruler.

THE WISE MEN FINDING AND WORSHIPING JESUS

Matt. 2:9-11

Herod directed the wise men to go to Bethlehem to find the Child, since he had been informed by the chief priest and scribes that it was there that Israel's King was to be born. When they had received the desired information from Herod, the wise men at once started for Bethlehem in search of the young King. The star again appeared and led them to the very spot where the young Child was. The reappearing of the star gave them fresh evidence and assurance of true and safe guidance, and they were filled with great joy. The word means that they rejoiced exceedingly. We observe that the star did not precede the wise men in their journey to Jerusalem, as is generally believed; the star appeared in the East, and upon its appearance, they started for Jerusalem. After they left Herod and Jerusalem. the star which they had seen in the East, and which had disappeared, reappeared and went before them and led them to the place where the young Child was.

The wise men, we observe, upon reaching their destiny entered into the house and found the Child and Mary, His mother. There is here no mention made of Joseph at all. The very order of the words here used is highly suggestive. The "Child" is first mentioned and then Mary is referred to. The wise men did not worship Mary, but the Child. The very first thing the wise men did when they found the Child Jesus, was to worship Him. It should be thus with all who believe on Him as their Saviour and Lord.

The wise men opened their treasures next and presented the Christ-Child with gifts. The gifts they gave Him are very significant. Gold speaks of His Divine and Kingly glory; frankincense speaks



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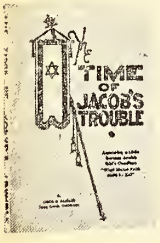
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of the sweet fragrance of His humble, holy and beautiful life, as Son of God; and myrrh, the balsamic juice of the Arabian myrtle, which is used for burial, speaks of His suffering and death, it indicates that this King is to lay down His life. We observe that the coming of the wise men from the East, their worshipping the born King and presenting Him with gifts, may be taken as a foreshadowing of the Gentiles, upon His rejection by His own nation, turning to the Lord and owning Him as their Lord, doing Him homage and presenting Him with gifts of their temporal means for the advancement of His cause in the earth.

WISE MEN DIVINELY WARNED; HEROD FRUSTRATED IN HIS DIABOLICAL SCHEME

Matt. 2:12

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way (vs. 12). In this detailed history we see the gracious watch-care of God over the young King. Herod could only go so far, and no further. Herod purposed and planned what he would do, laying all his plans in secret cunning, so that his intentions would not be suspected by anyone, but God knew it all and disposed of matters to suit His own purpose and plan. God now guided the wise men by a dream to return home by another way and not to return to Herod. Herod had skillfully laid his plans to find out where the Child King was, not to worship Him as he said, but to get rid of Him; but he left God out of his plans. God frustrated all his plans.

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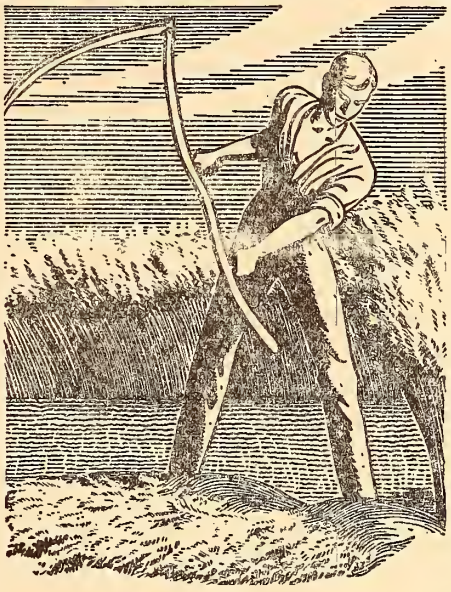
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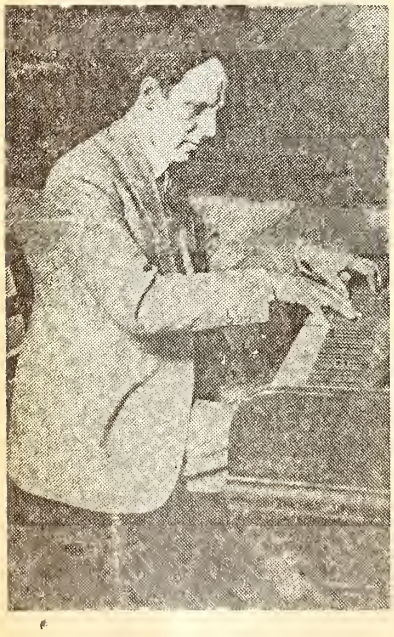
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(This incident was told by a brother of one of Sammy's classmates.)

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OBJECT LESSON

OBJECTS: Medium-sized box wrapped with white wrapping paper and red cord (do not make it fancy). A slightly larger box wrapped lavishly. Inside the former place a dime, and inside the latter, a slug or counterfeit piece of money.

EXPLANATION: Offer the boxes to anyone who will come up and take them; do not take them to the people. Ask them to open the packages. After they discover what each box contains, then attract their attention to the spiritual lesson. God gives us His great gift, the Lord Jesus Christ. The Scriptures say that He was plain and not beautiful to look upon (Isa. 53:2). Many people think that the best things in life are gay and sparkling to look upon. When the boxes were opened, which one was of the greater value—the plain one or the one that was beautifully wrapped?

Point out that God's gift—even though humble in appearance — is much greater, because it means life eternal for all who will accept it. Satan offers us the way of gilt and splendor which soon passes away. The gift that God offers us is His Son, the Lord Jesus Christ, and we can have Him in our heart by simply accepting God's gift to us. God wants us to take His gift, just as these two took the boxes which I offered to them. Don't forget to give God thanks.

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THE DAYS OF YOUTH

Continued from page 382

"Hmmm," said Dave. "You know, Julia, the picture you have been describing has been almost too perfect, for wherever there is life, there is also death. You feel badly because of a dead tree. How disappointed our Lord must be as He looks down and sees those for whom He died, those for whom He provided life, rejecting that life and dead—dead in trespasses and sins."

Dave was earnestly praying for Julia and his aunt and uncle. He knew they needed life eternal. Today he determined they should at least hear the truth about their soul's condition before God. Had he been able to look into his uncle's heart, he would have been glad, for over and over Uncle Ben had been thinking, "Dead, dead! Eternity ahead! Dave is so much like his father. His dad used to talk to me so much of eternity. It seemed so real to him. Real —eternity real? No, it still seems crazy."

Before long they stopped at a small town in the valley for the night. In order to save on expenses, Uncle Ben and Dave took a room together and Julia and her mother took another. Uncle Ben had told Dave he felt like taking a walk before turning in for the night. Slowly he walked down the main street of the little town, past the houses and out along the country road by which they had so recently driven. The twilight was fading, and he walked on not taking much thought of where he was going for he was thinking, thinking of Dave's words today and of Dave's father's words so many years ago. He had not noticed dark clouds gathering, and without warning it began to rain. Softly at first the drops came, then suddenly it was pouring down, and Mr. Renton ran to seek shelter under a tree near by. As he glanced up he noticed it was a poplar tree. There seemed to be nothing but poplars in this valley. Suddenly he thought, "I am glad this tree is not a dead one like the one we saw this afternoon. It would not be much help then." Standing out there alone in the night, shut out from the world by the darkness, in the storm he felt humbled and almost fearful. There was none of the tenseness, anger, and hurt pride that had characterized so much of his ride during the day. On the contrary, he felt kindly and contented. It had been a rainy night like this when he and his brother, Dave's father, had walked home together, and he had almost said, "Yes," to the Lord. Then his pride had conquered, but now—. Again he looked up at the poplar tree so full of life and sheltering him from the rain. Speaking out loud to himself, he said, "Life—death. Where there is life, there is death. That is what Dave said to Julia today. He didn't tell me, but I know he wanted to, that I am dead though living—dead in trespasses and sins. Why, it must be real! Eternity—it is real! Somehow I know it is real now. I guess I have always known it, but tonight I admit it. I thought I was the master of my soul. I know also that One greater than I is real too." His voice broke. He was a strong man, and it was difficult to give in. Now he realized out there in the darkness how much more difficult it is to be willing than it was to be stubborn. He thought of the struggle that had been going on in his soul all day, and even now something within him seemed to be rising up to make him say "bosh," but with all his strength he looked up and said, "Lord, I will. Too long I have let my selfishness and pride rule my soul. I will, Lord, I will take Jesus. I know He died for my sins, and tonight I thank You, Lord, for loving a proud old sinner like me."

Suddenly he dropped to his knees, bowed that proud head which had never bowed to God or man before, and cried out to God for forgiveness. There in the rain under the tall poplar with its branches pointing toward heaven, Mr. Renton raised his arms upward toward the Christ of heaven, for he had found peace for his soul.

Soon the rain stopped, and he hurried back to the hotel, but not to Dave's room. It was to the room occupied by his wife and daughter that he went first Softly he knocked, and Julia let him in. "Daddy, is something wrong? Why, your clothes are wet," she whispered.

"Is mother asleep, Julia?" he asked softly.

"Yes, but Daddy I couldn't sleep. I— I have been thinking."

"Julia, I too have been thinking." Seating himself on a chair near the door he took hold of his daughter's hand as he said, "I took a walk. It started raining, and I stopped under a tree, a poplar tree, Julia, until the rain was over."

"Under a poplar? Daddy, how beautiful! The poplar which always points upward sheltered you just as the Lord shelters us."

"Darling, that doesn't sound like my little Julia," whispered Mr. Renton.

"No, Daddy, but tonight I couldn't sleep, and I have been reading in the Gideon Bible here on the dresser. Can you imagine Daddy, I don't know much about the Bible you know, so I opened it at just about the middle of the book, and can you imagine? I was so surprised when I read on the page to which I had

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opened it, 'He shall be like a tree planted by the rivers of waters.' I think it was the first Psalm. Then I could not help thinking of the trees and rivers we have seen today, and all the things Dave said came back to me, and—and, well, Daddy, I just had to take Jesus as mine, and now I feel so much better in here," she said, placing her hand over her heart. "I am so glad you came in, Daddy, for I just had to tell someone."

"Julia," he said, patting her hand, "tonight out there in the rain I too found peace with God. I guess the reason I came back to your room was because I too just had to tell someone. I have been a stubborn, proud man, Julia, but tonight—perhaps it was the rain, or the darkness, or—"

"Perhaps it was Dave's words today, Daddy," whispered his daughter.

"Yes, darling, Dave's words, and his father's words long ago. One night when I was a youngster I almost said 'yes' to God. It was raining then too. Anyway, Julia, I am no longer dead in trespasses and sins. I am alive, alive like the poplars we have seen today. Yes, more alive, for they shall die, and now I will live for eternity with the Lord." He smiled in the darkness, and his thoughts were happy, contented ones.

"Oh, Daddy, I am so glad. You and I are Christians, but Mo-ther—," she said, glancing at her mother sleeping so quietly, little realizing that two decisions had been made that night by those nearest and dearest to her, decisions which would count for eternity.

Mr. Renton rose and looking at his wife said, "Now we must pray for Mother. A God who could make me willing can hear our prayers and save Mother too. Go to bed now, Julia, and I will see you in the morning." As he kissed his daughter goodnight, she clung to him as never before, for there was now a new bond of love between these two, and somehow Julia sensed this new tie, for they were now both children of the King.

"Good night, Julia. I want to go now and thank Dave for being faithful to the Lord today. At first when he made all those remarks, I thought he was just a little cracked, and it made me angry; but tonight I am glad, glad he loved the Lord enough and was not afraid of what we might think of him so long as he was true to God. Dave is a wonderful boy, Julia."

"He is, Daddy. Good night, and Daddy—please give this note to Dave, will you? I had planned to give it to him in the morning, but will you take it to him now?" asked Julia, handing him a small piece of paper.

In his room after hearing the joyful news of Mr. Renton's decision, Dave opened the note from Julia. This is what he read:

"A mile of feathery green softness,
Pointing up to an ocean of blue;
Green is the color of the earth,
Heaven has a different hue.
The valley of Idaho poplars,
Pointing up to an ocean of blue,
Was used by the Lord, and you too Dave,
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VOL XXI DECEMBER, 1943 No 12

DOCTRINAL STATEMENT

of the Denver Bible Institute
and of *Grace and Truth*

THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

Subscription price: $1.50 a year; 2 years—$2.50
In clubs of five: $1.00 per year
15 cents per copy
Foreign (except Canada) $1.75 per year; $1.25 in clubs

Issued monthly by
THE DENVER BIBLE INSTITUTE PRESS
P. O. Box 1617 Denver, 1, Colorado

Official Organ of
THE DENVER BIBLE INSTITUTE
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EDITORIAL COMMENTS



THE SEASON'S GREETINGS

We wish all our readers and friends a Joyous Christmas and a Blessed New Year. May you abide in His love and know His sweet and blessed peace.

THE JANUARY NUMBER OF THE MAGAZINE

The *Grace and Truth* for 1944 we believe will prove to be more interesting and helpful than ever. The special topic for the January number will be *THE GODHEAD,* with three special articles covering the topic. The Editor will answer the question, *How do we know that there is a God?* Dr. Leo Lapp, the Dean of the Denver Bible Institute, will furnish an article on *God vs. Evolution,* and Dr. R. E. Neighbour writes on *The Triune Godhead.* There will be a special article by Rev. Maurice Dametz and another by Rev. Charles Neal. These articles will be of such great value that you cannot afford to miss them. Besides all these special articles, there will be the other regular features which enrich the pages of *Grace and Truth.*

We urge our readers to be sure to see to it that their subscriptions do not lapse. Send us your renewal at once and be sure that you get each issue of the magazine. And why not subscribe to the magazine for some friend or friends? You could not possibly give a more worthwhile and helpful Christmas present than a subscription to *Grace and Truth.* We should receive hundreds of such subscriptions. *Let us all pull together and raise the subscription list by at LEAST A FEW THOUSAND.* May we count on you?

CHANGE OF ADDRESS

Each month a number of magazines are returned to us by the Post Office, denoting that the subscriber has changed his or her address. The magazines, therefore, do not reach the subscribers. In order to assure the delivery of the magazines it is important that when a subscriber changes his or her address we be notified of the change. *Please let us have your old and new address in case you move and change your address.*

TAXES AND GIVING

Throughout our history as Americans the government has encouraged free churches and voluntary educational and social enterprise. We have now come upon the most critical times in American history, both political and financial. With the cost of government soaring to undreamed of heights and taxes being piled on taxes, there is grave danger for our free institutions. We may well thank God that in spite of rising taxes American citizens may still aid worthwhile causes of charity, churches, colleges, and Bible institutes, and, may claim deduction credit for such contributions when they file their income tax returns. Let us not fail in our gifts to the Lord's cause. We, here at the Denver Bible Institute are laying a deep and strong foundation for a greatly enlarged school after the war, and, in doing this, need not only the prayers of God's people, but also their financial assistance. We ask first of all that you pray for us, but, then too, we shall greatly appreciate any financial help you may be led to send us. This is the Lord's cause and He will bless and reward those who assist in maintaining it.

A WORD OF COUNSEL

December is the month in which we celebrate our Saviour's birth, the event of all events in the history of the world. It is the time for the giving of gifts. We are sorry to say it is also the time for much sinful pleasure and carnal mirth. In this day of trouble and distress, above all times, this is unseemly. There are thousands upon thousands of broken hearts because of the cruel and bloody war now being waged. The whole world is turned into a hospital because there are sin-blinded and Satan-controlled lunatics loose in the earth. Sin, not righteousness, holds sway.

This is a time when God's people should pray, and serve, and give as never before. This is a time when the Gospel should be proclaimed as never before. Let us therefore give gifts which are investments for eternity, gifts that will aid the cause of Christ. Let us be sober and consistent in our conduct. Let us rejoice, but let our rejoicing be in the Lord. Worldliness and carnal mirth should have no place in our lives.

BOB JONES CAMPAIGN

The evangelistic campaign conducted in Denver by Dr. Bob Jones, Sr., October 31 through November 14, commended rich blessing from the Lord, and proved a real success. Much prayer was offered to God for the services preceding the opening of the campaign, and the interest was good from the very first meeting, which was held on the Lord's Day afternoon, October 31. Dr. Jones preached in the power of the Holy Spirit. His messages were fearless, straight, and pungent, but delivered in love and the fear of the Lord. Of this one thing we are assured; namely, that the people of Denver never heard any better evangelistic preaching. Besides the ministry in the church, Dr. Jones spoke over the radio, daily, Monday through Friday, and also to the students of several high schools, the women's college, and a few clubs. He was kept very busy and labored earnestly and untiringly. He left Denver tired and weary in body and mind, but with the satisfaction of heart and conscience that he had served his Master well.

The campaign being conducted under the auspices of the Denver Evangelicals for United Action, quite a number of pastors and churches cooperated splendidly, even though the organization as yet is only temporary. Dr. Jones, who has had wide experience, was of great help in this respect as well. At a special luncheon he gave a very helpful address indicating what is needed to bring about united action and to make it function effectively. All of us were helped and stimulated by this address.

Rev. and Mrs. Jesse Jones of Tucson, Arizona had charge of the music. They were released for these services by the First Baptist Church of Tucson and by the pastor, Dr. R. S. Beal, for this campaign. They gave us splendid service. Mr. Jones led the singing in a gracious manner, and the special music rendered by both Mr. and Mrs. Jones was of the



highest quality. They are musicians of the first rank, and gave us their very best. They, too, were kept very busy all the time.

The expenses for the campaign were met the first week, the people responding readily and cheerfully with their gifts. And toward the close of the meetings, Dr. Jones received a liberal love offering for his great work in connection with Bob Jones College.

We are happy to report that many turned to the Lord during the meetings, and a great number of believers were revived and led to a deeper consecration to the Lord. The churches of Denver have been greatly helped, and a number of them will not be the same they were before this campaign.

We thank the Lord for the rich blessing He brought to Denver through this very worthwhile campaign. The writer was privileged very delightful fellowship with Dr. Bob Jones and Mr. and Mrs. Jesse Jones during these blessed two weeks. This campaign, we say, was a real success because it was crowned with rich blessing from the Lord. We thank God for it all.

THE CHURCH TODAY

By all indications we are now at the "beginning of the end of this war" with its horrors and world-shaking consequences. If this be the case, we are entering one of the most notable periods of human history, an era filled with measureless potencies both for good and for evil. Once more the world will be fluid, and the form of its remaking lies with the forces that press for control. It will not be the same as it has been; of this we may be sure. We dread to think of what it may be. The forces of ungodliness are "in the saddle" everywhere, and if they succeed in forcing their program and rule, it will be an evil day indeed.

The Church has her part in all that is going on in the world. She is in possession of dynamic forces in the testimony concerning Christ committed to her and the Holy Spirit of God indwelling her. If the Church will be alert, revived, energized, and on fire for God; and, if she shall hold high the light she bears and proclaim aloud—far and wide—the testimony divinely committed to her, the whole world may see that light and hear that testimony and be guided by it as never before. But there dare not be weakness, hesitancy, faltering, "straddling the fence," and cowardice.

What this hour will mean for the re-quickening of the Church itself, what it is to mean for the wider opening of all doors to the Gospel and to wide-spread evangelism will depend largely — if not entirely — upon the vision and the fidelity of the Church at this momentous time. There must be confession of sins, humility, deliverance from sectarian attitudes and aims; there must be united, earnest, and consecrated effort in proclaiming the Gospel and in seeking to get men really right with God. The Church must get back to the Bible. This alone will meet the need of the hour.

The inescapable call to the Church is to advance on all fronts. We have been merely holding the line long enough. The people of God must be fired with a new hope and faith and a new consecration to serve, to give, and to move forward. The spiritual morale must be quickened and strengthened. To this end there must be prayer and wholesome stimulation. There should be Bible conferences and missionary meetings galore throughout the land, and this should be kept up until the Church catches the fire. The unspeakable need of the hour and the open doors, God's people must be made to see. One of the greatest hours the Church has ever seen is at hand. Oh, that all of us might see and know this!

EDITORIAL MESSAGES

THE INCARNATION OF GOD'S ONLY BEGOTTEN SON

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him (I John 4:9).

The Lord Jesus Christ was the only begotten Son of God from all eternity. This is the title which speaks of Him as He was prior to His coming into the world. It is the title of eternity and of Deity.

Before Christ came into the world, He was with God and He was God, existing as the Companion and Associate of God, and as being of one indivisible substance with God (John 1:1).

But God sent Him forth into the world, in due time, upon an errand of mercy and redemption.

I. WE OBSERVE THE METHOD OF THE ADVENT OF GOD'S ONLY BEGOTTEN SON

The only begotten Son of God was sent into the world by God, and the way of His advent was by the method of incarnation; He came by being born of a Virgin (Gal. 4:4; Matt. 1:18-25; Luke 1:31-35; 2:1-7; John 1:14).

1. The only begotten Son of God began His human and earthly life and career by being born into the world as a babe. What? the only begotten Son of God a babe! The Saviour of man a helpless infant! What a mystery and what a glorious wonder! This is enough to baffle human reason and to stagger worldly wisdom. Here is a fact which is eternally beyond the power of science to discover. It will ever be a stumbling-stone for those who set reason above revelation. Man in his wisdom can never grasp it nor understand it. Faith, and faith alone can apprehend this sublime and glorious mystery.

2. The only begotten Son of God might have descended from heaven as a mighty archangel, clothed with brilliant glory and gorgeous apparel. He might have come into the world in a manner more befitting a prince and a king. He might have come into the world as a full-grown man like Adam. But He came in an altogether different way, as a helpless babe, the object of a mother's tender care. Thus the incarnation takes on a significance that could have come in no other way. God might have given such a revelation of Himself, that the glory of His majesty and power would have struck the world with awe and astonishment. Instead of that, He manifested Himself in a babe in a stable. He could scarcely have given a more humble and sig-

nificant revelation of Himself.

II. WE NOTE THE SIGNIFICANCE OF THE INCARNATION OF GOD'S ONLY BEGOTTEN SON

We may think of three things in particular in this connection.

1. The incarnation of the only begotten Son of God was for a grand and a glorious purpose. There are three outstanding things to be considered in connection with the incarnation.

(1) The only begotten Son of God was born among us, that He might have the right to redeem us, for it was only the kinsman who could redeem the lost inheritance (Lev. 25:25; Heb. 2:14; Gal. 4:4-5).

(2) The only begotten Son of God was born for us, for He was manifested in human nature that He might die for sin; hence He appeared to put away sin by the sacrifice of Himself (Heb. 9:26; John 1:29; Heb. 10:5-10).

(3) The only begotten Son of God needs to be born in us, by the Holy Spirit through the Word that His life may be reproduced in us (I Peter 1:23, 25; Gal. 2:20).

2. The incarnation of the only begotten Son of God is the voice of God to sinful man. The incarnation proclaims hope for the lowest and the vilest. The Lord Jesus Christ was born "a Saviour"—"He shall save His people from their sins" (Matt. 1:21). The Lord of glory cradled in a manger is God's object lesson that Christ will come into the heart and life of anyone who receives Him, the lowest and the vilest, the poorest and humblest. This is the glory of Christianity. It is the marvelous manifestation of grace, the blessed and conscious realization of Christ living within, "the hope of glory" (Col. 1:27).

3. The incarnation of the only begotten Son of God is also the pattern of spiritual citizenship and Christian living. It was the human beginning of the King, and is the pattern of the beginning of His spiritual subjects. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5, A. S. V.).

Citizenship in the kingdom of God does not come by culture, wealth, or pedigree, but by the new birth. Spiritual sonship does not come by adoption, but by the new birth. Christianity is not a religion but a life, the life of God imparted to the believing soul by the Holy Spirit.

The Christian life is the Christ-life; it is Christ in the believer by the Holy Spirit. "Christ liveth in me" (Gal. 2:20) is the secret and vitality of the Christian life. From this great spiritual reality true Christian experience flows; it is the secret of all true godly living. The question of real godliness is not the question of doing the best we can, but of giving the Lord a chance, by yieldedness to Him, and simple and responsive trust in Him, to live out His own life through us unhindered. The Christ of the cradle, though now in the glory, exalted and enthroned at the right hand of the Majesty of the throne of God, lives in every believer by the Holy Spirit, as the secret and vitality of the Christian life.

"As lives the flower within the seed,
As in the cone the tree,
So, praise the God of truth and grace,
His Spirit dwells in me."

●

MY HEAVENLY HOME

By Esther G. Oyer

To step upon a shore and find it heaven's shore;
To waken in a land where sorrow comes no more;
To breathe celestial air, invigorating, sweet;
'Tis there my longing heart will find its joy complete.
To have a body like unto His glorious own;
Where sickness, pain, and weakness have forever flown,
Where God Himself shall wipe all tears from every eye,
Where life immortal reigns, and none shall ever die;
Where we some day shall know as we ourselves are known;
Shall reap reward for all the good seed we have sown,
Shall cast in gratitude our crowns at Jesus' feet,
Shall sing redemption's song when we our Saviour meet;
To find a land where night shall never find its way,
And where they need no sun to send its shining ray;
Oh, wondrous, glorious land of joyous glad delight,
Oh heavenly land where God Himself shall be the Light!

●

APOLOGIES

We are indeed sorry that *Grace and Truth* is again late in getting into the hands of our subscribers. We have been severely handicapped because of insufficient help in our publishing department. However, we plan to move into the city soon where more help will be available. So we urge our subscribers to bear with us for a short time after which we hope to place our magazine in the mails promptly.

Chapel Echoes

By Dolores Teander

"Faith is the hand that reaches to God, and is that hand that God will clasp."

"Faith is taking God at His Word and asking no questions."

Rev. John Klein, Pastor, South Broadway Presbyterian Church, Denver, Colorado

—★—

"The center of God's will is the happiest place for you."

"You cannot walk with God and be the same Christian *next* week that you are *this* week."

"Your greatest enemy is not Satan, but self."

"The test of your Christian character is: how do you act under trial?"

Dr. W. S. Hottel, President, Denver Bible Institute

—★—

"You may hold the truth—but does the truth hold you?"

Dr. Vincent Bennett, quoted by Rev. Archie Yetter, Pastor, Grace Fundamental Church, Denver, Colo.

"Partial obedience is not obedience."

"The Lord never leads to defeat."

Rev. Archie Yetter

—★—

"It is against the policy of our mission to educate the devil's children and send them back better equipped to serve their master."

Rev. Henry Owen, China Inland Mission

—★—

"His Word does a marvelous work!"

"The Living Word will be manifest through you as the Written Word controls you."

Rev. Darrel Handel, Pastor, First Baptist Church, Nebraska City, Nebr.

—★—

"Degeneration characterizes civilization. Only where the Gospel has been preached has the opposite been true."

Rev. Maurice Dametz, Instructor, Denver Bible Institute

—★—

"The theory of evolution was a protest against an indolent Protestant church."

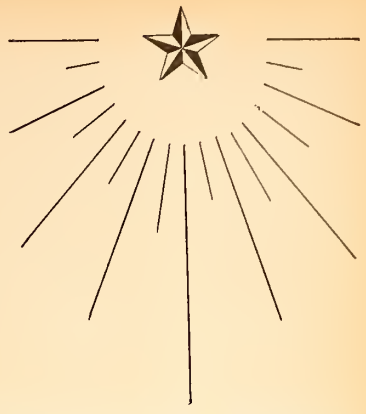
Dean Leo C. Lapp

—★—

"The presence of God's Word in the heart is a repelling force; through it, Satan cannot get at you."

Rev. Theodore Epp, Director, Back to the Bible Broadcast

The Doctrine of the Incarnation



BY THE EDITOR

But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law (Gal. 4:4).

The Son of God became in time what He was not in eternity—a man. The process by which this was accomplished was by human birth. He was *made of a woman.* The Son of God was born into this world as every other human being is born into this world.

The birth of Jesus Christ is known as the incarnation of Christ. The word "incarnation" is a theological term for the coming into the world of the Son of God, Who is Himself God. The word "incarnation" is derived from the Latin words "in" and "caro," "carnis," flesh, meaning "in the flesh." To become incarnate therefore is to come in flesh, to become enfleshed—it is to become *a man.* This is exactly what the only begotten Son of God did become. John says, "The Word was made flesh" (John 1:14).

The "Word," (Greek, *logos*) became flesh; that is, He became a man, but He still revealed the glory of Deity. "We beheld His glory, the glory as of the only begotten of the Father" (John 1:14). It is evident from this passage that Christ became at the same time and in the absolute sense very God and very man, for "the Word became *flesh,*" and still He revealed "the glory as of the only begotten of the Father," which is, the glory of Deity.

It was an act of unthinkable condescension for God to assume human form. The incarnate *Logos* is one of the greatest of all the mysteries of Christianity (I Tim. 3:16; Matt. 11:27; Col. 2:2). The stoop of the Son of God when He took into personal and eternal union with Himself a nature infinitely lower than His own was an act of condescension so great and marvelous that it is utterly beyond the comprehension and understanding of the mind of man. This act took into itself two extremes of nature, the divine and the human (Gal. 4:4; Phil. 2:6-8).



Now there was a set and particular time when the "Word became flesh"; it was at the birth of Jesus Christ of the Virgin Mary, when He was "made of a woman" (Matt. 1:18-23; Luke 1:26-35; Gal. 4:4). At His incarnation by His birth into the world, Christ took on Him the "seed of Abraham" and "took part" of flesh and blood (Rom. 1:3; Heb. 2:14-16).

Yes, "the Word became flesh"; that is, He took on a terrestrial and material body, though a perfectly holy and sinless body (Heb. 4:15; I John 3:5; II Cor. 5:21; I Pet. 2:22). The body of Christ was in the "likeness of sinful flesh" (Rom. 8:3), but it was not sinful flesh. The body of Christ with its human nature was "that holy thing" (Luke 1:35), perfectly sinles and holy. Thus we behold the historical fact of the incarnation and its meaning.

We shall now turn our attention to the purpose or reasons for the incarnation of Christ.

I. THE INCARNATION WAS FOR THE PURPOSE OF REVEALING GOD TO MAN

According to John, the only begotten Son of God became incarnate to declare the Father God. "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John 1:18). The word here translated "declared" more literally rendered is "led Him forth"; that is, into a full revelation. Christ in incarnation was the full revelation of God, the eternal Spirit, the invisible Deity (John 4:24; I Tim. 6:16 with John 1:18; 14:9). Those who beheld Jesus Christ saw God in human form, Deity enfleshed.

Christ became incarnate that He might reveal the person, character, nature, and heart of God. All that is in God takes bodily form in Jesus Christ, for "in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Christ revealed the wisdom, power, love, holiness, and righteousness of God. The Godhead found its fullest and highest revelation in Jesus Christ, Who is God incarnate.

II. THE INCARNATION WAS FOR THE PURPOSE OF PROVIDING A SACRIFICE FOR SIN

Redemption was purposed by God before the foundation of the world, and Christ was the Lamb foreordained and slain in His eternal counsels (I Peter 1:18-20; Rev. 13:8).

The significance of the Lamb-type is in the sacrificial, blood-shedding physical body. For this reason Jesus is seen thanking God for His human body (Heb. 10:1-10).

We observe that the blood of redemption could not be the blood of an ordinary lamb, it must be a lamb without blemish and of royal blood (I Peter 1:19; Luke 1:35; Acts 20:28).

III. THE INCARNATION WAS FOR THE PURPOSE OF DESTROYING THE WORKS OF THE DEVIL

According to Scripture, Christ was manifested that He might destroy the works of the devil (I John 3:8). In His death upon the cross, Christ did potentially destroy the devil and all his forces and works (John 12:31; 16:11; Heb. 2:14; Col. 2:13-15).

The ultimate actual destruction of the devil, his forces and all his works will be accomplished at Christ's return back to the earth (Rom. 16:20; Rev. 20:1-5, 10-15).

Between the potential and actual victory of Christ there lies the purpose of God to give mankind due



opportunity to chose between Christ and Satan, and between right and wrong.

IV. THE INCARNATION WAS FOR THE PURPOSE OF BECOMING A MERCIFUL AND FAITHFUL HIGH PRIEST IN THINGS PERTAINING TO GOD

Without a literal but glorified body, Jesus Christ would be disqualified from exercising His high-priestly ministry of intercession (Rom. 8:34; Heb. 2:14-18; 3:1; 4:14-16; 6:20; 7:23-28; 9:24; 12:2). Christ had to share our nature in order that He might be touched with the feeling of our infirmities to exercise the office of High Priest.

In His incarnation, the Lord Jesus voluntarily assumed our humanity, and He is now and forever "the Man in the glory." The post-resurrection appearances of Jesus furnish unquestioned proof that He possessed a literal but glorified body (Matt. 28:9; Luke 24:3, 15, 39, 31, 40, 42, 50; John 20:17, 22-29; 21:7, 15).

Then again, the ascension appearances of Jesus represent Him with a literal but glorified body (Acts 7:56; 9:4-6; Rev. 1:9-18).

The glorified humanity of Christ is the ground of His sympathy and succor, and it constitutes Him our faithful and merciful High Priest (Heb. 2:17-18; 4:14-16; 7:25).

V. THE INCARNATION WAS FOR THE PURPOSE OF BECOMING THE HEAD OVER ALL THINGS TO THE CHURCH, THE NEW HUMANITY

In the incarnation, the Son of God became entire man and so closely related to the human family that He is called "the last Adam" (I Cor. 15:45).

Christ did not only take upon Himself a human body, but also a human soul and spirit (John 12:27; Luke 22:42; John 13:1; Luke 2:40; 23:46).

The teaching of the Epistles is conclusive as to the permanence and perpetuity of the incarnation (Rom. 4:25; 6:3-5; 7:4; 11:8; I Cor. 15:3-8, 20, 23; Phil. 3:20-21; I Thess. 3:14; Heb. 10:12-14).

In His glorified humanity, Christ is exalted to be Head over all things to the Church, and the Church is linked with Him in an indissoluble union (Eph. 1:19-23; I Cor. 12:12-13; Eph. 5:30).

The glorified humanity of Christ is the pledge and pattern of our own raised and glorified bodies (I Cor. 15:20-30; Phil. 3:20-21; I Thess. 4:14-17; I John 3:2; Rom. 8:29).

The redeemed in glory will be a family, all of whom are conformed to the image of the Son of God, because in incarnation Christ assumed our humanity and links all who believe in Him with Himself in His glorified humanity.

VI. THE INCARNATION WAS FOR THE PURPOSE OF FULFILLING THE DAVIDIC COVENANT OF KINGSHIP

It is as David's Son and Heir that Jesus is to sit on the throne of David and reign in righteousness and peace (II Sam. 7:12-16; Ps. 89:2-4; Isa. 9:6-7; 55:3-4; Hos. 3:5; Amos 9:11; Luke 1:31-33).

When Christ came unto His own in His first advent into the world, they rejected and crucified Him and He was buried out of sight (John 1:11; 19:15, etc.).

But God raised Him from the dead and exalted Him at His own right hand in glory (Acts 2:22-26; Eph. 1:19-23; Rev. 3:21).

The throne of David is therefore still vacant and the kingdom has not yet been set up. And the rightful Heir to the throne and the kingdom is now in heaven seated of His Father's throne.

To fulfill and make good the Davidic Covenant of kingship, Christ must return to this earth again, and this is what will take place some day (Acts 1:11; 3:19-21; 15:14-18; I Tim. 6:14-15; Rev. 11:15; 19:11, etc.). Without His body Jesus could not personally, literally, and visibly return to earth.

When Jesus Christ will return to earth to reign as King, He will return as the Son of Man (Dan. 7:13-14; Matt. 24:37-39; 26:63-64; 25:31).

Before His incarnation, Christ was the Son of God, but not the Son of Man. And He cannot lay His humanity aside, or else He should cease to be the Son of Man, which cannot be, since He will still be the Son of Man when He returns back to earth. He is both now and forever "the Man in the glory."

CHRIST STILL HAS THE WOUNDS

Zechariah 13:6; Revelation 1:7
John 20:25-28

By Florence Taft Fowler

A world in chaos, lost, and helpless,
Plunges headlong to the pit,
With Satan blinding and enthralling
Those who, sad, in darkness sit.
To a world in awful conflict,
Haste thou, with the message clear:
That God in Heaven, living, reigning,
Waits to welcome all who hear.

"Is God a God of love?" you ask me,
Who lets chaos, war, and strife
Break the heart, and fire with hatred
Those who loved, who lived for life.
Is God a God of love? Yea, answer!
They who spurn the God above
Shall one day "look on Him they pierced."
Yea, those gaping wounds of love—
Those hands and feet and side, still riven,
Speak in ever mute appeal
To a world in sin and darkness—
Christ is living, LOVING still.

The Savior's wounded hands outstretched,
To a world with hatred rent,
Wounds He's borne throughout the ages,
From the hour His love was spent,
Speak above the din of warfare,
Speak His grace, His truth, His power,
Speak His love to dying millions—
Speak His wounds this very hour!

As long as God and Heaven endureth,
So long His love shall be proclaimed.
For angels in their robes of splendor,
And men redeemed, shall love acclaim!
So long as Christ shall bear the nail-prints,
So long—so long, God's love remains,
For naught shall e'er efface the spear-wound,
Nor blot away those crimson stains!



THE MYSTERY of GODLINESS

BY MAURICE G. DAMETZ

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3: 16). These words present to us one of the most suggestive and comprehensive passages in all the realm of sacred literature, and are worthy of our careful study. Six links are here welded together by divine love to form a golden chain of wondrous truth. They are the mysteries of divine manifestation, the Spirit's certification, angelic attestation, universal proclamation, human appropriation, and the Saviour's glorification. These are great mysteries, but the eye of faith that can see the invisible, the hand of faith that can lay hold of the intangible, and the mind of faith that can know the unknowable, can look upon, grasp, and comprehend the mysteries of Christ under the illuminating guidance of the Holy Spirit. We know the fact of the incarnation of God's Son, but we shall never in this life be able to explain the manner thereof. It is called the "mystery of godliness," and in the same text the apostle also terms it "the pillar and ground of truth." On this simple fact that God became man hangs the truth of the whole Christian faith. Without this fact our religion would still be a religion, but it would no longer be the Christian faith. Over the cradle in the manger the Church of God has been built, and the Infant Whom angels and shepherds and wise men from the East came to adore, is the chief Cornerstone of the Church. Let us proceed to examine the links of this golden chain of divine truth.

THE MYSTERY OF DIVINE MANIFESTATION

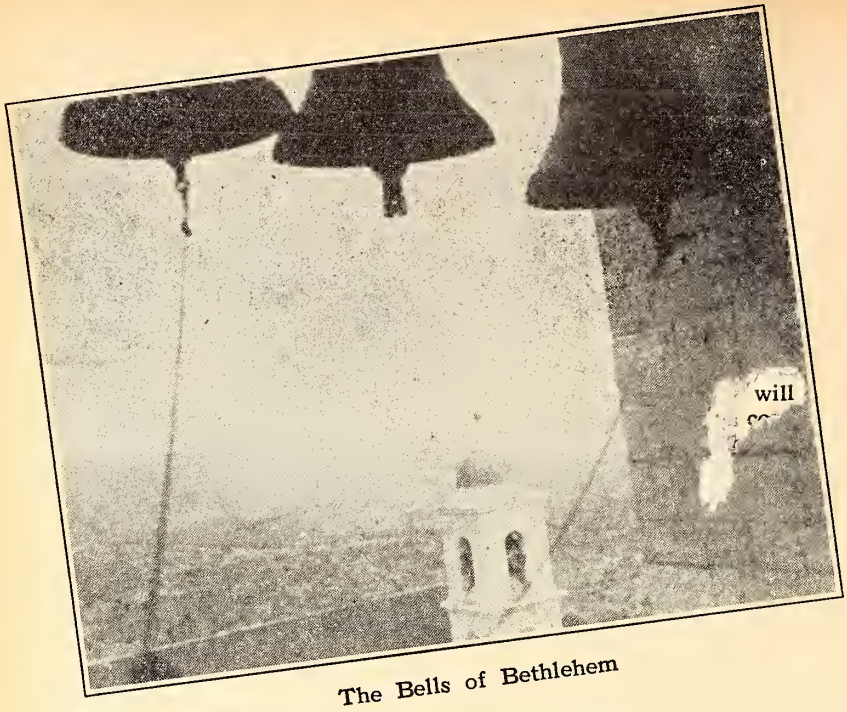
"God was manifest in the flesh." We see God in nature as we see the sun in a picture; we see God in the law as we the see the sun in a cloud; but we see God in Christ as we see the sun in its clear beams, for "He is the brightness of His glory, and the express image of His person" (Heb. 1:3). The apostle Paul had no doubt as to Who Christ was, or how through Him God came into the world. In this magnificent statement we recognize the great truth of the incarnation, and realize the great proof of Christ's Deity. The very word "manifest" implies the pre-existence of our Lord. Here Paul agrees with John's declaration that "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God . . . And the Word was made flesh and dwelt among us" (John 1:1-2, 14).

The life of the Saviour did not begin with His birth. He was in the beginning. One of the Old Testament prophets, writing more than seven hundred years before the celebration of the first Christmas, said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting;" or as the margin says, "from the days of eternity" (Mic. 5:2). Truly, He is Alpha and Omega, the beginning and the ending, the first and the last, which was, and which is, and which is to come. No wonder the Psalmist should say concerning Him: "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Ps. 90: 1-2). The incarnation, then, is the earthly manifestation of the divine Person Which had been domiciled in the heavenly places through the eternal ages. It was through the incarnation of Christ that God chose to make Himself known to His creatures. "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John 1:18). Christ is God made visible in the flesh. Therefore, he who would know God must know Him in Christ, for Christ is the God-man, Deity and humanity in One. "In Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

THE MYSTERY OF THE SPIRIT'S CERTIFICATION

"God was manifest in the flesh, justified in the Spirit." The meaning of the word "justify" is "to declare," "to certify," or "to vindicate." The sinner in his justication before God, is declared to be righteous, not because he is righteous in himself, but because the righteousness of Christ is imputed unto him, and received by faith alone. But the Spirit's justification of Christ is of another character, and is wholly different from the justification of the sinner.

Much is said concerning the Holy Spirit's relation to Christ. The Holy Spirit formed the Lord Jesus—Jesus was conceived in the virgin Mary by the Holy Spirit. Thirty years later, at His baptism, the Holy Spirit came upon Him in the form of a dove; and thus, the Spirit's coming upon Jesus, as well as the voice which spake from heaven, saying, "This is My beloved Son in Whom I am well pleased," was a certification, a declaration that Jesus was God manifest in the flesh, and the long-looked-for Messiah. Jesus was filled with the Spirit of God before going into the wilderness to be tempted of the devil, and when the temptation was over, Jesus returned to Galilee in the power of the Spirit. Coming to Nazareth, where He had grown to manhood, He went into the synagogue on the Sabbath day, as was His custom, and stood up for to read. And there was delivered unto Him the Book of the prophet Isaiah. He opened the book at the place where it is written, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). The Holy Spirit was given to Jesus without measure.



The Bells of Bethlehem

After a ministry of three years, during which time the people to whom He came were given abundant proof of His Messiahship, He was crucified as a malefactor. He declared again and again that He was the Son of God, that the Father had sent Him into the world, that He and the Father were one, that He would be rejected, that the Jews would put Him to death, and that He would rise again on the third day. And His predictions came true in every detail. One of His apostles, writing thirty years after His predictions were made, and who was an eye-witness of the great events which occurred, said, "For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). Thus we see that it was through the power of the Spirit that Christ was raised from the dead. And His resurrection was the Spirit's certification that He was the One He claimed to be. The Holy Spirit vindicated Him and His claim by raising Him from the dead. Paul wrote that He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). His resurrection was the Spirit's justification, His declaration to the generation that rejected Him, and to all generations, that He was the just and holy One, Emmanuel, God with us.

THE MYSTERY OF ANGELIC ATTESTATION

Jesus Christ was "seen of angels." The angel Gabriel appeared to the Virgin Mary and announced that she should become the mother of the long-expected One, and that His name should be called Jesus. An angel appeared to the shepherds keeping watch over their flocks by night, and brought them good tidings of great joy, for that very night, in the city of David, the Saviour was born. And there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." After our Lord's terrible struggle with Satan in the temptation, angels came and ministered unto Him. In the Garden of Gethsemane, when His soul was in great agony, and when He sweat as it were great drops of blood falling down to the ground, there appeared an angel unto Him from heaven, strengthening Him. An angel announced His resurrection. Angels served as His convoy and messengers at His ascension. When He comes again, in the glory of His Father, He will be accompanied by holy angels.

THE MYSTERY OF THE UNIVERSAL PROCLAMATION

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles." To preach is to herald, to proclaim, and God sets supreme value on the work of proclaiming His truth, not merely to one nation, but to all nations. The great commission to preach the Gospel in all the world, and to be witnesses unto the uttermost parts of the earth, is the great task of the Church, a task that even the apostles of Christ did not comprehend immediately after the commission was given. It required persecution, in which Saul of Tarsus was the ringleader, to drive Christ's followers out of Jerusalem; and it was not until after this persecution and dispersion that they went everywhere preaching the Word. Philip, who was not an apostle, but a deacon, went to Samaria, where his preaching was wonderfully blessed of God. A little later, Peter left Jerusalem, and went to Joppa and Lydda, where he testified to the Jews, and many believed. Over at Caesarea there was a Gentile named Cornelius who was in need of instruction, and it required a miracle to convince Peter that God was no respector of persons, and that he should give the message of the Gospel to this man. And so the message given the Church is to be proclaimed to all the world that souls everywhere may find in Christ, Who was God manifest in the flesh, the Saviour they need.

THE MYSTERY OF HUMAN APPROPRIATION

The fifth thing spoken of in our text is that the mystery of godliness consists of appropriating faith. The Gospel which was preached unto the Gentiles, was to be believed. The preaching of the Gospel is never in vain, for some will believe to the saving of their souls. God declares that His Word shall not return unto Him void, but it shall accomplish that which He pleases, and shall prosper in the thing whereunto He sends it.

To live on the edge of mystery is the very condition of our being. Faith believes where it cannot comprehend. Faith rests where reason is at unrest. If we begin to discard doctrines because they are mysteries, it is hard to say where the process will end. Discard the Trinity; there remains the incarnation. Through into discard the incarnation; there remains the atonement. Discard the atonement; there remains the life of Christ and His miracles. None of these mysteries are too difficult for faith. Faith believes what it does not see, and the reward of faith is to see what it believes.

Faith appropriates the Gospel and it becomes the Gospel of refuge to the believing soul. To the sin-weary it is the Gospel of deliverance. To the troubled and sorrowing it is the Gospel of divine comfort. To the lonely the Gospel guarantees heavenly companionship. Yes, the Gospel is believed on in the world, and believing souls testify that the appropriated Gospel satisfies every human craving and need.

THE MYSTERY OF THE SAVIOUR'S GLORIFICATION

Undoubtedly the last words of our text, "received up into glory," refer

Continued on page 426

Jesus Virgin Born- -

UNANSWERABLE PROOFS

BY R. E. NEIGHBOUR

A SERMON
(Stenographically reported)

Some may question whether this is a very vital theme. Most of us fully believe that Jesus Christ was begotten of the Virgin, and, therefore, was God incarnate in the flesh, very God of very God. In reply, I say I consider this the most important theme that could possibly be preached at this hour, because there are many who are stalking over the land denying the Virgin Birth, denouncing that Jesus Christ was begotten of the Holy Ghost. Remember, beloved, that on His Holy Ghost conception is based every vital doctrine of the faith. If Jesus Christ was not born of the Virgin, if He was not God manifest in the flesh, everything else that we hold dear has collapsed. He must be born of the Virgin, or He could not be the Son of God, neither could He have been called Saviour, nor could He be the anointed of the Father. So we are going to show you several unanswerable proofs that Jesus Christ must have been born of the Virgin.

We will consider certain proofs in the opening chapters of the Gospel of Matthew first; then, secondly, the proofs in the opening chapters of the Gospel of Luke. In each case we will find that Jesus Christ must have been born of a Virgin. We are not going out of the scenes connected directly with His babyhood. Our testimony will include Elizabeth and Zacharias and those who gathered around the manger in Bethlehem; and around the subsequent circumcision of Christ in the temple of Jerusalem.

THE FIRST PROOF — THE MATTHEW GENEALOGY

First of all, in the book of Matthew, we will observe the genealogy of Jesus Christ beginning with Abraham and running down to Joseph. There is something very striking that you may have overlooked as you have read it: that word "begat" occurs thirty-nine times, because there are that many generations mentioned. It starts, "Abraham *begat* Isaac; and Isaac *begat* Jacob; and Jacob *begat* Judas." When I read these words in my boyhood days, I wondered why that word "begat" was there so many times. I would say, "Let them 'begat,' I don't care." You read through these generations until you come to the sixteenth verse, and then it says—mark carefully—"Jacob begat Joseph, the husband of Mary, of whom was *born* Jesus." It does not say that Joseph *begat* Jesus. It does say in every other instance, in the thirty-nine statements of generation, the thirty-nine sons, that each son was begotten of his father. When you come to the occasion of the birth of Jesus, the word "begat" is dropped, and it says, "Joseph, the husband of Mary, of whom was *born* Jesus."

There is no statement of Christ having been begotten of Joseph. The query naturally comes to the mind, how then was Jesus begotten, if He was not begotten of Joseph? The answer to the query is given in the eighteenth verse: "Now, the birth of Jesus Christ was on this wise." No explanation had to be given of the birth of Abraham, or of Isaac, or of Jacob, or of Judah, or of any of the rest, because their generation was by natural conception. Here is a particular statement, however, concerning the birth of Jesus Christ:

THE SECOND PROOF— JOSEPH'S ATTITUDE

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

When Joseph found his espoused wife, in this condition, the Bible says, that

Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

The testimony concering the man who became the husband of Mary, and the legal father, the recognized father, and (among Israel) spoken of as the "supposed" father of Jesus Christ, is that he was a *just* man. He was not the kind of a man who would have been untrue to his betrothed wife. Therefore, Joseph, her husband, was minded to put her away privately.

But while he thought on these things, (now mark what the angel said) *behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins. Now all this was done, that it might be fulfilled,* (this was accomplished that it might be brought to pass which has been written by the prophet) *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son; and he called His name JESUS.*

This is the reading from the first chapter of Matthew. In all of this there are two proofs of the Virgin conception and birth. First, Joseph's trouble and anxiety over the discovery of Mary's delicate condition is proof positive that he was not, himself, the father of the child. Secondly, the fact that Joseph took unto him Mary, his wife, is proof positive that Joseph accepted the angel's explanation that that which was conceived in her was of the Holy Ghost and that he cast away from him forever the unjust fear that another man than he was the father of the child-to-be.

THE THIRD PROOF— THE TESTIMONY OF THE WISE MEN

In the second chapter of Matthew you have another great proof which we present, and that is, the testimony of the wise men:

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

These wise men of the East had not come seeking a son of Joseph; they had not come seeking a mere man. They knew the prophecies of the Old Testament Scriptures; they knew that the star would arise, and

when they saw His star in the East, they began their journey to seek One born of the Virgin, Who was the Son of God. The very fact that this star, or this constellation of the heavens, moved along, marking out the road faithfully, like sign-posts on the way, guiding the wise men to the manger of Christ in Bethlehem, was enough to show them that there was something marvelous and wonderful about the birth of Jesus Christ. Thus they saw His star in the East and followed it. After seeing Herod:

They departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

You know, there will be constellations marking the second coming of our Lord Jesus Christ. The Bible says there shall be signs in the sun and moon and stars. When He came the first time, the very stars of heaven gave obeisance and honor to the little Babe at Bethlehem—the Holy One of God. He was dedicated unto God far back before the world was. His birth had been promised in the Garden of Eden, and reiterated through the prophets. What a wonderful hour it was when the star appeared and announced that after four thousand years of waiting the holy Babe had been born. The Son of God had come to the earth. Isaiah's prophecy, "Unto us a Child is born, unto us a Son is given," was fulfilled. Thus when the wise men saw this little Babe, they did the unusual thing, they fell down before the little Babe, and worshipped Him.

OUR FOURTH PROOF— THE BABE, NOT MARY, AN OBJECT OF WORSHIP

Mark this carefully: it does not say that they fell down and adored Mary. We love the memory of Mary, the mother of the Lord Jesus Christ; we consider her the greatest among women; the most highly favored of any woman who has ever been born. We would not take from her brow one iota of the glory which belongs to her, for the Lord God marked her out and chose her as the mother, the virgin mother, of the Son of God. However, the wise men did not *worship* her, neither should you. What you want to do is to worship Mary's Son. Nor should you worship any man or minister. We stand before you as the voice of one pointing you to the Son of God. Mary was the channel through which God brought into the earth the littly body in which the Son of God was destined to dwell. Thus, while we honor Mary and revere her name, we will not reverence her in the sense of divine worship. We cannot do that.

When they . . . saw the young child with Mary His mother, (they) *fell down and worshipped Him. And when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh.*

It is impossible to consider this "*worship* of the Babe" on the part of the wise men apart from belief in the Virgin Birth. Men taught of God might have brought gifts to a son of Joseph and Mary, but men taught of God, would not have *worshipped* a son of Joseph and Mary, nor a son of any other human pair. Such an act was positively prohibited by God—"Thou shalt *worship* the Lord thy God, and Him only shalt thou serve." Thus the *worship* of the wise men and the star that marked where the Child lay, both attest the Virgin Birth.

OUR FIFTH PROOF— THE YOUNG CHILD AND HIS MOTHER

Matthew next discloses how God interposed in behalf of His holy Child. If that little Babe, born of Mary, had been illegitimate, He would not have been honored by God by the warning which God, by the angel, gave to Joseph. "And Joseph being warned of God took the young Child, and His mother by night, and departed into Egypt."

There is, however, a special thing here. Four times this expression is given, "The young Child and His mother." The angel did not say to Joseph, "Take your young child and your wife." The angel said, "Take the young Child and His mother." That's it. Joseph had nothing to do with the begetting of that Child. The Holy Ghost enforces this in the angel's words:

Take the young Child and His mother, and flee into Egypt . . . He took the young Child and His mother by night, and departed into Egypt.

Who was the father of that wonderful Child? And why did not the angel recognize Joseph's parenthood? The next verse tells us:

And (Joseph) *was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.*

There you have it. "Out of Egypt *have I called My Son.*" Mark the words, "The young Child and *His mother,*" *"My Son."* Jesus Christ was the Son of God, begotten of the Holy Ghost. "So he took the young Child and His mother." Verse 21 reads of the return:

He arose, and took the young Child and His mother, and came into the land of Israel.

OUR SIXTH PROOF—THE THINGS MOST SURELY BELIEVED AMONG US

There are some who deny the Virgin Birth, saying, that in the book of Mark, that wonderful Gospel, and that in the Gospel of John, that marvelous message, you find nothing at all of the Virgin Birth; therefore, they say, you must not believe in Matthew's and Luke's accounts. We answer that Mark in his first chapter, definitely designates Jesus Christ as the Son of God. Besides, John, in his Gospel, opens his message with: "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh." From the first verse right on through all of his twenty-one chapters, he designates everywhere that Jesus Christ was the Son of God. Neither Mark nor John say anything directly about the details of the Virgin Birth. I will tell you why. Luke, in his first chapter, first verse, says:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.

What is Luke writing? He is writing the things that were most surely believed among the apostles. Now, where did Luke get this testimony? "Well," you say, "he got it from God." Yes, but read verse 2:

Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the Word.

Jesus Christ was the Word made flesh. Who were the eye-witnesses of that Word? In John's First Epistle, he says of Christ,

That which was from the beginning, which we have heard: which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.

Luke says, "We received this testimony from the men who were eye-witnesses." John himself, was not led of the Spirit to record the details of the Virgin Birth, because the Holy Spirit gave through Luke exactly what John (and others) most surely believed, and which He had Himself delivered unto Luke. God chose Luke to give to us the full account of the Virgin Birth. Why should we demand that He ask Mark and John also to write the details? Luke plainly records that the others most surely believed, and most surely taught it. There was no doubt of the Virgin Birth in the mind of any of the early aposles and the early disciples. Luke said:

It seemed good to me also, having had perfect understanding of all things from the very first, to write

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The Number 2 in Scripture

BY MAURICE G. DAMETZ

One denotes that God is sovereign.

One excludes all difference.

One is the number of God in triunity, priority, superiority, supremacy, sufficiency, and sovereignty.

Two is the first number that can be divided. Primarily, *two* is the number of the *second* person of the eternal Godhead, Christ; secondarily, *two* denotes division. It is by Christ, the *second* person of the Godhead, that all important divisions in the realm spiritual are made.

THE FIRST OCCURRENCES OF TWO

The significance of *two* occurs upon the very first page of Scripture. It is recorded that on the first creative day, God's first creative act was to call light into existence (Gen. 1:3-4). God's *second* act was to *divide* the light from darkness (Gen. 1:4). On the second creative day God created the firmament to *divide* the waters from the waters (Gen. 1:6-8). On the fourth creative day God created the sun and the moon. It is recorded that "God made *two* great lights" (Gen. 1:16), and that He set them in the firmament to rule over day and night, and to *divide* the light from the darkness (Gen. 1:18). It is clearly seen in the first occurrences of *two* in Scripture, that this number stands connected with division.

THE GENESIS LIFE-TYPES

When we think of the characters of the Book of Genesis, we think of them in *twos*. The first pair are the brothers, Cain and Abel. They represent the *two* ways. Division came between them, and today, the entire human family is found either in the was of Cain—the bloodless way, or in the way of Abel—which acknowledges the necessity of atonement by substitution. It is human attainment on the one hand, the divine atonement on the other. It is the work of Christ, the *second* person of the Godhead, which divides humanity into *two* classes, the saved and the unsaved.

Another pair are Abraham and Lot. Division came between them. Abraham chose the heights of Hebron as his dwelling-place, while Lot chose the watered plain, and pitched his tent toward Sodom. Finally, Lot was living in Sodom. Abraham's choice signified that he preferred the life of fellowship with God. Lot is a type of the backslider and the worldly Christian who is engrossed in material things. Christ divides; He makes a difference between the spiritually-minded and the worldly-minded.

Isaac and Ishmael, though sons of Abraham, and half-brothers, had nothing in common. Isaac was the child of faith, while Ishmael was the son of the bond-woman. They represent the spirit and the flesh, which are ever in conflict (Gal. 4:22-24; 5:17). Likewise, Jacob and Esau, though brothers, were divided, and the division remains to this day among their descendants. Witness the conflict between Jew and Arab.

CHRIST BRINGS DIVISION

All division is brought about by the attitude of men toward the *second* person of the Godhead. When Christ was crucified He was between *two* thieves, and He divided them for eternity (Matt. 27:38). Sin was both in and on the first thief, he died unrepentant. Christ on the central cross, had no sin in Him, but all sin was laid on Him. Christ brought a division between them which eternally separated them.

On one occasion the people were questioning among themselves concerning Jesus, whether He came out of Galilee, and whether He was "that prophet." And the record stands, "So there was a division among the people because of Him" (John 7:43). It is ever so — men are divided because of their attitude toward Him.

TWO IN THE BOOK OF LEVITICUS

In the cleansing of the leper (chap. 14) *two* sparrows were used. One was to die; the other was to live. The one to die was taken outside the camp (division). The living one was dipped in the blood of the dead one and loosed to fly homeward. All this was a setting forth of Christ's atoning work and resurrection in type. On the day of the atonement *two* goats were used (chap. 16). The first one was killed (meeting God's requirement); the second one was driven into the wilderness (division again). This typified the need of the sinner met in the removal of sin. Christ's death on the cross meets God's requirement, making full atonement for sin. Christ's burial and resurrection meets the sinner's need, removing our sin far away, and justifying us before God. On the day of atonement the high priest was commanded to take *two* things into the holy of holies; they were the incense and the blood (Lev. 16:12-13). They stand for acceptableness and propitiation, and typify the acceptable sacrifice and the propitiatory work of Christ. Thus, the number *two* in Leviticus is definitely associated with Christ and His work of redemption.

TWO THROUGHOUT SCRIPTURE

There are many occurrences of the number two, and the following list is only a partial one.

Two covenants, law and grace (Heb. 8:6-8).

Two representative men, Adam and Christ (I Cor. 15:47).

Two ways, the narrow and the broad (Matt. 7:13-14).

Two destinies, heaven and hell.

Two masters, Christ and Satan (Matt. 6:24).

Two seeds, the Seed of the woman, and the seed of the serpent (Gen. 3:15).

Two resurrections (Rev. 20:5, 6, 12).

Two opinions (I Kings 18:21).

Two advents of Christ; the first, for sin; the second, apart from sin (Heb. 9:29).

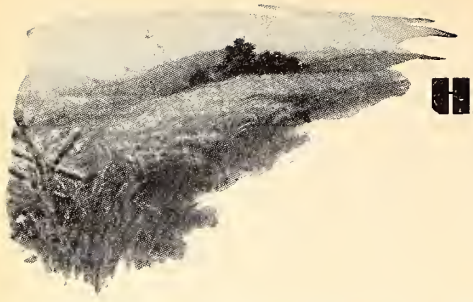
A *two*-edged sword which divides asunder (Heb. 4:12).

Two shall be in the field, one shall be taken, the other left — division (Matt. 24:40).

Chaff is mentioned *two* times in the New Testament (Matt. 3:12, Luke 3:17). The chaff is *divided* from the wheat and burned.

There is both a *second* birth (John 3), and a *second* death (Rev. 20:6). All those who are born only once will die twice. One escapes the *second* death by accepting the *second* person of the Godhead, the Lord from heaven.

The sacrifices of the Old Testament were taken away and a *second* established (Heb. 10:9). Christ as the *second* Man, has offered one sacrifice for sins forever (Heb. 10:12).



In the HARVEST FIELD

Conducted by
B. Grace Crooks

The Dining Hall at 2047 Glenarm Place resounded with greetings and reminisciences at the Alumni Rally held on October 30. Mr. Roderick Morrison ('34), Vice-president of the Association, presided over the evening's activities. The recreation was in charge of Mr. Clarence L. Swihart ('42). Rev. and Mrs. Jesse R. Jones ('23 and '27) and Rev. Ernest E. Lott ('33) brought special musical numbers. An inspiring message from the Word was brought by Rev. A. H. Yetter ('28). Delicious refreshments were served by Mrs. Charles Johnson ('41), Alumni Treasurer. In addition to a number of friends, the following Alumni were present: Jesse R. Jones, '23; P. Von Stillhammer, '26; Florence Jones, '27; Clarence Harwood, Archie and Betty Yetter, '28; Edna Buck Stillhammer, '30; Mary Takamine Agatsuma, Ernest Lott, and Grace Crooks, '33; Annie Martin Lott, Sadie Clifford Sargant, and Roderick Morrison, '34; Henry Dahl and Charles Johnson, '35; Leonard and Hazel Leigh Parcel, '36; Hilland Stewart, '37; Betty Hess Lindquist, '38; Lela Johnson Newton, '39; Harriet McKown Johnson and Nell Owens Ostrander, '41; Gladys Ostrander Kinnaman, Albert Ostrander, and Clarence Swihart, '42; Eleanor Lieb Swihart and John Wood, '43. Of the Evening School, there were Herbert Buchenau, '29; and Irving Lindquist, '36. Former students present were George Watmough, Wilda Pattee Dahl, Donna Hanson Wood, and Sylvia Blake. From the standpoint of drawing the Alumni members together, Vice-president Morrison feels that the meeting was a decided success.

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The Presbyterian Church of Littleton, Colorado, of which the Rev. Maurice Dametz ('22) is pastor, celebrated their sixtieth anniversary on November 4, 1943, with a special service in the evening. The following Sunday three anniversary services were held. Special music was brought at the morning service by Rev. and Mrs. Jesse R. Jones, who also were in charge of the music at the Bob Jones evangelistic meeting held in Denver at the Central Presbyterian Church from October 31 to November 14. Rev. J. R. Jones ('23) is assistant pastor of the First Baptist Church of Tucson, Arizona.

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Last June while Mr. and Mrs. Albert Jansen ('35), missionaries of the Berean African Missionary Society in the Belgian Congo, were visiting the Methodist Hospital, located 343 miles from their mission station, Mrs. Jansen underwent an emergency appendectomy. Mrs. Jansen (Mamie Fondaw, former student) made satisfactory recovery and was able to return to the mission station in about three weeks.

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Rev. Donald Kathan, former student, relinquished his pastorate in the Emmanuel Baptist Church of Hazlett, Michigan, and is now located in Kalamazoo where he and his wife (Lois Hecht) are working with the Rural Bible Mission.

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Rev. Henry Hyink ('40) of Buchanan, Michigan, and his wife (Ruth Abrahamson) are also working with the Rural Bible Mission and are stationed at Three Rivers, Michigan. The monthly ministry of the Mission in Michigan rural schools now embraces twenty counties. There are 50,000 children enrolled in this area alone. There are a total of sixteen workers giving full time on the field. Mr. and Mrs. Duane Jacobs, former students, have been associated with the Mission for some time.

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Rev. Irving Lindquist (E.S., '36), Field Secretary of the Berean African Missionary Society, together with his wife (Betty Hess, '38), and Gladys Ewalt ('43), left Denver the early part of November on a deputation trip in behalf of the Mission which will take them through Arizona, New Mexico, southern California, and Utah. They expect to return to Denver by Christmas.

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Rev. Edwin Shattuck, former student and pastor of the First Baptist Church of Bennett, Colorado, held evangelistic meetings in the First Baptist Church of Durango, Colorado, November 16 to 28, where Rev. Glenn Bradford is pastor. During this time Rev. Clarence Harwood ('28), Supt., West Side Center, supplied in Mr. Shattuck's church as well as in his eighty mile circuit.

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Mr. T. W. McKee and his wife (Fay Andrews, '39) are busily engaged in conducting a large number of Child Evangelism classes in Denver. They are assisted by four D. B. I. students, the Misses Iola Baker, Dolores Teander, Lenore Smith, and Antoinette Megginson, who receive room and board with the McKee's in return for their services. Mr. McKee sponsored a Sunday-school Convention on November 20 at the Beth Eden Baptist Church in Denver. Special services were held in the afternoon and evening with a number of speakers who have specialized in Sunday-school work taking part. The main speaker was Mr. C. V. Egermeier of Chicago.

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Miss Neita Smith ('30) and Miss Violet Anderson ('39), who are working with the Missionary Gospel Fellowship, are now located in Avondale, Arizona, where there is a great need for the Gospel. Enroute their lives were miraculously spared when their automobile was demolished in an accident. As they will be handicapped in their new work without a car, let us remember this need in prayer.

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Rev. and Mrs. Delmar Stevens ('41), accepted missionaries of the Sudan Interior Mission, have received their passports. While awaiting their visas and passage-books for Ethopia, they are ministering in song at the "Back to the Bible Broadcast," Lincoln, Nebraska.

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Mr. and Mrs. Angus Sweet, former students, write that those to whom they ministered in Dorintosh, Saskatchewan, Canada (mentioned in the September Harvest Field), were not saved by their efforts but through Brother Gelatt and others. Two souls were saved through the testimony of the Sweets later. During the severe winter months, the Sweets will be at Beamsville, Ontario (Box 138), where they will have a large opporunity for ministry as well as being near relatives whom they have not seen for nearly seven years.

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Remena Westra ('43) is taking nurse's training in the Mercy Hospital in Grand Rapids, Michigan, preparatory to missionary work in South America. Several of her classmates have requested that she give them

Bible lessons, for which undertaking she asks our prayers.

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Bible study classes every Friday during the month of November were conducted in the Berean Fundamental Church of North Platte, Nebraska, by Rev. Ivan E. Olsen ('36), the pastor, and Rev. John Ruf, pastor of the First Baptist Church of Maxwell. Similar Bible classes were also conducted in Mr. Ruf's church each Thursday.

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Rev. Claude Fondaw ('43) and his wife (Pauline Osborn, '43) visited the Institute in November enroute to Window Rock, Arizona, where they are now engaged in the ministry of the Navajo Bible School and Mission.

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The First Baptist Church of Laingsburg, Michigan of which the Rev. Max R. Kronquest ('37) is pastor, celebrated their Jubilee on October 10. The program highlights were historical snatches given by various members.

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Rev. Alvin Cassens ('40) and his wife (Anna Benthien, '29) are able to bring fine reports of their work in the Clough Valley Baptist Church near St. Francis, Kansas, where Mr. Cassens serves as pastor. The church recently celebrated their fifty-year jubilee with an all day program. 230 people registered at these services.

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After completing a fruitful ministry of the Word in Steamboat Springs, Colorado, and vicinity, Rev. and Mrs. Henry W. Dahl ('35) moved their Gospel Trailer House to Meeker, Colorado, where they expect to hold forth the Word of Life during the winter months.

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Sgt. Quentin Renn, former student, has been called recently into over-seas duty. Let us pray for the Lord's blessing upon his travels as well as upon his testimony for Christ.

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SCHOOL NEWS FLASHES

Speakers at Chapel and President's Hour during September, October, and November were: Rev. and Mrs. Harold Ogilvie ('18), missionaries from Africa; Rev. and Mrs. Delmar Stevens ('41), missionary candidates for Ethopia; Rev. and Mrs. Irving Lindquist (E.S., '36 and '38), missionaries from the Belgian Congo; Rev. Henry Dahl ('35), missionary in neglected districts in Colorado; Rev. Maurice Dametz ('22), pastor of the Littleton Presbyterian Church and member of the Institute faculty; Colonel Miles, missionary from Russia; Rev. A. H. Yetter ('28), pastor of the Grace Fundamental Church;

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Hymn Stories

A DYING MESSAGE SUGGESTS A SONG

By Robert Harkness

"Tell them, 'Let us all stand up for Jesus'." This was the dying message of one of the truest souls that ever served the Lord. And this dying message has lived through the years as it has been borne on the inspired wings of poesy in a hymn. The dying words sound out a clarion call to duty and faithfulness wherever Christianity is known.

Dudley Tyng was a gifted clergyman who had been driven out of his church for speaking against slavery. In 1857 he organized the Church of the Covenant. He was singularly gifted. His ministry was marked by unusual eloquence, combined with great spiritual power. Just a little while before he passed on to his reward, his father asked him if he had any word for the young men, and for the ministers who had been so closely associated with him in his great revival work. "Not now," he replied; "I am too exhausted." But after a little while he continued: "Now, father, I am ready. Tell them 'Let us all stand up for Jesus'."

Hence a pathetic and abiding interest attaches to the origin of the great American hymn, "Stand Up, Stand Up for Jesus." The dying exhortation was caught up by a friend, Dr. George Duffield. He has immortalized the phrase in his fine hymn. Through the pathetic chain of circumstances the Christian faith has been strangely encouraged. In its martial and inspirational character this song announces a challenge that cannot be denied. The hymn was composed hastily. It was written at a single sitting. Dr. Duffield wrote his lines without hesitation.

On the Sunday succeeding Dudley Tyng's death, Dr. Duffield preached a sermon from Ephesians 6:14, "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness." He composed the words of the now famous hymn as a closing and effective plea to this discourse, little dreaming that these verses would make his name better known and longer remembered than all his other works.

Dr. George Duffield was born of distinguished ancestry. His ministerial work was of the highest order. His great hymn, struck off in an hour or two, was a fitting peroration to a sermon in memory of Dudley Tyng. When all his sermons shall have been forgotten and the walls of the churches to which he so faithfully ministered shall have fallen, this noble lyric, written in the white heat of an elate hour, will still be a spiritual power throughout the world.

Notices these verses — not as well known as the more familiar stanzas:

Stand up, stand up for Jesus!
The solemn watchword bear;
If while ye sleep He suffers,
Away with shame and fear;
Where'er ye meet with evil,
Within you or without,
Charge for the God of battles,
And put the foe to rout!

Stand up, stand up for Jesus!
Each soldier to his post;
Close up the broken column,
And shout through all the host!
Make good the loss so heavy,
In those that still remain,
And prove to all around you
That death itself is gain!

The Church at large was in need of, and had waited long for just such inspiring battle calls to kindle the martial spirit in loyal Christian hearts. "Stand up for Jesus" has happily caught and expressed the indomitable spirit which has made Christianity the great power it has been throughout the ages.

The loyal devotion, dauntless courage, and sublime optimism of Dr. Duffield's great hymn find their fitting culmination in the inspiring declaration of faith with which it ends:

"To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally."



Prophetic and Dispensational Studies

BY THE EDITOR

GOD'S PRESENT AGE PURPOSE

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name" (Acts 15:14).

The late Dr. A. J. Gordon is responsible for the statement that, "In the Mosaic age, God called out some from one nation preparatory to His calling out, during this age, somebody from every nation; and in the age to come, everybody in one nation will be saved in order to reach everybody in all the nations."

It will be observed that after Israel as a nation rejected and crucified their Messiah and King, our Lord Jesus Christ, and buried Him out of their sight, God the Father raised Him from the dead, received Him up into heaven, and exalted Him at His own right hand. to be both Lord and Christ (Acts 1:9; 2:36). He gave Him all authority in heaven and on earth (Matt. 28:18). He also gave Him to be Head over all things to the Church, which is His Body (Eph. 1:22-23), and sent down the Holy Spirit on the Day of Pentecost, to empower the disciples to bear witness concerning the Lord Jesus Christ, both in Jerusalem and Judea, as well as in Samaria and among the Gentiles unto the uttermost part of the earth (Luke 24:48-49; Acts 1:8; 2:1-13).

A WORLD-WIDE WITNESS AND A CALLED-OUT PEOPLE

The witness concerning Christ in Jerusalem and Judea was the testimony that the Christ Whom Israel had rejected and crucified was the Messiah and King of Israel, and that God had raised Him from the dead and exalted Him at His own right hand in the glory, to be both Lord and Christ. The witness was accompanied by miracles wrought by the hands of the Apostles as the proof that the testimony was true and Christ was living in the glory. In connection with Stephen, the final witness to Israel before the testimony had its exodus to the Samaritans and the Gentiles, there was an open heaven, a vision of the Son of Man in heaven, and a manifestation of the glory of the Lord (Acts 6 and 7).

The disciples were also to witness concerning Christ that all who believe on His name should receive remission of sins (Luke 24:46-48). They were to proclaim the Good News of salvation through faith in Christ to all men everywhere, so that all men might have the blessed privilege of hearing about Christ and His accomplished redemption, and might believe on Him and be saved.

The company of believers called out in response to this testimony, is called "the Church"— in the Greek, the *ekklesia*. This word is derived from two words, *ek*—out of, and *kaleo*—to call; and it means "a called-out body." This called-out body, the Church, is designated in Scripture as "The Body of Christ" (Eph. 1:22-23).

The Church is a company of people who are called and gathered out of the world and united with Christ, the risen and living Lord and Head in the glory, by the baptism in the Holy Spirit and constituted a living organism (I Cor. 12:12-13).

THE MISSION OF THE CHURCH IN THE PRESENT AGE

The purpose of God for the present age is to gather out from among the nations every destined member of this Body, and thus to complete it. This is the only work God has purposed to do during the present age. And the mission of the Church of Christ conforms to this great purpose of God. She is to preach the Gospel of the grace of God among all nations, to gather those who are called by evangelism, to teach the whole counsel of God to those who are saved, to prepare every member of the Body of Christ for ministry, in order to insure the mutual and effective growth and development of the Body as a whole. And what a mission it is!

It is of utmost importance that we as God's people should be perfectly informed and intelligent concerning this matter. If Satan can succeed in misleading us concerning it, he will have succeeded in turning us aside from God's plan and in cutting the nerve of our missionary spirit and our evangelistic effort. Be it observed that there is not to be found even so much as a single hint in the whole of the New Testament that in the present age the whole world is to be brought to the Lord Jesus Christ. The plan of God is not the conversion of the world to Christ and Christianity in the present age, but the evangelization of the world for the purpose of calling and gathering out the Church.

We know full well that the slogan of a large part of the professing Church is, "We'll take the world for Christ," and that this slogan is expressed and emphasized both in sermon and song. But we unhesitatingly affirm that such a slogan is unscriptural, as well as misleading. A better and more scriptural slogan is, "We'll bring the News concerning Christ to the whole world!" In it is embodied the heart and soul of the content of true evangelism and missionary enterprise, and therein is found the nerve and spirit of world evangelism, because it is in full and absolute accord with the purpose of God for the present age. And, in being in full and perfect accord with the purpose of God for the present age, there lies the secret of missionary vision, passion, and zeal. In God's age purpose there lies the nerve center of all truly spiritual missionary enterprise and effort.

THE PRESENT AGE TO END IN EVIL AND IN JUDGMENT

It needs to be stated further that the New Testament teaches the very opposite of the conversion of the world in the present dispensation. It teaches that the Truth will be in the minority during the whole of the present age; that God's people will be only a little flock; that the Church of Christ will be despised, hated, and perseucuted by the world and the false, professing church; and it foretells that an awful apostasy will take place in the end of the age, which will culminate in the manifestation of the Antichrist, the man of sin, and result in the Great Tribulation and the terrible judgments of God poured out upon the world. The present age, according to the teaching of the New Testament, will come to a close by the visible and bodily appearance of the Lord Jesus Christ from heaven, accompanied by the saints, to judge the enemies of God and the Truth, and to establish His Kingdom and reign on the earth (Rev. 19:11—20:3).

Let us therefore beware lest we be sidetracked by Satan into unscriptural effort, miss the mind and purpose of God, and thus be brought to spend our effort in vain. Let us rather be true to our mission of making Christ known everywhere and devote all our powers and energies

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PROMOTION DEPARTMENT

CONFERENCES BY THE EDITOR

First United Brethren Church
South Bend, Indiana
January 9, 1944

This is the mid-winter annual conference conducted by this church. Dr. Roscoe Wilson is the honored pastor of the church and the director of the conference. Dr. Bob Jones, Jr., Acting President of Bob Jones College, Cleveland, Tennessee; Dr. H. A. Ironside, Pastor, Moody Memorial Church, Chicago, Illinois; Pastor A. H. Stewart of Racine, Wisconsin; and Bishop William Culbertson, Dean of the Moody Bible Institute will also take part in this conference. The Editor will speak twice, Sunday morning and afternoon, of the ninth.

The Baptist Church, Kewanee, Indiana, Sunday night the ninth of January, through Wednesday, January the twelfth. The Rev. Hugh Hall is the pastor of this church.

The United Brethren Church, Fulton, Indiana, Thursday through Sunday, January 13-16. The Rev. Stacy F. Shaw is the pastor of this church. A few other local churches are expected to cooperate in this conference.

From Fulton, Indiana, the Editor moves to Johnson City, N. Y., for a series of meetings in the Primitive Methodist Church. A more complete announcement of these meetings will made in the January issue of the magazine.

Brethren, pray for us that divine wisdom and strength may be given for this ministry.

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MOODY FOUNDER'S WEEK CONFERENCE

The thirty-eighth Founder's Week Conference, commemorating the birth of D. L. Moody, will be held at the Moody Bible Institute, Chicago, Illinois, January 31 to February 6. "The conference theme, 'Prophecy and Evangelism,' has a double emphasis," says Dr. Will H. Houghton, president of the Institute, "for these belong together. Any knowledge of prophecy which does not quicken soul-winning zeal is wasted." In connection with evangelism, there will be a discussion of revival, and special periods of prayer for revival. More than 30 nationally-known speakers will take part on the program. Dr. Houghton will preside at most of the sessions.

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EVANGELIST JAMES OSTEMA

Evangelist James Ostema began special meetings in the Leaksville, North Carolina area on November 1, and reports that the Lord has been blessing. The meetings are expected to run through November and perhaps one week in December. On his way back to Illinois, he expects to spend a few days and nights with the Bible Institute of Louisville, Kentucky, and the Church of the Open Door in that same city.

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A BLESSED CONFERENCE

The conference conducted October 12—17 by the Editor at the Seventh Street Gospel Tabernacle, Pekin, Illinois was a time of rich blessing throughout. The very first service was enthusiastic, and the interest and enthusiasm grew with each new and added service.

The special Bible studies on "The Transitional Character of the Book of Acts," in the mornings of Wednesday, Thursday, and Friday proved especially helpful, provoking much favorable comment and praise to God. On the Lord's Day, the seventeenth, a special service was announced in the interest of Sunday-school work. A fine audience gathered, made up of the members of the Tabernacle, Baptist, and Presbyterian friends from Pekin, as well as a group from Peoria, Illinois. We were happy to have Rev. Glen C. Rambo, whom we came to know several years ago at Smith Bend, Indiana, present at the Saturday night service. Rev. Rambo is now the pastor of the Tyng Memorial Church at Peoria, Illinois.

Rev. Howard Miller, the pastor of the Seventh Street Gospel Tabernacle is a man of God whom the Lord is graciously using. He is doing a good work in the city of Pekin and also broadcasts each Lord's Day afternoon, so that his ministry and spiritual influence extends over a considerable area. Mr. and Mrs. Miller proved to be very courteous and gracious hosts. Our fellowship with them was delightful and refreshing. Among the visiting pastors was Rev. Mr. Vanderveen, formerly of Brighton, Colorado, and now pastor of the Presbyterian Church at Pekin, Illinois. We were delighted to have Mr. Vanderveen and family present at one of the services.

The Seventh Street Gospel Tabernacle constitutes a live and forceful testimony for Christ and the Word, in a large and growing community. This company of Christian people, hungry for the Word and active in service for Christ, is bound to make its influence felt near and far. May the Lord graciously direct and bless both pastor and people.

We have been invited back for another conference of at least eight days next fall, and have accepted the invitation. Possibly, the Lord willing, we shall also conduct a conference at Peoria in connection with this visit.

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The entrance of Thy words giveth light (Psalm 119:130).

We were made to rejoice recently because of the ministry of Rev. W. S. Colegrove, Evangelist, and Dr. W. S. Hottel, Bible Teacher, both of whom were used mightily of the Lord in the reviving of the church and the strengthening of our faith as well as in the salvation of souls. Evangelist Colegrove of Grand Rapids recently resigned the pastorate of the First Baptist Church of Rochester, Michigan, to give his full time to evangelistic work and came to us in the energy of the Spirit. During the two weeks he was with us a number professed faith in the Lord Jesus Christ. Brother Colegrove, a preacher of fine ability, is also the pastor's friend, giving him advice and counsel and encouragement. Following the evangelistic meetings, Dr. Hottel, President of Denver Bible Institute, was with us for a six-day Bible Conference which was most profitable to the church. His absolute adherence to the doctrines of the grace of God and his plain teaching of the Word made him a favorite among us, establishing our hearts and confirming our faith. Members of the Seventh Street Gospel Tabernacle highly recommend him as an excellent Bible teacher. We have engaged him for another conference in 1944. Brethren, pray for us.

Howard K. Miller, Pastor
Seventh St. Gospel Tabernacle
Pekin, Illinois

Weekly Meditations

BY ESTHER G. OYER - WASHINGTON, D.C.

WEEK OF DECEMBER 5

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Fathers house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

LET NOT YOUR HEART BE TROUBLED

Let not your heart be troubled,
Neither let it be afraid,
For in My Father's house above,
Are many mansions made.

And if I go away awhile,
A place I will prepare,
And then I will return for you,
To be with Me up there.

Yes, I'll receive you to Myself,
That where I am, you'll be,
Up in My Father's house above,
Throughout eternity.

And I'll not leave you comfortless,
Nor leave you here alone;
I'll send another Comforter,
To keep and guard My own.

And peace I leave with you, My peace,
I give it unto you,
Not given as the world can give,
But My own peace so true.

So let your heart be glad, rejoice,
Soon comes that wondrous day,
When I shall take you to Myself,
Forever there to stay.

In a beautiful Christian home where love reigned as it should, there was a sweet child of two years. Each morning as she saw her father putting on his hat and coat to leave for work, she would anxiously say, "Don't go, Daddy, don't go 'way!" Over and over she would keep repeating, "Don't go, Daddy, don't go 'way!"

It was only after they explained to her that Daddy would come back again at evening time that she was satisfied and would run to the window to wave good-bye.

That child, baby though she was, loved her father and wanted him near her.

We did not see our Lord when He went away to heaven, but we realize, sometimes very keenly, that He is away and we long for His return.

But before He went, He left that tender message with us that He was going to prepare a place for us, and that if He went away, He would come again to receive us unto Himself to be forever with Him.

When you grow lonely on life's pathway, when the road seems long and hard, when your eyes grow dim with tears, when misfortune has overtaken you, remember His precious words to you, "Let not your heart be troubled. . . . I will come again and receive you unto Myself that where I am, there ye may be also."

This message will cure many a heartache and sorrow as it sinks deeply into your heart.

WEEK OF DECEMBER 12

"Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say, Master."
John 20:16.

HER NAME

It was Mary who stood at the side of the tomb,
Her troubled heart burdened with grief,
For Jesus, her Saviour, had been crucified,
And her saddened heart found no relief.
And as she stood weeping, two angels she saw,
Where the body of Jesus had lain,
Who said unto her, "Woman, why weepest thou,
And why is thy heart full of pain?"

In tones of great sadness and sorrow she said,
"My Lord they have taken away,
And where they have laid Him, My Lord, I know not,
Oh, my heart is in anguish today."

Then turning around, another she saw,
Looking tenderly on her sad face,
"Woman, why weepest thou, and Whom dost thou seek,
And why hast thou come to this place?"

'Tis the gardener, she thought and she eagerly said,
"Oh, if thou art the one who dost know,
And hast borne Him hence, oh tell me, I pray,
That straightway to Him I may go."

With a look of great tenderness, pity, and love,
Her name, "Mary," was all Jesus said,
But that was enough, for she knew quite at once,
Her Master arose from the dead.

Oh, heart, have you wept in sorrow so deep,
Has the Master seemed dead unto you,
Just take a new look at His wonderful face,
And let Him speak your name to you.

For He'll give you joy, exceedingly great,
Just as Mary experienced that day;
Your sorrow and tears will to happiness turn,
And your night will be changed into day.

Jesus said only one word—"Mary," but it was the one word needed. Her name—the name of the woman whose hopes were gone, whose heart was crushed, and who faced the future in black despair. Life at that moment seemed utterly worthless to her, but hark!—a voice sweetly calls her name, and she recognizes her beloved Lord and Saviour. Immediately sorrow is turned to joy, despair to hope, darkness to light, and shadow to sunshine—the sunshine of His beautiful face.

Are you also standing as it were beside a tomb of despair, trouble, sadness, heartache, and woe? Listen! He, your risen Saviour and Lord, is calling you by name. He has not forsaken you, but is standing close by, able and willing to calm your distressed heart as He did so long ago. He is the same, sympathizing One Who never fails.

Then hear Him speak your name and be at rest. He is alive forevermore and in each trial He's always there; in the dark days, or in the fair; in the sunshine or in the shade, from your vision Jesus will not fade.

WEEK OF DECEMBER 19

"The effectual fervent prayer of a righteous man availeth much."
James 5:16.

BY WAY OF THE THRONE

It may be that I can not know every need
Of your life, as you travel life's way;
But this I do know that by way of the Throne,
I can meet you with Christ every day.
He knows every turn, every pitfall and snare,
He knows every trial—each test,
And if I but pray, He will answer your need,
In the way His great heart knoweth best.

By way of the Throne we can cross land or sea,
By way of the Throne we can plead,
That God's own dear hand may direct those we love—

Continued on page 432

ANSWERING YOU

BY HAROLD A. WILSON

Rev. Harold A Wilson, founder of the "Christian Reader's Digest," now known as the "Christian Digest," former dean of the Omaha Bible Institute, and at present pastor of the First Baptist Church of Tempe, Arizona, will be the new editor of this department. We, and Mr. Wilson, invite our readers to send their Bible questions to be answered in this department. Oftimes the question of a single reader is shared by many others. The answers on this page will thus be helpful to a host of Christian people. Please send the questions directly to Mr. Wilson. Address: 805 Myrtle Street, Tempe, Arizona. —Editor

Would you advise a young man to marry in times as uncertain as these in which we are living?

The question you ask is a difficult one to advise on, because there are so many things which enter in; however, I shall do the best I can, and shall discuss the matter with you as I would discuss it with my own son if he were to put the same question to me.

First, then, let me say that one should not hesitate in taking the step of marriage simply because of the uncertainty of the times in which we are living. Such times have come often in the past, and will continue to come throughout all ages until our Lord comes again to establish His kingdom, and reign on the earth. In the meantime life must go on, and the more nearly it can go in a normal fashion, the better. God has created men and women to marry, establish homes, bear children, and bring up the children He gives them for Him. No uncertainty of the times should be permitted to interfere—more than is absolutely unavoidable—with His plan for the race. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

There are a few questions which you will do well to consider, however, in considering this all-important step, now or at any other time.

First: you should consider whether you are able to support your wife. Every woman is entitled to a home of her own, and should not be expected to live with her own folks, or with in-laws after she is married, unless such a thing is absolutely unavoidable. Your home has a much better chance of being a happy one if it *is* your *own* home. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

Second: you will do well to consider how well you get along together. If you find yourselves constantly arguing or quarrelling now before your marriage, then take care, for marriage will not make such things less—rather they will grow worse, and lead to much unhappiness, or to a broken home. If, on the other hand, you find your likes and dislikes, in the main are the same; and if you find enjoyment in the same things, this in itself promises well for your continued enjoyment in your home life.

Third: you should consider the matter of health. While some have had much happiness in spite of ill health, in the married life, usually they have had a good chance to get well acquainted, and their love for one another to deepen before ill health came upon them. It is a poor foundation for a happy home to marry when one is a confirmed invalid, and, in all likelihood, apt to grow worse with the passing years, instead of better. On the other hand, you owe it to your children to be sure that both of you are enjoying normal health, for only normally healthly parents are likely to produce normally healthy children.

Finally: you should consider the matter of your faith. I do not say that young people of different denominations can not marry and be happy, but I do say that you are laying a mighty poor foundation for happiness if you marry, knowing that you are sharply in disagreement in the matter of your faith. Is the girl you are considering as your wife a member of the same church as you? Has she a somewhat similar religious background? If not, would she be willing to unite with your church? Or would you be willing to unite with hers? This is a mighty important question, and one which you do well to ponder seriously before taking this step. You should both belong to the same church, so you can both work together to the best advantage in bringing up your children for the Lord. If this is not true, then the inevitable result will be that one parent will be carrying an unfair load in trying to give the children normal religious instruction, or this all-important part of their instruction will be neglected altogether. Then, too, God's Word says, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14).

In all of this, however, do not fail to make the whole matter the subject of much prayer, asking God to guide you in your decision. The child of God does not need to decide such important matters without heaven-given wisdom, for our blessed Lord has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6).

If you will talk these questions over with the girl, and be sure of the answers; and if you find they are favorable; and if you truly love her; and if your own heart is conscious of divine guidance; then do not hesitate. Your own happiness and hers will be much greater if you are married than if you are single, and it will be a real help to you both in meeting the temptations which are so common today.

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When is one saved? . . . When were the disciples saved? . . .When was Paul saved?

The Scriptures agree in teaching that a soul is saved the instant he trusts the Lord Jesus Christ as his personal Saviour. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "He that believeth on the Son of God hath everlasting life" (John 3:36). "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" John 3:16). "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation, but is passed from death unto life" (John 5:24).



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

LEGALISM -- UNFORTUNATE, DISRUPTING, DISHEARTENING

I. Service—In Newness of Spirit, not in Oldness of Letter

1. The law dominates only while one lives (Rom. 7:1)

2. The law of a husband binds a woman only as long as he lives (Rom. 7:2)

3. If while he lives, she is joined to another, she becomes an adulteress (Rom. 7:3)

4. If the husband be dead the law is non-effective (Rom. 7:3)

5. Christ died — believers in Him are discharged from law. Law does not cease to be, but believers are not affected by it (Rom. 7:4-6; 3:31)

6. By our faith we are joined to Him (Rom. 4:23-25; 6:4-5), and to continue in sin is unthinkable (Rom. 7:4-6)

7. "The oldness of the letter" demands perfect obedience for justification (Gal. 3:10-12; James 2:10); the "newness of the spirit" demands loyalty to a Person (Phil. 3:8-11)

II. Law is Established—Law is not Sin

1. If sin is not imputed under grace (Rom. 4:8; 5:13) but is imputed under law, then law is sin. "God forbid" (Rom. 7:7)

2. The law is not sin but is holy and good (Rom. 7:12) but law reveals sin—the inherent sin of the flesh (Rom. 7:7-12)

3. Did the good and holy law become death to me? No. The blame is not on the law but on the I, the ego, the self, the flesh. The law shows up the natural man (Rom. 7:12-14; 8:7-8)

4. The new creation by faith is housed within a body of the old creation. If you try to heed both, it is like trying to drive two horses in opposite directions at the same time (Rom. 7:15-18; Gal. 5:17)

5. The enemy is sin in the natural body (Rom. 7:19-20)

6. The spiritual man is cleared from blame (Rom. 7:21-23)

7. I am mothering two children of diverse nature. It is true the elder shall serve the younger (Gen. 25:22-26). He refuses to do so and I cannot compel him. Although twins, we live different lives (Rom. 7:24-25)

III. An Experience all too Common

1. The experience of Romans 7 is called "legalism" (Acts 21:20-24)

2. Legalism is an attempt to unite grace and law. The new and the old man are hitched in the same team without success (Gal. 3:1-14)

3. Any one who tries to drive such a team must ever cry "Wretched man that I am" (Rom. 7:24)
This is the experience of many. There is a better way!

—Charles M. Neal

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VICTORY OVER WORRY

I. The Cause of Worry

A. The cares of life
Matt. 13:22
Mark 4:19
Luke 8:14

B. The atmosphere of the world
Luke 10:41
John 11:21

C. Ignorance of God
Matt. 22:28-29
Mark 12:23-24
I Tim. 6:21

II. The Curse of Worry

A. Harmful to ourselves
I Tim. 6:10
Titus 3:11

B. Harmful to others
Titus 3:9

C. Harmful to God
II Cor. 6:3

SIN

I. Conception of Sin
"When lust hath conceived, it bringeth forth sin"
James 1:15

II. Deceitfulness of Sin
"Lest any of you be hardened through the deceitfulness of sin"
Heb. 3:13

III. Pleasures of Sin
"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"
Heb. 11:25

IV. Sinfulness of Sin
"That sin by the commandment might become exceeding sinful"
Rom. 7:13

V. Wages of Sin
"For the wages of sin is death"
Rom. 6:23

—T. B.

—x—x—x—x—x—

PICKED UP HERE AND THERE

God is not only a present help in time of trouble, but a great help in keeping us out of trouble.

—x—x—x—x—x—

Darkness cannot put out the lamp; it can only make it shine the brighter.

—x—x—x—x—x—

Do you believe in the sun when it is hidden behind the clouds?

Then doubt not the goodness of God when He seems to hide His face.

—x—x—x—x—x—

The Christian is a man whom God has under treatment.

—x—x—x—x—x—

God looks not at the quantity of the gift but the quality of the giver.

—x—x—x—x—x—

It is our responsibility to be washed in the blood of Christ. He will see to it that we get clean.

—x—x—x—x—x—

Forgiveness removes only the punishment of guilt, while justification removes the guilt.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

A MISTAKEN CONGRATULATION

Five hundred Americans, chiefly liberal ministers such as Dr. Fosdick, Stanley Jones, J. H. Holmes, congratulated Ghandi on the twelfth anniversary of his declaration of Indian independence. We agree with the following:

"They would supplant what is probably the best government in the world by what no one knows what in the way of civil conflict and inefficiency.

"These American ministers should work to bring Christ to India. There lies India's hope! The father of Hindu agitators, Nehur, once said, 'The Indian Christian community is the only one which is not a problem to the country.' Unless India has Christ, home rule will be as little of a blessing as it has been to Ireland.

"Liberal theologians revere Ghandi. Ghandi 'reveres any cow as much as he does his mother,' and hopes to go into eternity holding on to a cow's tail for his salvation."

—*Sunday School Times*

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IN WHAT PART OF THE TRAIN ARE YOU?

"Many people are on Salvation Train; but a lot of them are traveling in the sleeper."

—*Christian Victory*

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NOT THE DIRECTIONS NEEDED

"Fine sermon, wasn't it?" asked one of Farmer Peter's friends, referring to a scholarly discourse with which the congregation had been favored that morning by a city preacher. "Maybe," returned Farmer Peter. "Why," persisted the first speaker, "that man knows more about the Bible, and has made a deeper study of biblical history and geography than almost any other minister in the country." "Has he now?" inquired Farmer Peter, mildly. "Well, then, I reckon the trouble must have been with me. *You see, I'd calculated I'd hear something about the way to heaven, and I only learned the way from Jerusalem to Jericho.*"

—*Christian Herald*

MASSACRE OF EUROPEAN JEWRY

Shocking and almost incredible accounts have recently been received of the extent to which the policy of extermination of Jews is at present being carried out by the Nazi regime in Europe. This fanatical aim has been the most persistent feature of German rule in all of the occupied countries. It has repeatedly been reaffirmed by party leaders, most recently by Dr. Ley. That it is very near to Hitler's heart is borne out by the judgment of responsible men, such as Ambassador Dodds, who have had opportunities of close contact with the Fuehrer. It may well be that the rulers of Germany have now become so desperate that they are seeking to destroy while there is time their first and most inveterate enemies, and that they are removing the Jews to the east in order to carry out their purpose with more secrecy.

The Foreign Office of the United States of America has published the following list of Jewish victims deported or "perished" since 1939 in Axis-controlled Europe (we quote from the *Jewish Chronicle*):

Germany, 160,000; Austria, 60,000; Bohemia and Moravia, 65,000; Poland, 600,000; Holland, 120,000; Yugoslavia, 96,000; France, 35,000; Roumania, 630,000; Bulgaria, 8,500; Slovakia, 70,000; Latvia, 25,000 massacred, and others enslaved or starving. "In Greece," it adds, "all Jews between the ages of 18 and 48 have been enslaved and an unknown number are dead." To sum up this horrible story, it is believed that 2,000,000 European Jews have perished and that 5,000,000 are in danger of extermination. —*News Sheet*

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When the orthodox Jew, with his face turned toward Jerusalem, utters his daily prayer for the rebuilding of Zion, he includes a fervent petition for the coming of the Messiah and says: "I believe with all my heart and with complete faith in the coming of Messiah. Though He tarry, yet will I wait for Him daily."

—*European Jew and Palestine News*

HOW THE BOOK MOULDED A MERCHANT

When he was a boy of 11, working in his father's brickyard, John Wanamaker invested in a Bible. It was a small, red Bible, costing $2.75, and he paid for it in installments.

He read this Bible all his life, and applied it literally to his own problems.

He accepted without question its claim that faith could move mountains. When, at 22, he started his first store with his savings of $1,900, everyone said he would fail. But he had faith, and succeeded.

Three times, through three successive panics, his business almost went on the rocks. But he found that the miracle of faith always pulled him through.

The Bible not only shaped his character, he got all his most important business ideas from it. Through these ideas—which revolutionized the whole theory of retail buying and selling, and created our modern principle of "Service"—John Wanamaker became, as President Taft once said, "the greatest merchant in America."

"That little red Bible," Wanamaker wrote, "was the greatest and most important and far-reaching purchase I ever made; and every other investment in my life seems to me only secondary."

—*The Defender*

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THE REST OF THE WAY

O fathomless mercy, O infinite grace
In humble thanksgiving the road I retrace.
Thou never hast failed me, my Strength and my Stay;
To whom should I turn for the rest of the way?

Through danger, through darkness, by day and by night
Thou ever has guided and guided aright.
I have trusted in Thee and peacefully lay
My hand in Thy hand for the rest of the way.

Thy cross all my refuge, Thy blood all my plea;
None other I need, blessed Jesus, but Thee.
I fear not the shadows at the close of life's day,
For Thou wilt go with me the rest of the way.

—*Author unknown*

The DAYS of YOUTH



WHAT'S IN A NAME?

BY FLORENCE TAFT FOWLER

Anita Primrose was crushed. Hardly the delicate flower—at least as to demeanor—that the name implied, she was indeed at heart as fragile as a primrose, as timid as a violet, easily crushed and trodden upon by careless feet. With the air of a queen and the primness and preciseness of nurtured aristocracy and with the dignity of the same, one would have imagined that the girl was impregnable as Gibraltar. Rather, the dignity was but a covering of her real self, an outward barrier built about her soul for protection against the hurts and jabs of those who little understood. It was difficult for those about her to get beneath that shell-like protection and to realize the tenderness of a soul that ached and longed and suffered. Brave? People had thought her brave during that tragic and agonizing experience of her mother's accident and untimely death. Yes, Anita was outwardly brave, but oh, the weeks and months of anguish of heart when she was alone with her sorrow. Brave? Had she been all that the exterior had indicated to others of bravery and courage? Indeed not! She knew herself too well. A creature hopelessly weak and dependent, she had found herself in those other days. And now—yes, now, it was distressingly apparent to her that her inherent weakness still remained.

Crushed! Hopeless! Momentarily all the hope had died out of her heart and a sense of desperation now crept in to startle her back to a realization of true verities. She had gone to her room after a hard day in the office and sat looking out the window in the dusk of an autumn evening. Her gaze went beyond the hurrying passers-by, the rushing cars, and the softly falling leaves from the red and russet trees along the street below. She saw the past in memory. The future became a dark and dreadful fear.

Morgan Farnsworth had gone away. She had driven him away. Her sense of failure and unworthiness told her this was true. If only she could see him! How could she live without him? To Anita he was the epitome of all her desires and hopes for the future. She loved him. She loved him for what he was and not for all he could give her of this world's goods, or of other things of innocent pleasure they had enjoyed together. Her selfishness had made him believe the latter and so he had not called her or written her after that night the week before. Now, he had gone out of the city. She could not contact him. She did not know his whereabouts.

It was her fault, she knew. She knew it brokenheartedly. She hated herself for the realization of the truth. She saw herself as she was—self-centered, self-engrossed, selfish, and filled with her own self-planning. It was as if the scales were falling from her eyes. She was seeing herself as she had not seen herself before. A curtain had been drawn aside, and she was looking behind the scenes at her very soul. What a view of failure, of wretchedness!

Turning from the picture of herself—a true picture—she realized, her eyes looked upward to the deepening blue of the heavens and to the stars as they came out one by one. Her soul's longing reached out to grasp the One Who had set the planets in their orbits. She was His. It was He Who had shown her the ugly portrait of her soul, and she was glad He loved her enough for that. Her memory traveled into the past six years. Then, she had given her life to Him—her Christ—to be used as He directed. That had been her purpose. How utterly she had failed in it. She saw it all now. Because she had drifted away from her first-love, Christ the Lord, she was in the present state of affairs with Morgan. Had she lost him—Morgan? She knew she had not lost Christ, nor had she lost her salvation, though the keen-edge of her joy had gradually slipped away. Since her childhood she had trusted Christ as her Saviour. Since that day six years before when her life had been given back to Him for His service, she had learned to know Him better and to trust Him more. His Word had become precious to her and the promises came back to her now in strong assurance: "I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them Me is greater than all; and no one is able to pluck them out of My Father's hand." (Jno. 10:27-28). "Him that cometh unto Me I will in nowise cast out." (Jno. 6:37). She was glad for that fact; she was Christ's forever. There was no doubt in her heart on that point. But for that assurance now she would be well-nigh desperate.

Rising from her seat before the window she stepped to her bed and knelt beside it. A deeper consciousness of the presence of the Spirit of God gripped her being. Her very soul bowed in humility and she cried out to Him in the anguish of her spirit, "Oh, God, forgive me. Cleanse me. Take me and make me what you want me to be. Thank you for showing me what I am, but oh, Christ, show me Thyself and Thy beauty. Make me like Thee, dear Lord. I'm tired of being what I am in all my sinfulness. I want others to see Christ, not my selfishness. And Lord Jesus—" For a moment she could not go on for weeping. "Oh, Lord, you gave me Morgan; I know you did—and I have driven him away. Do send him back—if it's Thy will. Not my will any more, but Thine, Lord. And show him Christ through me. For Thy Name's sake. Amen."

Anita rose from her knees. A new peace she had not known for months was in her heart. Her will was submitted to her Lord. When she had said, "Not my mill, but Thine—for Thy Name's sake," she had meant it. She knew she was doing business with God. He could read her very thoughts and she must be true and sincere. Nothing was hidden from His eyes.

But the days came and went and no word came from Morgan. Anita's mettle was tested to the limit. Could it be that she would never hear from him again? Had he dropped her completely? The anxious questions came to her mind but daily they were silenced and peace came again as she sought the face of her dearest Friend and Lord, and daily was reminded of her need of waiting and trusting. Had she ever really learned to trust Him? She wondered how much. For many *things* and in countless circumstances she knew she had trusted Him. In sorrow when her mother was taken, Christ was real and His comfort was real. He had come near and lifted her out of her self and had borne the grief that was too great for her to bear. That alone had been the secret of her strength when people had said she was brave and strong. It was not in herself to meet the emergencies of life. Indeed, it seemed that life was one series of emergencies but she was learning that Christ was at hand for every emergency. She *was* learning to trust Him.

So the days slipped away till a fortnight had passed. No word yet from Morgan. He had indicated that he would "see her someday." Nothing was definite. His manner was so different. He had never been this way before. Oh that awful night when she had seen him last—if she could only erase it from her mind. He had seemed so secretive, so far away. It had been her fault. Yet, they were still friends. Still, the day she had hoped for and longed for seemed out of the picture when he had gone. That there might never be a future of happiness with him seemed impossible to bear. But, she had meant—"not my

Continued on page 428



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Illustrations by U. B. Newton

Object Lessons by Mary Hughes

JESUS BEGINS HIS MINISTRY

FIRST QUARTER, LESSON 1

SUNDAY, JANUARY 2, 1944

Lesson Text: Mark 1:1-22

Printed Text: Mark 1:9-22

Golden Text: "Repent ye, and believe the Gospel" (Mark 1:15b)

INTRODUCTION

We begin a study of the life of Christ in the second book of the New Testament, Mark's Gospel. The writer is quite generally believed to be John Mark (Acts 12:12, 25), son of a certain woman called Mary, and cousin of Barnabas (Col. 4:10). He is the young man who proved unfaithful on a Pauline missionary journey (Acts 13:13). Paul would not trust Mark on another journey, and he and Barnabas separated temporarily over this point. Later, however, and this is gratifying to the student, Mark is restored to Paul's fellowship and is regarded as profitable (II Tim. 4:11). It is unique that an unfaithful servant should write a Gospel about the Faithful Servant.

This introduces the theme of the book. Mark introduces very little that is not found in the other narratives. Robert Young points out that Mark covers but three topics that are not found elsewhere; the parable of the sower, the healing of the blind man, and the salting with fire. However, there is reason enough for this Gospel because it presents the fourth side of the four-fold picture of Christ. Matthew presents Christ as King, Luke as Man, John as God, and Mark presents Him as a Servant. Mark does not deal with the genealogy or birth or early life of our Lord. He records only comparatively few of His sayings and discourses. He seems to rush, as it were, to the record of the mighty deeds of the diligent and unwearied Servant of God.

LESSON EXPOSITION

By E. E. Lott

I. THE BAPTISM OF JESUS

Mark 1:9-11

This was an important and momentous event in the earthly life of Jesus Christ. For thirty years God had left Him to grow and develop like an ordinary man. Only once are we told that He departed from the role of an ordinary human being and that was when He confounded the doctors in the temple in His twelfth year. It is perfectly proper that something should happen now as He reached thirty because that was the age when Levites entered upon the service of the ministry (Num. 4:3).

The Scripture is very clear that Christ should be baptized as His public ministry began. We know this because John was the "voice of one crying in the wilderness" heralding Christ's arrival. John also said in answer to a pointed question, "that He should be manifest to Israel, therefore am I come baptizing with water" (John 1:31). However, we are left to speculation as to why baptism was selected as the symbol into which He should enter. John's baptism was of repentance (Matt. 3:11), but Christ had no sin from which to repent. It seems to us that just as the lamb on the altar was a type of Christ on the Cross, as the transfiguration was a type or preview in miniature of the kingdom, that this baptism of Christ was a preview of His whole life purpose—death, going down in the water; and resurrection, coming up out of it. Naaman dipped seven times in this same Jordan river. His leprosy died and he arose a new man.

God smiled upon this scene. Heaven opened, and the Holy Spirit descended upon Christ. Had not John said that Christ would baptize with the Holy Spirit (something John could not do)? (John 1:33). Now the Holy Spirit is seen descending upon Him like a dove. There was also that benediction from heaven, "Thou art my beloved Son, in Whom I am well pleased." This same voice, using almost the same words, is heard again at the transfiguration (Mark 9:7). Peter speaks of this latter experience (II Peter 1:16-18).

II. THE TEMPTATION OF JESUS

Mark 1:12-13

Mark does not give much space to this part of our Lord's experience. The full account is found in both Matthew 4:1-11 and Luke 4:1-13.

James Smith in "Handfuls on Purpose" gives a splendid seven point study of this temptation, and we are going to condense it here. The word "tempt" means test or try. It meant that three hundred years ago when the King James translators were at work. Today, however, it has the meaning of entice. A man is enticed when he is drawn away of his own lusts. Satan can only try us; thank God, he cannot control our power of will and make us sin. He could only try Christ. He could not entice Him, i.e. make Him desire to do evil.

1. *The Time*

It was after the heavens had opened, and the Holy Spirit had come. It was after Paul had been caught up to the third heaven that Satan came to buffet him (II Cor. 12).

2. *The Place*

The wilderness was where He was tried. All of Christ's battles had to be fought alone—alone in the garden; alone on the Cross; and even at the battle of Armageddon His armies are behind Him. He does not need them. He vanquishes the satanic combine alone (Rev. 19).

3. *The Tempted One*

God, the Father, has never been tested. However, Christ was so human, having humbled Himself (Phil. 2:7-8) that He was tempted in "all points like as we are" (Heb. 4:15). Unlike Adam and all other men, He did not sin, and in this He becomes qualified to be our sin-bearer.

4. *The Nature*

Satan's temptation was of necessity from *without,* because Christ had no Adamic nature. It was three-fold:

a. To self-satisfaction. Christ's reply shows that there is something more precious than bread—God's Word.

b. To self-destruction. The devil's elevations are all with the view of making one's downfall the harder. Pride goeth before a fall.

c. To self-glorification. Satan offers an easy way to possess the world without dying for it. Beware of the devil's *easy* paths and short-cuts to heaven.

5. *The Tempter*

Satan himself was the Tempter. He is a person and one of great power. He is called a prince (John 12:31).

6. *The Fight of Faith*

Christ fought with the Sword of the Spirit (Eph. 6:17). Need we anything more to face evil today?

7. *The Victory*

Christ's faith is rewarded with strength from heaven. The devil met his master, and the first line of Satan's defense was crushed. Christ came to destroy the works of the devil (Heb. 2:14; I John 3:8), and this was the first skirmish.

III. THE BEGINNING OF JESUS' GALILEAN MINISTRY

Mark 1:14-15

Mark omits several things that occurred after the temptation and before the Galilean ministry. John records most of them: The Baptist's testimony to Jesus at Bethany, the marriage feast at Cana, Christ's first passover at Jerusalem, cleansing of the temple, and the discourse with Nicodemus. John also adds another detail; the accusation of the Pharisees that Jesus made and baptized more disciples that John (ch. 3: 22:26).

It must be noted that Christ taught more than just the Gospel. He taught the *Gospel of the Kingdom of God.* Matthew in writing about the same thing in the 24th chapter calls it the Gospel of the Kingdom. Elsewhere, especially in chapter 13, he adds the words "of heaven." Both Matthew and Mark refer to the same thing—the literal reign of Christ on earth for 1000 years. This is not to be confused with the Gospel of Grace and Christ (Eph. 3:1-9).

The two gospels are free and provided by the mercy of God. However, they differ in dispensational aspect. The Gospel of the Kingdom was preached before the Cross, during the Transition Period until 70 A. D., and will be preached again after the Rapture. It offers a place in the millennial kingdom. It, of course, involves salvation, but is strictly Jewish in character. The Gospel of Grace committed to Paul involves only the Body of Christ and deals with the period of time between the resurrection and the Rapture. It also is a gospel of salvation and is Gentile in character. We should add that all are one in Christ. See Col. 3:11. Let us be careful to recognize the dispensational setting when the Gospel of the Kingdom is involved.

IV. THE CALL OF FOUR DISCIPLES
Mark 1:16-20

Jesus began preparing early for the ministry of His Word after His return to heaven. He chose four fishermen first. Their names were Peter, Andrew, James, and John. Of the several instructive things we see here, the above fact is the first:

1. *Christ needs men to preach the Gospel.* He still needs men, for all people are not saved.

2. *Christ picks busy men.* Idle people are not selected when a job is to be done (vs. 16).

3. *Christ accepted the responsibility of making them fishers of men.* He does not ask us to do the work in our own strength (vs. 17).

4. *Christ did not force the men to follow.* Man's sovereignty is respected (Joshua 24:15).

5. *Christ wants all of a man.* These men left all, even their parents (vss. 18, 20).

V. THE TEACHING OF JESUS IN A SYNAGOGUE
Mark 1:21-22

The outstanding thing about this otherwise significant event was that the people recognized the authority with which He taught. Christ did not grope for words, rack His memory for supporting Bible verses, deal with questionable traditions, or demonstrate uncertainty of conviction and knowledge. He spoke with wisdom (even at twelve years of age), finality, dogmatism, conviction, and confidence born of unimpeachable accuracy. No wonder the people noticed that He was different from the scribes.

You and I cannot hope to attain this perfection of wisdom in the flesh, but we can by the Spirit's power bring such conviction when we preach or testify that souls will be gripped and moved to fall at the feet of Jesus. This explains why some great pulpit orators lack power and another preacher not nearly so well-read or with much less pulpit ability can move the people to repentance and salvation. The latter has been with Jesus and, though like the Apostles, is unlearned, yet has the power of the Spirit. Which preacher would you rather be?

In bringing this lesson to a close, we wish to borrow another outline. The following seven point study makes an application of Christ's experience to the life of a Christian.

1. Decided.
   Christ forsook all, yielded Himself to the Father and publicly embarked on a life of public service.
2. Accepted.
   The heavens opened showing that His offer of service was pleasing to God.
3. Anointed.
   The Holy Spirit descended upon Christ.
4. Assured.
   The Voice assured Him of His acceptance.
5. Impelled.
   Satan did not take Christ into the wilderness. The Spirit did this.
6. Tested.
   Satan did not get real excited about Christ until He began to minister.
7. He testified.
   Christ was victorious over Satan. He returned and proclaimed a victorious gospel.

Make the personal application of all of the above to your own life and the lives of your class members.

—v—v—v—v—v—

THE LESSON ILLUSTRATED

A successful pastor said, "After I had preached my first sermon and the people had presented themselves to say kind words of cheer, an old man came walking down the aisle, leaning upon his staff because of his age, and he said to me, 'We have always had a man of large experience, and the church is large.' Then he came nearer and said. 'But I have made up my mind to help you.' I wondered in my own mind what he could do. He added, 'I have determined to pray for you every day that you are pastor of this church, and I have covenanted with two other men to pray for you.' The three men soon grew to ten, and the ten to fifty, and the fifty to two hundred, until in these days from 350 to 500 consecrated men bow their heads in prayer with me every Sunday morning at 9:45, praying God's blessing upon me as I preach, and upon the peoples as they listen. The most wonderful place in all the world to preach is in a church where the atmosphere is permeated with the petitions of faithful Christians for God's blessing upon His ministers."

—3000 *Practical Illustrations*

—v—v—v—v—v—

OBJECT LESSON

OBJECTS: A live, homing pigeon, or a toy pigeon, or a picture of one; also a box of Bible messages. Flannel may be pasted on the back of the picture and the lesson given on the flannelgraph board.

EXPLANATION: (Explain how these birds are trained to carry messages, and how they go straight home as soon as they are given a message.) They not only know their way home, but they allow nothing to change their course. Are you looking forward to going to your heavenly home where you will see the Lord Jesus face to face?

This bird not only goes home, but he takes a message with him. Notice the rings on his legs. This is the way he carries the message. He carries it just as it is given him and does not change it a bit. Nothing can stop him until he delivers it to the right place.

You have received a wonderful message, and it is in God's Book (I Cor. 15:1-3). Are you carrying the story of Jesus and His love home to your parents and to those at home (Mark 5:19)? In our lesson for today, we are going to hear about some men who heard the call of Jesus and started to deliver the message of good news for Him. (Allow one of the children to choose a card with a Bible text on it and give it to the bird to carry. The card may be attached to the leg of the toy pigeon or attached to the flannelgraph if the picture is used. John 6:37, Acts 16:31, and John 3:16 are suggested verses, and you may add others. After attaching the card to the bird's leg, you send him on his way and explain that the message will arrive safely. The emphasis is placed on following Jesus every day and carrying His message of good news, the Gospel.)

JESUS BUSY with HIS MINISTRY of LOVE

FIRST QUARTER, LESSON 2
SUNDAY, JANUARY 9, 1944

Lesson Text: Mark 1:23 - 2:14

Printed Text: Mark 1:32-45

Golden Text: "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work" (John 9:4).

INTRODUCTION

We left Christ in the Synagogue at Capernaum. The last thing we studied was the amazement of the people over His authority. This amazement is seen again in verse 27 after they witnessed the healing (exorcism) of a demon-possessed man. The next thing He did was to go to Peter's house. It was still the same day—the Sabbath. Peter's mother-in-law was ill, but since no sickness can exist in Jesus' presence, He healed her. Not only are we told (vs. 31) that the fever left her at once, but that she was able to serve and work as though she had not been ill. Matthew, Mark, and Luke give parallel records on this event. At the door of this house is where we find ourselves at the beginning of today's lesson.

LESSON EXPOSITION
By E. E. Lott

I. JESUS HEALS MANY
Mark 1:32-34

Even though Jesus set the example of healing on the sabbath, yet the religious Galilean waited until after the sun was set and then they all gathered at the door of Peter's house. At a later date, Christ had a good answer for the Pharisees who objected to His healing on the sabbath. It was, "Is it lawful on the sabbath days to do good, or to do evil?" (Luke 6:9).

We are told that all that were diseased were brought and He healed them all. There were divers (various) diseases and demon possession. Not one went away disappointed. The healing of the body is a type of the healing of one's soul or salvation from sin. No one ever comes to the foot of the cross with a willing heart and goes away disappointed. He (Christ) is not willing that any should perish, and the promise is clear, "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Christ gave an odd command to the demons (devils is not a good translation). He ordered them not to announce His identity. One might argue that it is not a demon's privilege to preach. This is true, but Christ also bade the healed leper that "he tell no man" (Luke 5:14). He charged the healed deaf and dumb man likewise (ch. 7). The thing that perplexes us is that in chapter 5:19, He instructs a healed demoniac to tell his countrymen. Our conclusion is that the reasons were always local and born of expediency. Christ knew if such an announcement might help His enemies and thus interfere with further good.

II. JESUS PRAYS
Mark 1:35

Prayer is reverent invocation of the supreme, almighty God. If anyone had a right to talk to God, it was the sinless Son of Man. We sinners do not now and never will approach the Father except through His Son. When we pray, we petition, give thanks, worship, praise, and confess. Christ could do the first four, but did not need to do the last one.

Note that Christ prayed early in the morning. This is an example for us to begin the day with prayer. Why do we slip so often on this necessary preparation for the day? In our work, we receive letters from radio friends. A good many speak of how much better able they are to enter the day after listening to the thirty-minute morning service on the air. One lady took a chance on losing her job by telling her employer that she could not come to work until after the radio service.

Some thoughtful students have observed that Christ prayed the day after the sabbath. How necessary this is. Sunday may be our climax day, religiously speaking, but we need God's help as much for the week days as on Sunday. "As thy days, so shall thy strength be." Our work is effective in proportion to the power we appropriate each day from God.

III. JESUS PREACHES
Mark 1:36-39

Christ knew that there was work ahead. That is why He was praying. In His humanity He needed that touch with the Father. While He was still praying, the new followers, headed by Simon Peter, found Him. They announced something He already knew because of His divine ability to see all things. The people in large numbers were hunting for Him. They had not forgotten the deeds of the night before.

The answer given may sound to some like unfairness to these earnest, needy people, Christ said that He wanted to be fair to the other towns and their inhabitants. He refers to this wider scope of ministry as being distinctly in the will of God (vs. 38). The primary purpose of Christ coming to earth was to become man's substitute in death. He was "born of a woman to redeem" (Gal. 4:4). Subordinate to this, but of real importance, was the publicising or preaching of what was soon to take place, its meaning, and how to appropriate it. His miracles were to identify Him as the only begotten Son of God (John 5:36). Now, in His death, Christ was to die for all men (John 3:16; Heb. 2:9). His duty on earth was to preach to more than one group—all the men He could possibly reach. As a God-man, He could not reach all men, so He drew around Him disciples and later He commissioned them to go into all the world and preach the Gospel to every creature. But this was not all. Before He went back to heaven, He told the disciples that He would not leave them comfortless, but would send the Holy Spirit Who would guide them into all truth and convict the world of sin, righteousness, and judgment (John 16:7-13). We believe that this provision of the Holy Spirit guarantees to every man an opportunity to believe on Jesus and be saved. In confirmation of this, we have the promise of the uplifted Lamb of God on the cross that He would draw all men unto Him (John 12:32).

The question all of us must face is: are we fulfilling our part of the great commission? We need not worry about the Holy Spirit. God is taking care of that.

IV. JESUS HEALS A LEPER
Mark 1:40-45

The sequence of events seems to fall into four divisions.

1. The Leper's faith (vss. 40-43).

Faith is a wonderful virtue. "Faith is a confident assurance of that for which we hope, a conviction of the reality of things which we do not see" (Heb. 11:1, Weymouth Trans.). This leper had this virtue. Leprosy was a loathsome disease and considered incurable. This man believed that all things were possible with Jesus, and had implicit faith in His ability. The only question he had was whether it was in the will of God. This sets the standard for all our prayers. God can do anything, but we must always say, "Thy will be done." Christ does not remark about the man's faith in this case, but on another occasion He "marvelled" at a centurion's faith. The centurion believed that Christ could heal without seeing the sick servant (Luke 7:1-10).

2. The Leper's testimony restrained vs. 44).

It is obvious that Christ must have had a very special, perhaps local, reason for thus restraining this man's lips. On a later occasion in chapter 5, Christ instructed a man to tell his community of his deliverance. It seems odd to read about a man being restrained from preaching. Men in this day and age have to be pushed or they won't tell anyone.

3. The Leper's obligation to the law, (vs. 44).

Christ came not to destroy the law, but to fulfill it (Matt. 5:17). There was a law of Moses (Lev. 14:3, 10) that a healed leper should show himself to the priest and make an offering. Christ reminded the man that he should do this. On a later occasion He did the same for the ten lepers who sought healing (Luke 17:17).

4. The Leper's uncontrollable joy vs 45).

The plan of Jesus, if it was to keep the crowds small so He could stay in the city, went awry. The leper, undoubtedly with good intentions, became a publisher of his good news. He "blazed" it abroad. The result was that a crowd of great proportions began to gather and the normally narrow, oriental streets could not hold them. This forced Christ into the open country and the people came to Him from every quarter.

The lesson opened with Jesus busy at the door and the chapter closes with Him busy with the multitudes. Luke adds an additional detail (ch. 5:16), that after this Jesus withdrew into the wilderness and prayed. He needed communion both before and after His labor.

—v—v—v—v—v—

THE LESSON ILLUSTRATED

Christ's mighty works were signs confirming faith. The driest place on earth is said to be between the two lower falls of the Nile; rain has never been known to fall there; and the inhabitants do not believe travelers when they say water can fall from the sky. The South Sea Islanders did not believe that water could be found in the earth; they were sure that water only came from the clouds; and when Dr. Paton dug a well and found water in the earth, they were sure that was a miracle. There are many things which are miraculous to those who have never seen them, but it is not well to pronounce a thing impossible because it is beyond the range of our experience. The things which are miraculous to savages are simply commonplace to intelligent men, and things which are impossible to infidels may be possible to Christian men who walk with God. The Saviour has said concerning a certain thing, "With men this is impossible, but with God all things are possible."

—3000 *Practical Illustrations*

OBJECT LESSON

OBJECTS:: A blackboard or large sheet of white paper on which black crayon can be used, and a quantity of string.

EXPLANATION: Have one of the children come to the front of the room, and begin to bind the string around him. As you bind put these words on the blackboard (alternate with binding and writing):

L like sin
E enters blood-stream—affects whole system
P pronounced incurable in Jesus' day
R results in death
O outward and also inward
S saps the life and strength
Y yields unfitness for work

As each thought is brought up, apply it to the person who is being bound. Discuss some sin that binds a person, and how that as sin multiplies, it even saps the strength. Life is wasted as a person indulges in certain things that are wrong, and soon the individual is unable to work.

Show that leprosy is like sin; it makes us unfit for a normal life, and in the end causes death. If we would call, "unclean, unclean" to those who are sinners, as they do to those that have leprosy, we would say exactly what God says. We all have the leprosy of sin, and surely we want to be rid of this terrible disease. Cut the strings that are binding the youth. (You might even have him ask to be free, having prompted him before class to do this.) Ask how he got free. Show that it was not by himself, but only with your help that he was freed. Continue your lesson of the cleansing of the leper, and make clear that only Christ can cleanse from sin.

JESUS ANSWERS HIS CRITICS

FIRST QUARTER, LESSON 3

SUNDAY, JANUARY 16, 1944

Lesson Text: Mark 2:15 to 3:35

Printed Text: Mark 2:23 to 3:6

Golden Text: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake" (Matt. 5:11).

INTRODUCTION

Jesus ministered to the multitude out in the desert places for a period of time. At the beginning of chapter 2 we find Him again in Capernaum. As soon as His presence was discovered, it was the same story as before. The people thronged the house, and He responded by preaching the Word unto them (ch. 2, vs. 2). You see, Christ did more than heal people. He taught them how to be saved, how to have their sins forgiven in order to be assured of a place in heaven. Before this crowd was disbursed, we have the familiar incident of the palsied man being let down through the roof of the house where Christ was preaching.

It has been a puzzle to some as to how the roof of the house could have been torn up as easily and quickly as was done. We believe that Mackie has the correct explanation in his book entitled, *Bible Manners and Customs*. He explains that if an oriental house in Palestine contained two rooms, they were not built side by side, but rather with the breadth of a room left between them. Between the ends a wall was then built connecting the two rooms, and the house thus had its open court. If more rooms were added, the court was always retained. The rooms, instead of communicating with each other usually had their doors opening into the court. As a protection from sun and rain, a roofed colonnade often ran around the area, or a veranda projected from the wall. Sometimes an awning of leaves and brushwood or of old boarding covered part of the court to protect the entrance to the room at the end of it. This evidently was the part of the roof removed when the sick of the palsy was lowered and laid at the feet of Christ as He preached in the court.

The next thing in the order of events that occurred was the calling of Matthew, the publican. The account of this is given in the second chapter of Mark. Soon after this we find Christ healing the impotent man by the pool of Bethseda. This is found in the fifth chapter of John. A very instructive discourse followed which was designed especially to convince the hard-hearted Pharisees. This brings us up to the material for today's lesson.

LESSON EXPOSITION

By E. E. Lott

I. JESUS DEFENDS THE RIGHT TO EAT

Mark 2:23-28

On a certain sabbath, the Lord Jesus had business which took Him and His disciples through some wheat-fields. The King James version uses the term "corn" but corn as we know it in America is maize, and did not originate in this oriental country. The disciples were hungry, and so they plucked some of the wheat, and although the Scripture does not say, we suppose that they ate it. There was no law against doing this, for evidently it came under the same classification as gleaning which was not considered stealing.

However, the Pharisees were watching, and they accused them of breaking the sabbath. The plucking of a few ears of wheat was regarded by them as threshing or harvesting the grain. The law said that there was to be no work on the sabbath. The Jewish doctors were hard-pressed to find a case against Jesus. They did not try to indict Him on any of the other ten commandments, but wasted a good deal of time on this particular one. There are some people today who still spend a lot of time bickering about sabbath-day observance, thus wasting good time which should be spent to better advantage on far more important things. Salvation does not rest upon the day a man chooses for his worship.

The method that Jesus used in answering the Pharisees is an object lesson for all Christians, and especially preachers. He took these ecclesiastical leaders to the Word of God just as He did Satan. The passage to which He

referred was I Samuel 21:6. The incident was that when David and his young men followers were hungry. They entered the house of God when Ahimelech was the high priest, and with his permission ate the shewbread. The men had a right to eat, and God did not condemn them. Matthew in his account gives an added detail about Christ using another example of supposed sabbath-breaking in the Old Testament. We refer to Matthew 12:5. He speaks of the priests in the temple as profaning the sabbath and being blameless. He evidently referred to the rite of circumcision which is explained in John 7:22. He further clinched His argument by some positive declarations. Still reading from the 12th chapter of Matthew, verses 6 and 7, we hear Him say, "I say unto you, that in this place is One greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." The *One* of course, referred to Himself. Jesus Christ claimed to be greater than the temple. In verse 28 of our text He said that the Son of Man is Lord also of the sabbath. This simply means that God is sovereign, and that since He made the law of the sabbath, He has a right to change it or make any exceptions He wishes. There is a strong indictment of the Pharisee's motives in verse 7 of Matthew 12. He accuses them of not knowing the meaning of mercy. Hosea 6:6 reads, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offering." See also Micah 6:6-8 and Matthew 9:13. We should note the similarity between this thought and that advanced by Samuel to Saul, "To obey is better than sacrifice" (I Sam. 15:22).

We are told in verse 27 that the sabbath was made for man and not man for the sabbath. God intended that the sabbath would be man's slave and not man the slave of the sabbath. We find this principle operative in so many things in life. Take recreation, for example. Bodily exercise profits a little. If we make bodily exercise our slave, it will do us good. But when we become its slave, then it does us harm. Money is a good thing. We need it. But it must be our servant. We must never become a servant to it.

The Pharisees were very much exercised over the eating of physical food and its relation to the law. They should have been more concerned over the dispensing of spiritual food, the bread of life, and especially is this true when we remember that they were the religious leaders. Our daily bread lasts but a few hours whereas the bread and water of life are eternal. The former sustains the body—the latter, the soul. We need to partake of both, but let us always elevate the spiritual food to its proper place of importance—first, last, and always.

II. JESUS UPHELD THE RIGHT TO DO GOOD

Mark 3:1-6

The general subject is still the same, that of alleged sabbath-breaking by Christ. The Saviour had the same group of critics to face, but he was not afraid of them, and severely rebuked them before performing the healing. We wish to use another outline of James Smith:

1. Where the Saviour was.

He was in the synagogue, the public place of worship. What is the house of prayer if Jesus is not there? It is a mere recitation hall. When Jesus is present, there is sure to be an interest. He loves to frequent the house of prayer. So do all who are like Him. Do we love the prayer meeting, or is it a dry, meaningless ceremony? It is a good thing to frequent God's house.

2. Whom the Saviour met.

a. A man with a withered hand.

Luke tells us that it was the man's right hand, the hand we stretch out to receive. This could be taken to represent the faith by which the soul takes hold of the promises of God. There are many withered hands at prayer meetings, hands that do not take hold of God. Sometimes Christians need their withered hands restored. Backsliders have no fellowship with the Lord.

b. Men with withered hearts.

There were those in this house of God who watched Christ to accuse Him. Oh yes, we have the sleepy indifference on the part of some, but we have the watchful fault-finders in others. It is a serious thing to find fault with the all-wise Son of God and His infallible Word.

3. What the Saviour said.

a. To the man with the withered hand.

The first thing the Lord did (vs. 3) was to tell the man to stand forth, or as it is in the margin—"stand in the midst." The sick man's condition was made evident to all. The Lord could have cured this man sitting as easily as standing and as easily in his own house as in the synagogue. But if this man had stayed home that day, he would have missed the blessing of being healed. Some people feel they can worship God at home. By doing this they forsake the assembling of themselves together, which is disobedient to God's commands.

b. To those with the withered hearts.

Christ spared no words in His denunciation of these fault-finders. He asked them a question which they could not answer: "Is it lawful to do good on the sabbath day, or to do evil?" (vs. 4). We are told that they held their peace.

4. What the Saviour felt.

a. He was angry.

We must not confuse this anger with our human, carnal anger. We sin when we become mad or angry. Not so with God. One of the attributes of God is love; another is justice. Under justice we have wrath and anger and judgment. If men will not accept the offer of His love, they will have to accept the consequence of His wrath.

b. He was grieved.

It did not make the Saviour happy that these men opposed Him. He thought of their hearts and how they were treating themselves. Listen to these words from Luke 23:28, "Weep not for Me, but weep for yourselves and your children."

5. What the Saviour did.

a. He restored the withered hand.

Nothing is impossible with God. After detaining the man long enough to preach to the Pharisees, He told the man to stretch forth his hand and instantly it was made whole. The man's withered hand becomes typical of the sinfulness of men's hearts. God is ready to heal those hearts, but those who are ill must be willing that He do it. God will never step over the line of man's sovereignty. Adam put forth his hand and took the forbidden fruit, and immediately his spiritual hand was withered. All of his sons are born with "withered hands." They can receive nothing unless it is given them by God.

Christ insisted on doing good both in the physical and spiritual realms. It is godly to love our neighbor as ourselves. This means sharing our food if he is hungry, treating him like a gentleman at all times, and leading him to the foot of the cross. A study of the earthly life of Christ shows us a Man who was constantly doing something good for others. He was wholly unselfish. How close have we come to imitating the best Man Who has ever lived?

—V—V—V—V—V—

THE LESSON ILLUSTRATED

It is related of Billy Bray, the Cornish evangelist, that on one occasion Satan came to tempt him to stay at home, sit at his ease, and take a good rest on Sunday. The devil approached Billy Bray in a most unexpected, and even innocent way. Said the devil to Billy, "You have worked hard all the week, Billy, and you need one day's rest in seven, and here you are walking twenty miles and preaching three times on Sunday! You ought to rest, Billy!"

Turning to his wily adviser, Billy said, "Thee is a pretty feller to give a man advice. Thee had a good situation theeself, and thee lost it; and thee wants me to lose mine, too, does thee?"

—3000 *Practical Illustrations*

—V—V—V—V—V—

OBJECT LESSON

OBJECTS: Cards and gift boxes for special days; such as Mother's Day, Father's Day, Valentine's Day, etc. Show each time a certain day is mentioned.

EXPLANATION: There are many special days in the year that we love and we set them apart in some spe-

cial manner; either by giving gifts, sending cards, or by some special celebration. We love to do this because it is in tribute to someone we love. On Mother's Day and Father's Day, we love to do special things for our parents because we love *them*. It is our love for them, not our love for the day, that inspires the gifts.

There is a day that we call the Lord's Day. God gave us this day to love and worship Him in a very special way. I wonder if we are trying to please our Lord on this day as much as we try to please our loved ones on special days. (Have the group name some of the things which the Lord would be pleased to have them do on His day.) Remember, we are not doing these things because we love the day, but because we love the One Who gave us the day.

—★—

JESUS TEACHES IN PARABLES

FIRST QUARTER, LESSON 4

SUNDAY, JANUARY 23, 1944

Lesson Text : Mark 4:1-34

Printed Text: Mark 4:1-9, 26-32

Golden Text: "If any man have ears to hear, let him hear" (Mark 4:23).

INTRODUCTION

In the fourth chapter of Mark we are introduced to a new style of teaching of our Lord. He begins to use parables. The disciples themselves were puzzled over this new method and asked Him to explain (vs. 10). The answer is given in verses 11 and 12. Matthew Henry summarizes the teaching as follows: "A parable is a shell that keeps good fruit for the diligent but keeps it from the slothful." This parable of the spiritually-minded being able to understand spiritual things is taught in I Corinthians 2:14.

LESSON EXPOSITION

By E. E. Lott

I. THE PARABLE OF THE SOWER

Mark 4:1-9

This was one of the cases where the people were so great in number that Christ stepped into the boat and pushed away from the shore using the boat as a pulpit, thus giving more of the people a better chance to hear.

The thing that He taught them this day was the parable of the sower. The selection of this allegory immediately reminds us that our Lord took all of His parables from nature and creation. This was perfectly natural since He is the Creator and the Lord of creation. Another reason why He used this method was that it brought the truth down to where the people could understand it. The apostle Paul did the same thing, but he used illustrations of Grecian games and races. The people as Asia Minor, Macedonia, and Achaea could understand this kind of language. It is well for us, when we teach the Word to remember this point. We, too, can find homely illustrations in the people's lives by which to illustrate spiritual truth.

There was one sower, and he sowed a field with grain. There were four kinds of ground: the wayside, the stony ground, the thorny ground, and the good ground. We are not left to figure out the interpretation of this parable without special help from the One Who gave it. We find this interpretation in the same chapter, verses 14 to 20. It is very instructive in this connection also to read Luke 8:11-15 which covers the same material but in different language.

We know that different teachers of the Word divide these four kinds of ground differently as to believers and unbelievers. We are not going to let this bother us or interfere with the principal teaching of the parable. As the President of the United States said recently concerning a very important diplomatic conference, "We were concerned about big things, and not just with the crossing of t's and dotting of i's."

The first thing we wish to do is to *apply* the truth taught here to our own experiences. We will discuss the interpretation later.

Of the four kinds of ground, there is only one, in our opinion, which typifies Christians. This is the "good ground" (vs. 8). In this figure we are given the degrees of growth, 30, 60, and 100 fold. The other three conditions failed to produce anything that could stand the test. The "wayside" would represent an infidel's or atheist's heart; no response whatsoever. The "stony ground" typifies a class of people who hear the Word and even receive it (intellectually) but are not "born again." They believe that Christ lived and was a good man but fail to believe that He died for their sins. Christ Himself warned that not every man who called Him Lord would enter heaven. Note that there was "no root" in this profession (vs. 17). The "thorny ground" is a picture of a similar condition of reception. We would add to this group those who are deceived by false prophets into accepting a false hope. The rich young ruler was deceived by riches and deception is given as one of the characteristics of this group (vs. 19). The Word is choked and yields no fruit. We are fully aware of the fact that this third condition could refer to Christians who are fruitless but we believe it refers to those who are very close to becoming saved but do not quite come all the way. From man's viewpoint the absence of fruit indicates their being alien to the family of God. However, mark this—only God knows who is or is not saved. He does not look at fruit or the absence of it in order to know. We, however, being finite must use the method given by James (chapter 2). Now a good question for Christians is, "are we bearing thirty-fold, sixty-fold, or an hundred-fold?" See I Corinthians 3:11-15. It is easy to bear for He is the vine and we are the branches (John 15:1-8). The branch gets its life from the vine without effort. Its life or sap is borrowed, and yet it has the privilege of bearing the fruit. How humble and grateful this should make us.

The parable before us obviously contains more meaning than we have discussed thus far. Christ definitely placed this parable and others in the Kingdom of God. (vs. 11). A careful study will reveal that both the "Kingdom of God" and "Kingdom of Heaven" (this expression used by Matthew) refer to the earthly reign of Christ part of the time and to the moral and universal sovereignty of God part of the time. Matthew uses the term "Kingdom of Heaven" for the parable of the sower whereas Mark uses "Kingdom of God." In this instance we are positive that the earthly reign of Christ is meant. Let us take care not to apply this parable to the Body of Christ except by spiritual application. The Church is part of the universal Kingdom of God but certainly is not the Jewish Kingdom of Heaven to be set up on earth in the future.

There are three main offers of the Kingdom:

1. Offer of the Father
   through David (2 Samuel 7).
2. Offer of the Son
   through John the Baptist, by Christ and the disciples.
3. Offer of the Spirit
   through Peter, the apostles and in the future by the 144,000 in the Tribulation.

In each of these offers one can find the two kinds of reception depicted by the parable of the sower—*those who really believe and those who do not*. Among those who do believe are the thirty, sixty, and an hundred-fold children of God. Among those who reject are the different degrees of the unbelief represented by the first three kinds of ground. Some despise the Gospel of the Kingdom, others look at it favorably and even go to the synagogue and temple but like Judas are "sons of perdition." In the tribulation in this group would be those Jews who will accept the gospel of the Anti-Christ and are stamped with the mark of the beast. Most of those who accept the true gospel, that of the Kingdom, will be martyred, and these represent the "good ground."

II. THE PARABLE OF THE UNCONSCIOUS GROWTH

Mark 4:26-29

Again the illustration is of a sower

and seed and the ground. The third part of our lesson, which we will discuss next, also deals with the same facts. The sower casts seed into the ground, and then without the usual laborious work, the seed sprouts and grows up. The sower goes on about his regular duties of sleeping and rising and doing his day's work. After the seed sprouts and grows, it develops. This is seen by the blade, the ear, and the full corn in verse 28. The next thing in order is the harvest which comes suddenly.

The interpretation here as before concerns the message of the Gospel of the Kingdom. The Saviour intended to convey a different phase of truth than in other parables. Note that the growth of the seed is unconscious. Christ sows the seed whether in David's time, during His earthly ministry, or afterwards (described throughout the book of Acts and the Revelation). The seed has the germ of life in itself because it is the Word of God (Heb. 4:12). It grows of itself, watered by the Holy Spirit. Tne reception is like the thirty, sixty, and an hundred-fold of the other parable. It is the blade, ear, and full corn in the ear. When God's time arrives a harvest is reaped. This is not the Rapture but rather the Second Coming at the end of the Tribulation. This same harvest is explained in the parable of the tares in Matthew 13:39 where it is said to occur at the end of the world (aion, age). See Matthew 24:27-31; 25:31-46; Revelation 19:11-21.

By application this seed refers to the Gospel of the Grace of God which will not return void. It will save men's souls if they will let it sprout and grow. We who sow it cannot make it grow—God alone controls the germ of spiritual life —He giveth the increase (I Cor. 3:6). After a while there will come the harvest (Rapture, I Thess. 4:16-17) when all true believers will stand before the Judgment seat of Christ to answer for the deeds done in their bodies (Rom. 14: 10; 2 Cor. 5:10).

III. THE PARABLE OF THE MUSTARD SEED
Mark 4:30-32

The theme is still the Kingdom on earth. The seed of the Gospel of the Kingdom (Matt. 24:14) is very small and apparently insignificant like the infinitesimal mustard seed but some day it will develop into the greatest thing this word has ever seen. All nations will bask in the sunshine of the peace and prosperity shining forth from the throne of Jesus Christ (Zech. 14). However, this is only a thought suggested by the growth. The correct interpretation is along another line. All Bible teachers agree that the growth here is abnormal. The presence of fowls (evil spirits, Dan. 4:20-22; Revelation 18:2) in its branches indicates its unsavory character. We conclude then that while Christ is away the Kingdom is invaded by false teachers inspired by Satan and evil spirits. Certainly Satan's kingdom of the Tribulation Age will be a copy of Christ's. He will have his own trinity, throne, authority, etc. He will doubtless proselyte and attempt to built on that which Christ began. An interesting but sad foreshadowing of this occurred in the present age when Constantine in 313 A. D. embraced Christianity. He confiscated all heathen temples and forced all state officials to profess conversion and join the Church. He set himself up as head of the Church after combining Church and State. This was the Church's darkest hour. There was growth, but it was abnormal and satanic. Today we again face the forces of evil attempting to confederate all faiths into one combine which, if successful, will be headed up by the Beast.

Let us be careful that we sow the seed and nurture the young converts with good Bible instruction lest they be ensnared by an emissary of Satan. Instructed Christians can analyze and sift teaching for themselves. All of us should be Bereans, "they searched the Scriptures daily whether these things were true" (Acts 17:11).

—v—v—v—v—v—

THE LESSON ILLUSTRATED

BY THE WAYSIDE

I went down past the corner of Clark and Lake streets one day, and, fulfilling my vow, on seeing a man leaning up against a lamp-post, I went up to him and said, "Are you a Christian?" He damned me and cursed me, and told me to mind my own business. He knew me, but I didn't know him. He said to a friend of his that afternoon that he had never been so insulted in his life, and told him to say to me that I was damning the cause I pretended to represent. Well, the friend came and delivered his message. "Maybe I am doing more hurt than good," I said, "maybe I'm mistaken, and God hasn't shown me the right way." That was the time I was sleeping and living in the Young Men's Christian Association rooms, where I was then President, Secretary, janitor, and everything else. Well, one night, after midnight I heard a knock at the door. And there on the step leading into the street stood this stranger I had made so mad at the lamp-post, and said he wanted to talk to me about his soul's salvation. He said, "Do you remember the man you met about three months ago at the lamp-post, and how he cursed you? I have had no peace since that night; I couldn't sleep. Oh, tell me what to do to be saved." And we just fell down on our knees, and prayed, and that day he went to the noon prayer meeting and openly confessed the Saviour, and soon after went to the war a Christian man. I do not know but that he died on some Southern battle-field or in a hospital, but I expect to see him in the kingdom of God.

—Moody's Anecdotes

—v—v—v—v—v—

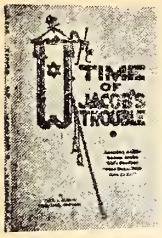
OBJECT LESSON

OBJECTS: A brick, a paper bag, a plant that has obtained its growth.

EXPLANATION: How many of you have plannned what you are going to be when you are grown men and women? I suppose some will be firemen, nurses, soldiers, and perhaps ministers and missionaries. All these occupations need preparation.

On the table you see a brick and a paper bag. I wonder how I can move the brick. I believe I'll blow hard—perhaps that will move it.

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(The brick should be near the edge and not too heavy.) No, it doesn't move; my breath is too scattered. Now let's try to move it by blowing into the bag. (The brick is on the edge of the bag.) Yes, it moves! Why does it move? It is because there is concentrated force. This is like our lives. We must put forth every effort in study and preparation, but most of all we must let the greatest power direct our lives. God the Father, God the Son, and God the Holy Spirit have promised to guide us. (Show them the plant.) How do you think this plant grew to be so beautiful? Yes, it started by being just a little seedling, and each day its beauty increased. Just so God wants us to grow day by day. (Continue with the thought of the lesson.)

—★—

JESUS USES HIS POWER TO HELP

FIRST QUARTER, LESSON 5

SUNDAY, JANUARY 30, 1944

Lesson Text: Mark 4:35 - 5:43

Printed Text: Mark 4:35-41, Mark 5:35-43

Golden Text: "Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40).

LESSON EXPOSITION

By E. E. Lott

INTRODUCTION

We have already noted that Mark portrays Christ as the servant. A servant is one who serves, and so Christ's earthly ministry consisted of doing good. Since He was Who He was, He served people with miraculous power. He never used this power for Himself but reserved it for others. He was the real Good Samaritan who used His power to aid helpless men and women. God did not and has not seen fit to lift the curse, although He will do so in the future, but He showed His tender sympathy for its victims by freely healing all who desired it. All of this is symbolic of the day when saved men enter the portals of glory where all pain and sorrow are left behind.

I. THE MASTER OF THE STORM

Mark 4:35-41

Last week we left Jesus teaching in parables and we tried to understand some of the mysteries of those allegories. Now we see the weary Servant after a hard day's work requesting to be taken away from the crowd that He might have rest. So tired must He have been that He went to sleep while the other men steered the little fishing craft. Do you not see the human side of Christ's personality? "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:7).

We are told that sudden, violent squalls on this low, inland Sea of Galilee were not uncommon. However, this one was of such an intensity that the boat was about to sink. The account says that the boat was full of water—the literal meaning is "fast filling." The question arises as to who sent the storm. Certainly God did not cause it for He would not try to drown His stewards and Son. It might have been just an ordinary combination of air currents, but we are of a different opinion. It is a fact that Satan has power in the realm of the elements (Job 1:12, 19). Therefore, we believe that the archenemy of God used his power this time in an attempt to kill Jesus before He could die as the redeemer on the cross. Thank God, Satan failed.

Jesus aroused Himself in response to the desperate cries of the fishermen disciples. *Note that it was not the storm that awakened Him, but rather the need of His friends.* God's ear is ever attuned to the pleadings of His own (Isa. 59:1). Jesus rebuked the wind and calmed the sea. See Psalm 65:7; 89:9; Nahum 1:4. Waves do not cease until some time after the wind stops, but through a miracle these waves stopped rolling immediately. The literal meaning of the word translated "calm" is "smile." Isn't that precious? The frowning waves began to smile. Just let your thoughts carry you away for a moment and try to picture the whole creation smiling at the Lord Jesus in that future day when He stills the storm of satanic opposition to all that is good and God.

So far the account has been all good, but now we come to a sad feature. The disciples had a reproachful tone in their request as they aroused Jesus from sleep. They said, "Carest Thou not that we perish?" Jesus could not overlook this, and so He had to rebuke them with, "How is it that ye have no faith?" After His resurrection He again was forced to correct them because of unbelief (Mark 16:14). "Whom the Lord loveth, He chasteneth." That is the way all of us learn. The Lord corrects us, and then we are careful not to repeat the mistake.

Jesus has now shown Himself to be not only Master of the storm and the elements, but also of the souls of men. He is the master character-builder, but He demands a free hand in your life Have you given Him a trial?

Prophetically, we see here a picture of the coming tribulation period. The sea represents the nations (Isa. 60:5); the disciples typify Israel (Matt. 19); the storm is a picture of the anti-God world strife (Dan. 12:1); and the Lord Jesus will be the King from glory Who stills the storm and rescues the nation Israel (Joel 2:11, 32; Rev. 19:11-21; Romans 11:26).

II. THE VICTOR OVER DEATH

Mark 5:35-43

The early part of this chapter shows Christ healing the demoniac of Gadara and then the restoration of the woman with an issue of blood. In this latter case we again see the responsiveness of the heart of God to the smallest person or need. After the woman touched the hem of His garment, Jesus asked for the identity of the person. When no one came forth, Peter and the rest reminded Him that many pressed in hard upon Him, undoubtedly touching Him. This was true, but only one touched Him with the finger of faith (vs. 28). Jesus always knows the difference. Many people cry to God, but only a few cry in faith

Somehow it is this latter group that are always talking about answered prayers.

This incident occurred while Jesus was enroute to the home of Jairus, a synagogue ruler, to heal his daughter. While the party was still on the road, a courier brought the information that the girl was dead and made a suggestion that Christ be not troubled any further. These people, as in the case of Lazarus' death, thought Jesus was a good physician but without power in the face of death. They did not know Jesus. That is why Jesus came to this world. He came to conquer death. In order to do this, He had to take care of sin first, because death is sin's fruit. "Wherefore, as by one man sin entered into the world. and death by sin" (Romans 5:12). No man could go to heaven if he stayed dead. Christ's resurrection the third day guaranteed victory over death for all men. Some will be raised to eternal life and the balance to eternal damnation (John 5:29).

We like the reassuring words spoken by Jesus to Jairus when this discouraging advice was given, "Be not afraid, only believe." It is our business to trust. God can and will take care of His work without our feeble help or worry (Phil. 4:6-7).

When Jesus arrived at the home, He had a big job to do so He took only a small select company with Him. This chapter says that Peter, James, and John were thus privileged and Luke adds the information that the mother and father were also permitted. It is this way in life. God does not pick just anyone for a big job. He selects a trusted servant or steward on whom He can depend. When the American staff in Britain wanted special information from French Africa before the invasion of that continent, they sent not privates but high ranking officers led by General Clark. These men arrived on a submarine and left the same way with the keys that unlocked a successful invasion. In keeping with this principle, Jesus put out all of the rest of the mourners who were in the house because they laughed. The Lord's business is no laughing matter—it is serious. He is never fooled by insincerity. One of His gravest charges against the Pharisees was their hypocrisy.

We cannot help but notice the authority which Jesus used in expelling all of the scoffers. We must remember that this was not His home. Nevertheless the owner of the home had given Him full control—complete charge. Christ used this same authority in ousting the money changers from the temple. We who have Christ in our hearts can let Him do the same thing in the way of "spring housecleaning." He has the power, but, have we done like Jairus in giving Him complete charge or as we say on the railroad—"the green light"?

Jesus took the little girl by the hand and she arose and walked. So fully was

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she restored that she could eat. Peter's mother-in-law was also healed so completely that she prepared a meal immediately. God's miraculous healing is not "half-baked." Could we fail to notice that it was Jesus who thought of the little girl's physical need of food? Does He care for the crumbs for the sparrows? Indeed (Matt. 6:25, 26-32), and we are reminded that we get more consideration than dumb beasts. If we ask for fish, we will not get a serpent or a stone for bread (Matt. 7:9-10).

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THE LESSON ILLUSTRATED

JESUS A PILOT

A few years ago, I was sent for to see a man who was dying. Following the little granddaughter, who came for me, I soon found myself in a rear basement with an old pilot of the Hudson River Line, seventy years of age, who was in the dire grip of pneumonia, with that labored breathing which showed that death was but a few moments ahead. Overwhelmed with a sense of responsibility that was upon me, I stepped up to the old man's bedside and began to talk to him as tenderly and sweetly as I knew how about the love of Jesus and His power to save, but evidently to no effect. Growing desperate, I seemed to hear the Spirit saying to me, "Present Jesus to him as the pilot's pilot and you will reach him." Seizing the hint, I looked him straight in the eye, took hold of his calloused hand, already clammy and cold with the touch of death, and said, "How many times, my friend, when the fog was on the river and the current against you, the only thing that kept your boat off the rocks was your clear eye and your steady nerve. Now you are in the strait of death, the tide is against you, and the mist hangs heavy over all. What you need is a pilot and Jesus is the pilot's pilot. Won't you take Him on board?" Gathering up what proved to be his dying strength, he answered promptly and with feeling, "I will," and you could almost see Christ step upon the bark of his soul.

—1001 *Illustrations*

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OBJECT LESSON

OBJECTS: A large nail and a magnet.

EXPLANATION: Lay the large nail on the table or on a book in your hand. Pretend that the nail and the magnet can talk, and have them converse in a manner similar to this:

"My, look how shining and strong I am! I am made of fine material, and that's not all. I am very helpful. Why, I hold heavy boards on the wall. Um, I guess I'll get up and walk. (Groan, as if the nail were trying to raise itself.) Strange, I can't even sit up! I know that if I could just move a little, I could raise myself by grasping that rod. Oh, I can't even move! That's strange when I am so strong!"

"What did I hear you say?" said the magnet. "Oh, you want to move! Do you really want to move?" "Oh, very, very much!" said the nail. "Well, do you trust me to help you?" "Oh, yes, yes!" "All right, here you go!" (Use the magnet to draw the nail to a standing position.) "Thank you so much for helping me," came the nail's grateful thanks.

Continue with the story of the leper, and show how he might have tried to help himself. Then show how One came and made him well. That One was the Lord Jesus Christ, Who was able to do for the leper that which he could not do for himself. Place the emphasis on this fact, and show that Christ must save us; we can do nothing ourselves for our salvation or consecration. We are as powerless as the nail was to move and as the leper was to heal himself. It is all of Christ and none of self; "He doeth the works" (John 14:10).

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MYSTERY OF GODLINESS

Continued from page 404

to our Lord's ascension. They are a fitting climax to this verse. The ascension of Christ is the crown of His incarnation. It is impossible to imagine a divine and perfect life closing with the crucifixion. Nor can we even imagine His work being brought to a termination by His resurrection. While He was delivered for our offenses, and was raised for our justification, His death and resurrection were not all. With the clouds for His chariot, with angels for His attendants, He Who was God manifest in the flesh was received up into glory. He came to earth in His humiliation, but He returned to heaven in His exaltation.

Why was He received up into glory? Why did Christ ascend up into heaven? First, His ascension was the fulfilment of Old Testament prophecy. It was not only predicted that He should come, but also that He should go away. The Twenty-fourth Psalm represents Him as returning to the heavenly city, and again in Psalm Sixty-eight, it is writ-



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ten: "Thou has ascended on high, Thou hast led captivity captive."

Christ also, during His earthly life, predicted His return to the Father. Said He to His disciples: "What and if ye shall see the Son of Man ascend up where He was before?" (John 6:62). Again He said: "Yet a little while am I with you, and then I go unto Him that sent Me" (John 7:33). On the resurrection morning, when Mary Magdalene would have laid hold of Him after recognizing His voice, He said: "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" (John 20:17).

He was received up into glory that the Holy Spirit might come and take His place. Sorrow filled the hearts of the disciples when He told them that He was going to return to the Father. Christ assured them, saying: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). Christ went away, and ten days after His ascension, the Holy Spirit came—came to reprove the world of sin, and of righteousness, and of judgment. He came to quicken believers, to comfort, guide, and teach them, and to give them power for service.

Christ also ascended up into heaven to be our intercessor. The apostle says: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). He is in the presence of the Father as our high priest, to plead our cause. He ever liveth to make intercession for us. As our high priest, He is merciful and faithful, and full of sympathy. He is touched with the feeling of our infirmities.

Christ was received up into glory to prepare a place for His people. He said: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3). The place must be very wonderful, as it has been over nineteen hundred years in preparation. He is also preparing us for this wonderful place.

The Word has gone forth: "This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11), and then the mystery of godliness will not be so great. Shadows shall be lifted, clouds shall be rifted, and the glory of His second coming we shall know, not in part, but even as also we are known. Look up, and lift up your heads for your redemption draweth nigh! Are you perplexed? Jesus is coming to solve all problems. Are you discouraged? He is coming to give joy for sorrow. Are you in doubt? He is coming to turn wavering hope into blessed reality. Are you fearful of failure? He is coming to crown victoriously every word spoken, every act performed, every thought conceived in His name. Are you fearful of the future? Listen, we do not know what is in the future, but we know Who is in the future. Christ is in the future, and He is God's last word as concerns earth's troubles and the affairs of men. He is coming for us, and He is coming to reign. He is in the future, and we are in Him. If we lay hold of this truth with firm grasp, what is there that can crush us?

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land, after the Reformation had been introduced, the people departed for a time from the truth, and error triumphed, and John Knox was banished to Geneva. Then the truth semed to be completely obscured. Error gained the ascendency. Finally a little band of reformers resolved to send for John Knox, and one day the news came that he had landed at the harbor of Leith, and it began to be whispered about from man to man: "John Knox, is come, John Knox is come!" The souls of saints cheered with the exclamation: "John Knox is come." Farmers met on the roadside; with eager faces and bated breath they spoke the words: "John Knox is come!" The persecuting powers grew pale as they heard the words: "John Knox is come." Cowardly traitors who had left the truth, slunk out of sight when the whisper reached them: "John Knox is come." The news flew over the land, and before a month all Scotland was vibrating with the thrilling news: "John Knox is come."

Oh, if one man's presence could thus revolutize a nation, what will it mean when the sacramental host shall spring to their feet, and the news shall ring around this rolling globe and strike against the arches of the heavens! "Christ is come, Christ is come, Christ is come!"

●

THE DAYS OF YOUTH

Continued from page 416

will but Thine." Could it be that she would never see Morgan again? Could that be so—after she had been so sure that it was God's plan to bring them together?

Continued next month

●

JESUS VIRGIN BORN

Continued from page 406

unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

When your children come home from college, perhaps with infidelity instilled into their minds, you can say, "Children, come to me, I want to open up to you, in the Word of God, the things most surely believed among the early fathers. I want to show you how the Virgin Birth was most surely taught by the apostles."

OUR SEVENTH PROOF — THE ANNUNCIATION TO ZACHARIAS

First of all, we will give you the annunciation, made to Zacharias by the angel. This is important to our theme.

There was in the days of Herod, a king of Judaea, a certain priest named Zacharias; of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth.

Zacharias was a priest, his wife was born of the lineage of the priests. If any couple on earth was worthy to have a son who would be the forerunner of Jesus Christ, it was this couple: this man of the course of Abia, and this woman of the daughters of Aaron, *were both righteous before God.*

The angel of the Lord appeared unto Zacharias and said unto him:

Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth.

Of course, John was born by natural generation.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Then the record goes on:

And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and . . . to make ready a people prepared for the Lord.

Now, let us sum up the whole message of the angel. Zacharias was to have a baby boy born in his home. He would call his name John. When he became grown, he would preach, giving testimony concerning the Lord, Who was to be born of Elizabeth's cousin, Mary. John was to be born prior to the birth of Jesus, and he would preach before Christ, the Son of God, the Lord, began His ministry. His message would center in the announcement of his successor.

In the Epistle of Hebrews we read that the words spoken by angels are sure and steadfast, and there is no doubt that the angel acclaimed to Zacharias that his son John was to herald One Who was more than a son of any man. John was to herald the coming of the Lord.

Zacharias understood this, as his song of praise, which we consider shortly, demonstrates. John, his son, also understood this, for, in after years, he bore witness, saying, "This is the Son of God."

Six months after the angel had come to Zacharias, he came to Nazareth unto

A virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary, and the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee.

Now, listen:

Mary arose in those days, and went into the hill country with haste, into

a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth.

OUR EIGHTH PROOF—
THE SONG OF ZACHARIAS

Shortly after Mary had returned to her own house, John the Baptist, was born. At his birth all the friends gathered around and asked what he should be called. Elizabeth said he should be called "John." The friends demurred: "Why, Elizabeth, you have no member of your family named John. You should call him Zacharias after his father." She said, "No, his name is John." Then the friends went over to Zacharias, whom the angel had struck dumb. They made signs unto him asking, "What do you want to call the baby?" Zacharias called for a table and wrote, "His name is John." Then, suddenly his mouth was opened and he spake his song of praise. They had some halleujah meetings about this birth of Christ, did they not? Zacharias, was filled with the Holy Ghost and prophesied, saying,

Blessed be the Lord God of Israel; for He hath visited and redeemed His people; and hath raised up an horn of salvation for us in the house of His servant David.

Then he spake on, declaring the ministry of his son John, until he gave this prophecy (vs. 76):

And thou, child, shalt be called the prophet of the Highest.

Christ was not yet born, when Zacharias called his little baby, the prophet of the Highest," and said,

Thou shalt go before the face of the Lord to prepare His ways.

Zacharias may not at first have believed Gabriel's message to him announcing the birth of John; but, when John was born all unbelief had left him, and he fully announced the future ministry of his son; and, in his announcement, he established his faith in the Deity of the Lord, Mary's Son, Who was to follow John.

OUR NINTH PROOF—THE
SONG OF THE ANGELS

Let us see what happened when this little Babe was born to Mary:

She brought forth her first-born Son and wrapped Him in swaddling clothes, and laid Him in a manger.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, Which is Christ, the Lord. And this shall be

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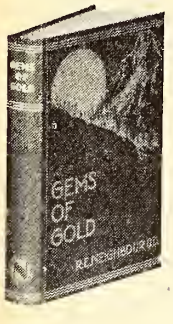
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a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

May I ask you, how many of you believe that it was possible for these angels to sing their song of praise, unless Jesus Christ was virgin-born? How else could they acclaim Him Christ the Lord — a Saviour? When the angels had given their message, the shepherds went to the manger and found it even as the angels had told them. Then they, too, rejoiced, and began to praise God for what they had seen.

What did Mary do? She kept all these things in her heart. Oh, how strangely was Mary, the mother of Christ, moved, as, from the lips of the shepherds, she heard of the message of the angels, and the praise of the angels!

OUR TENTH PROOF —
SIMEON'S SONG OF PRAISE

Eight days passed and they carried Christ up to be circumcised.

And, behold, there was a man in Jerusalem (where they had gone into the temple), *whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel.*

He was not a libertine, or a vulgar man, he was just and devout.

And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and His mother (why doesn't it say His father and mother? Because Joseph was not His father) *marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary, His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.*

And this shall be "for a sign which shall be spoken against." The Holy Ghost through Simeon prophesied that men would deny the virgin birth. Have you read Isaiah 7:14: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" — "God with us"? That manger-cradle yonder in Bethlehem was not as beautiful as some of you have seen it pictured. But the virgin-mother and her Babe were God's sign to His people. And now as Simeon draws near to Mary and as he blesses her, he says, "And this shall be a sign that shall be spoken against; Yea, a sword shall pierce through thy own soul also."

OUR ELEVENTH PROOF —
ANNA'S SONG OF PRAISE

We have yet another thing. Simeon had scarcely concluded his words, when Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; who was of a great age, came in. If there is one thing that you can depend upon, it is that an elderly woman, with unimpeachable character, will not harbor, let alone praise, an impure girl. Her righteous spirit would stand aghast at evil. Many an old lady would like to preach a moment to the girls of this generation. When they see how lax the young girls live and walk, they rebel against it, and say, "When I was a girl, it was not so." Well, here was a woman of great age, a true and righteous woman, who came in while this little Babe, eight days old, lay in the arms of His virgin-mother.

And she coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

Anna's words acclaim Christ as Son of God, and they attest the virginity of Mary.

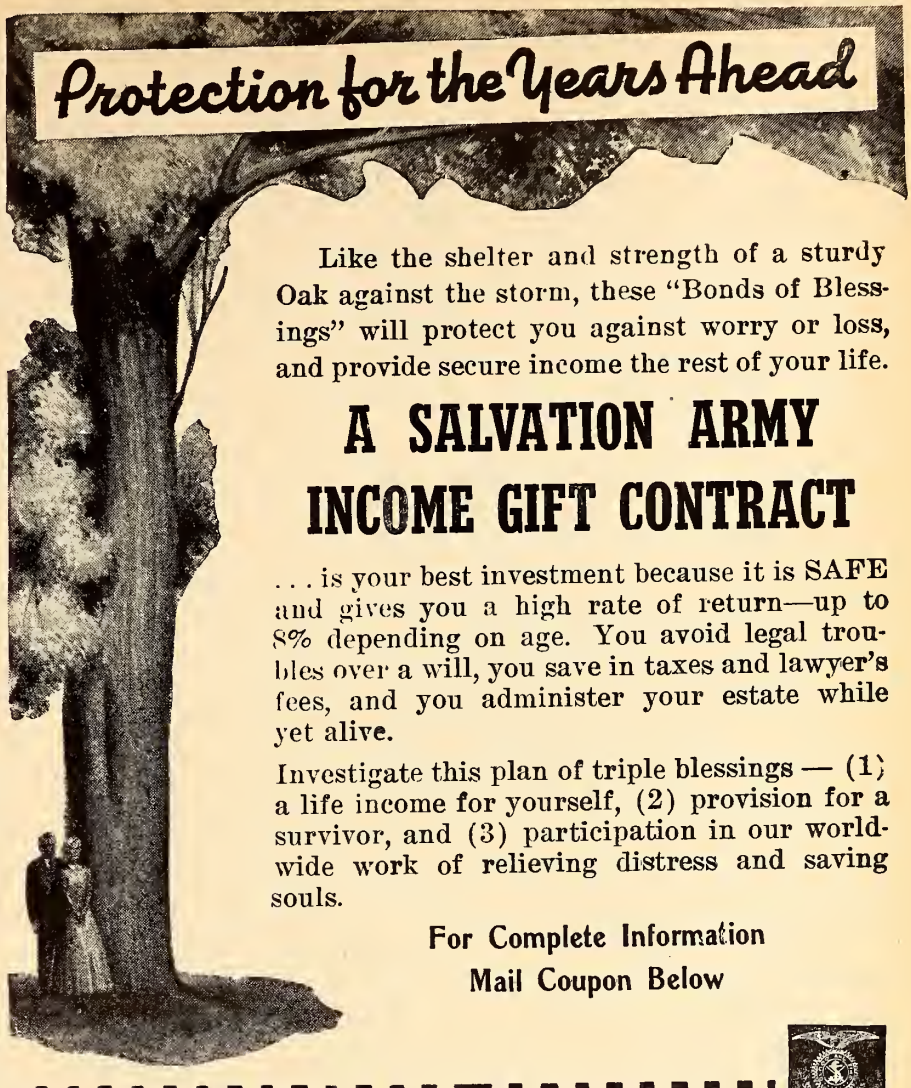
No son of Mary, conceived humanly could meet the hope of them that looked for *redemption* in Israel. The prophets had all too plainly prophesied that Israel's Redeemer was Israel's Lord. "But now saith the Lord that created thee . . . I have redeemed thee; I am the Lord thy God, the Holy One of Israel, thy Saviour." "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the First and I am the Last; and besides Me there is no God."

Thus Anna gave her proof along with the prophets of old that Jesus was God's Son, virgin-born.

OUR TWELFTH PROOF — "CALVARY" AND "UPPER-ROOM" SCENES

We have seen, from the records of the events that surrounded the infancy of Christ—His annunciation, His birth, and the different songs of praise—that Christ must have been begotten of the Holy Ghost in the womb of the Virgin. Have you considered that when Jesus Christ hung on Calvary's cross, there was one who came to that scene; one who fell on her face at the foot of that cross, whose name was Mary? John, the beloved disciple, who testified so faithfully to the Deity of our Lord—to the Word made flesh—stood at Mary's side. Jesus looked down from the cross and said, "John, behold thy mother"; and He said unto Mary, "Woman, behold thy son." That scene at the foot of Calvary's cross could never have been thus, if Jesus Christ had been other than the Son of the Living God. Mary stood at the foot of that cross in adoration and love and in worship of her Son, because she knew Him as the Son of God.

But I have a deeper, stronger scene. It is in the upper room, where one hundred and twenty were gathered together after both the resurrection and the ascension of Christ had taken place. The Bible says, "They were gathered together with the women and with Mary, the mother of Jesus." Let us speak to Mary: "Mary, it seems to us you would have stayed at home." Mary asks, "Why?" "Because, Mary, you know that these men and women around here are a bunch of fanatics. They all surely believe that your Son was virgin-born, and that He was conceived by the Holy Ghost, and, Mary, you know better. They are all deceived. We can understand how they, hallucinated as they are, can worship Jesus as the Son of God, but why are *you* here?" Then Mary lifts her face up to ours as she seems to say to us, "These saints are not deceived. I am gathered with the men and women who believe the truth. I know it is truth for I am the woman of whom Christ was born. I am gathered with those who accept the Blood of His cross, the atonement which He made. I believe in Him just as sincerely, just as fully, just as deeply, as do any of the disciples. John or James, Peter or Thomas, Bartholomew or Matthew, Thaddaeus or Si-



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Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow? (Lamentations 1:12)

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mon Zelotes; none of them have a stronger faith in the Son of God than have I; they believe He was virgin-born by testimony—I believe it by experience."

●

WEEKLY MEDITATIONS

Continued from page 412

May abundantly meet every need.
His eye is all-seeing; His heart knoweth all;
He is touched by each burden we bear,
For He bore temptation and sorrow and sin,
In order to banish our care.
So let me be faithful, by way of the Throne,
To meet all the dear ones I love;
To press all the needs that may come to their lives,
To the heart of the Father above;
Oh, let me remember the way of the Throne,
As a place of communion so sweet,
Where we can meet Jesus and all those we love,
In a safe and a blessed retreat.

IN THE HARVEST FIELD

Continued from page 409

Rev. John E. Klein, pastor of the South Broadway Presbyterian Church and Vice-president of the Institute; Rev. Leo C. Lapp, Dean; Rev. Theodore Epp and Rev. Ernest E. Lott ('33) of the "Back to the Bible Broadcast," Lincoln, Nebraska; Rev. and Mrs. Jesse R. Jones ('23 and '27) of Tucson, Arizona, where Mr. Jones is assistant pastor; Rev. Hilland H. Stewart ('37) of the Institute faculty; Mr. LeRoy Sargant, Business Manager of the Institute; Mrs. LeRoy Sargant ('34), Superintendent of Women; Rev. and Mrs. Claude Fondaw ('43), missionaries to the Navajo Indians; Rev. John Selander, missionary from Assam; Pvt. Earl Creamer from Buckley Field in Denver; and Mr. J. C. Hoover, director of Jewish work in Denver.

Recent guests at the Campus were: Misses Faye and Fern Arbuthnot ('39) of Longmont, Colorado; Mrs. W. W. Wilson of Texas who came to visit her son, Ted, and her sister, Miss Sylvia Blake, a member of the Institute staff; and Miss Hope Stewart ('40) of Boston, Massachusetts, who came to visit her brother, Rev. Hilland Stewart ('37), Managing Editor of *Grace and Truth.*

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PERSONALS

Mr. Ulin B. Newton and Miss Lela Jane Johnson ('39), members of the Institute staff, were married Friday, September 24. The ceremony was performed by Rev. A. H. Yetter ('28). The attendants were Mr. E. C. Spray of Denver and Miss Iola Baker ('46).

Rev. Arthur Norris and Miss Emalou Anderson ('38), missionaries of of the Navajo Mission of Window Rock, Arizona, were married on Friday, October 1.

PROPHETIC STUDIES

Continued from page 410

and means to this end. It is in God's purpose for this age that we find the missionary program for the Church of Christ, and if she is true to the divine program she does not need to inaugurate all sorts of forward movements and campaigns to realize success, but the Gospel will go forth and the Word of the Lord will grow and prevail, and the Church will be built up and completed. The church that holds to God's program, in dependence upon the Holy Spirit, is a revival church, an evangelistic church, and therefore a truly evangelical church.

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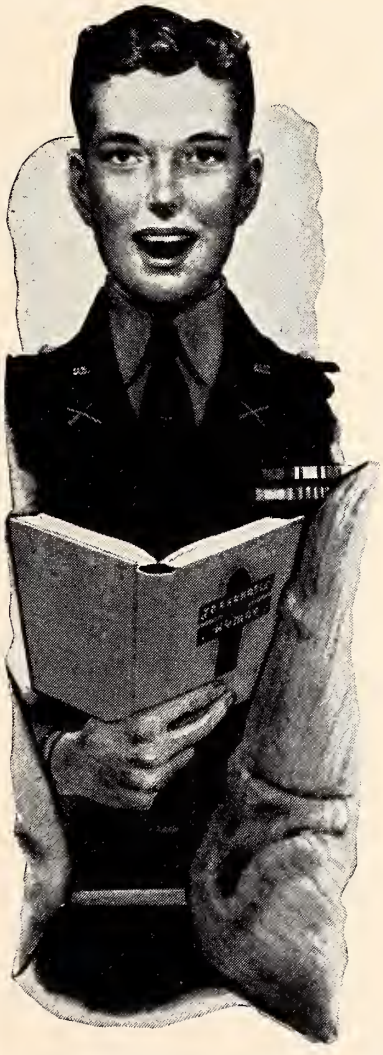
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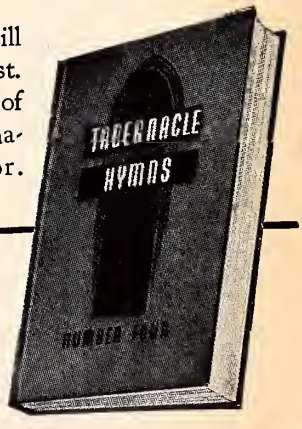
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